

Public Housing cut backs

Families still living in squalor

by Maureen O'Hara
Bitsy Bateman

Dorothy O'Connell is happy that she finally has a kitchen big enough for her children to sit down at a meal together...even though they have to double up in bedrooms and can't be together as a family in their cramped living room.

Like the thousands of other people dependent on public housing in this province, Dorothy O'Connell isn't happy about the freeze on the building of public housing units the province has declared.

She isn't happy that the province is saying the private sector can take over the responsibility for public housing. Nor is she happy that the security for her and her five children is being ripped out from under them.

Housing Minister Claude Bennett, MPP for Ottawa South, has told the legislature there is difficulty in filling public housing units and a moratorium on funding was announced a few weeks ago.

Government discounts the claim by tenants organizations that there is a huge waiting list of people needing this kind of assistance—which would indicate the need for many more units. Further, government has repeatedly claimed the private sector could provide housing that would be government subsidized.

From the Ottawa Tenants Council office on Daly Avenue, O'Connell explained the anger, frustration and fear of public housing tenants, who are mostly single mothers and children.

"They (government) say people aren't waiting to get into public housing...that there isn't a waiting list...but we get calls all the time from people who are having trouble getting in and who have been waiting sometimes as long as 18 months," she said.

"We can't really prove that there is a waiting list because the list of applicants is a secret list...no one can see it, except the government."

While the government will admit there is a large list of applicants they claim these people do not qualify for assistance and consequently, everyone eligible for public housing is accommodated.

O'Connell said the province says there is no need to build more units claiming there are units standing empty. The government uses the example that there is a surplus of three-bedroom accommodations.

"What they don't bother to mention is that there aren't enough two bedroom units, and many single mothers with two children will wait months for a vacancy in one of the two-bedroom units because they aren't permitted a bedroom for each of their children," she said.

Ottawa Housing Authority (OHA) official June Craig said last week there are 250 people waiting for two-bedroom apartments in Ottawa alone. The OHA says it has an active waiting list of 850 names for its various units.



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O'Connell gave a number of examples of people the Ottawa Tenants Council and other tenants organizations feel should be eligible for assistance but who the government claims don't qualify.

One of these people, Caroline LaRocque, says that if Claude Bennett really believes everyone who needs assistance is accommodated then she would like him to come and bunk up with her family for a week.

Approaching the LaRocque's residence the Minister would probably be shocked that a family of five actually lived in the tiny boarded up house that looks

more like a deserted cottage than a family home.

Inside a furnace and boiler sit in the middle of a tiny living room that runs off to the bedroom the three children share.

The family spent the winter in this house which has no central heating because they couldn't afford decent accommodation while trying to make ends meet on an unemployment insurance cheque.

Although they have lived in Ontario for years they have not lived in Ottawa for a full year and don't qualify for assistance. The government has the authority to waive this requirement but nothing has been done for the LaRocques. Caroline's husband Danny says he would probably be in a better position if he was on welfare.

"If we were in even worse shape then they might pay attention," he said. "At least welfare would pay for the kid's medical bills."

Danny LaRocque is unemployed for the first time, after working as a crane operator for 10 years.

The LaRocques say they are talking to media and agencies to try and bring attention to their needs and the needs of other people in similar situations.

"I'm really peeved," said Caroline, sitting in her sparsely furnished living room. "And I'll park a damned tent on Parliament Hill if it'll do any good."

Diane Molinair is a single mother with four dependents. She makes \$8,000 a year and has been trying to get into public



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housing for more than a year.

Molinair is caught in the proverbial Catch 22. While living in Nepean she applied for assistance and was told she didn't qualify because she didn't live in Ottawa. Nepean has public housing accommodation for senior citizens only. Molinair can't afford to move to Ottawa and pay an unsubsidized rent for the required qualifying year.

The mother of three says she is depressed. She says it seems "the only way to get into public housing is to lie."

"Maybe the only way to get anywhere is to lie and to be dishonest and I'm trying to raise my kids up to be honest."

"I'm trying to raise a family... what do you do...tell the Children's Aid Society to take your kids away. I won't do that."

"I'll pitch a tent on Parliament Hill if I have to."

Some other catches in the government requirements include that a person living with a friend or relative can't apply for assistance. At the same time that person is often living with a friend or relative because they can't afford to be living elsewhere and that is why they are applying for public housing.

This also means a woman planning to leave her husband cannot apply. Without the means to support herself and her children that low-income housing could provide many women are literally forced to stay within the confines of unmanageable relationships.

The problems facing needy

people who don't qualify for public housing in the face of cutbacks are many. But even for those who have managed to convince the government of their need, the headaches are mounting.

One of the biggest threats to these tenants is the government's move to relinquish its responsibility for public housing by handing it over to the private sector.

O'Connell says developers, who are currently having a hard time filling condominium units and other sorts of accommodation have been approaching government with proposals to provide these units for public housing with government subsidies making up the rent difference. This means the province doesn't have to spend money building

ized housing," said O'Connell. "This is the first time ever that my children have been able to attend the same school for a full school term."

Although the province contributes only 42 per cent of the funds for public housing, it also controls the 50 per cent provided by the federal government in the cost-share program. Since the federal government distributes the money through the block funding method, the province can do what they want with it. (For background to block funding see UPSTREAM Vol. 2 No. 2)

"We're running scared," said O'Connell. "We know we can't live anywhere else."

While the Minister of Housing continues to trivialize the need for more low-income housing, a green paper just released from the Ministry of Consumer and Corporate Relations (in charge of rent review) makes projections quite contrary to Bennett's.

The paper, Policy Options for Continuing Tenant Protection, indicates a requirement of 26,000 new units a year in the province until 1981 to meet current and projected needs.

Local supporters of non-profit housing also claim the government is miscalculating the demand.

Rod Manchec, from the Centretown Citizen Non-Profit Housing Corporation, said that if non-profit groups started aggressively pushing their units "it would set the place back on their heels. We'd be flooded with



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the units and developers fill their empty ones and everyone is happy, except the tenants.

Tenants living in public housing controlled by the province have some security in knowing their rent is stable. Those living in privately owned accommodation subsidized by government don't have that security. "Since the interest of the landlord is to make money the minute the market is better, rents will go up and the tenant will be responsible for an increase over and above their set subsidy."

"That means the same old story of continually moving into a cheaper place everytime a landlord finds someone who can afford to pay more rent"

"We call it the trickle down theory. The best units go to those with money and low income people are castigated as slum dwellers."

"There's a big difference between public housing and subsid-

applications."

Reluctance on the part of the province to undertake its responsibility in this area is further evidenced by the fact that there is little information about public housing made available to the public.

The low-income people who will be affected by government cutbacks are organizing to point out and fight against the reluctance on the part of the province to undertake its responsibility in this area.

"This is breeding strong women...the better organized we are the harder it is for them to push us around," O'Connell said.

A network of various housing organizations in the city has been set up to lobby for low-income people. For more information call the Ottawa Tenant Council for Public Housing at 232-2653.

"Riding the mantrip..."

Women working in the mines

by Nancy Stiefel
& Judy Rabinovitz

CEDAR GROVE, W. Va. (LNS)—A young woman strode briskly through the crowd of coal miners milling around the entrance of District 17's Cedar Grove Local. Beverly Johnson was on her way to cast her vote with fellow miners against the first proposed 1978 UMW contract submitted for rank and file ratification March 5.

"Are you a coal miner?" we asked as she emerged a few minutes later. "Yes, I am," she replied with confidence and pride. We asked if she would come inside and talk with us, and she quickly agreed.

First, she explained why she voted against the proposed contract. Her chief criticisms were directed at the contract's health and pension provisions, only slightly improved in the new contract voted on by the miners March 24.

I don't think it's a union contract, I think it's a company contract. The company just wants to make sure you're there every day, and that you're working every day. They just want to use as much of you as they possibly can. That's the way I feel.

And the health part we had before, we won't have it now...Before, a miner never had to worry about his medical bills. This summer these companies are going to pick up their own insurance policies. A lot of these companies will get the cheapest care they can, and I imagine they'll tell you what hospital you can go to, what doctor they want you to see. And I just don't go along with that. I think that a lot of people that are sick, they're just going to get sicker. Because most of the people do not have that kind of money to pay out.

I was at a meeting the other day for District 17 and there was a lot of pensioners there. And they had stated that if we did go back to work and sign this contract, that they are going to pull us out. It says that the pensions will be increased, but you know, \$250 a month to live on for a person, unless they're getting \$400 from somewhere else, I don't see how they can live. [The new contract voted on March 24 offers a small increase to \$275 for miners who retired before 1976. Those who retired after 1976 get over \$500 per month; keeping the inequality of pensions that has been a target of the current strike.—ed.]

Red Hat

I'm employed by Valley Camp Coal and I've been in the mines now for nine months. I'm a belt person—my job is to clean the belts and make sure the coal gets to the outside. We spread the rock dust by hand to keep the dust down. We ride the mantrip in and we ride the mantrip out.

And right now I'm training, more or less. I'm still a "Red Hat"—the red hat means you have to be under someone's supervision 120 days. When you get your black hat, you have freedom to go anywhere in the mines you want to. But I really like working there.

Before, I was doing bookkeeping. There are no other jobs available in this area, unless you have a college education or real good training of some kind. I took up bookkeeping; I wasn't satisfied with it, and I just told



LNS

myself I was going to work in the mines.

I had to file a discrimination suit with Valley Camp Coal to get my job. As far as I know, I'm the only person that has filed discrimination that they gave a job to.

It only took a month and a half and it really surprised me. I was really depressed and downhearted about it. And then he [the company lawyer] called me one day and said, "Go down and take a physical." He said, "You have a job." And god, a million thoughts started running through my head.

And the first day I went to work, I'll never forget as long as I live. I'm kind of a shy person around people I don't know. And the first day I went to work they all made me feel welcome. But the first three months they all kind of tested me, to see what I would do, to see what I would say. And I think even yet they don't really understand.

The majority of miners I think are younger people. Say 21 to maybe 35. You've got a lot of young miners now and there's a lot of young radicals. They have a firm belief about what they want and nothing's going to change their mind.

Only Woman at Valley Camp

I'm proud to be a miner, I really am. My dad was a coal miner, my brother is, my brother-in-law—you know, everybody around me. And when I started taking the schooling that Valley Camp gives you, it was so interesting, I couldn't believe how interesting it was.

Now there's days when I wish I didn't have to go to work—a hot summer's day when you'd rather go some-

where else. But coal mining I really like.

When I do my job, I please myself. I don't try to please anybody else. If I think the belt's clean, if I think it's rock-dusted well enough, then I feel all right about it.

But I have a younger boss now, a younger mine foreman. And he come up to me one day and he said, "Oh, I've never had a woman work for me in the mines before." And so I says, "Well, what does that mean?" He said, "Well, I really don't know what to say to you." And I said, "You just tell me what to do and I'll do it. And that's that."

It was hard at first. I had to prove myself—especially to my mine foreman. At first, I didn't think he'd like me, because he really put the work to me. But I guess I just proved to them that I was going to stay there; there was nothing they could do would make me leave.

My mother asks me how can I do it. She tells me, "You're going to fall apart before you're 30 years old." I'm 27. I thought at 27, it was an awful late time for me to be going into the mines....Well, maybe if I'd gone in earlier I would have quit. But now I think I can stand it. I think I can really hold onto it. I have more positive thinking since I've been in the mines, I really do.

The mine where my husband works, there are three women, and they have built shower houses for them. Right now I don't have a bath house, which makes it really bad for me. That means I have to go home every day and take a bath—about 12 miles. I discussed it with them [the company] before, and

they didn't give me too many answers about it. But when I go back, if they do not build me a bath house equal to what the men have, I'm going to do something.

Mining Family

My husband is very good, he helped me. He pushed me to get this job. When I felt like I was just going to give up during the discrimination suit, he told me, "Don't worry about it—they're going to give you a job."

I have three children. And it makes it kind of hard, having children. I have two at school and the three-year-old at home. My husband babysits part of the time—I'm on the day shift and he's on the evening shift. I think it makes it a lot better. I know ever since I've been working, we've really got along good together. 'Cause I'll come home and talk about things that happened to me, and he'll tell me things that happened to him. We have more in common now, let's put it that way.

A couple of times I felt I would quit because of my children. And then I just decided as long as I could work without interfering with their lives, then I was going to keep on working. I feel like I'm giving them something. Maybe I'm taking away something, but I feel like I'm giving something more than I'm taking away from them.

My little girl, she's 10, I don't think she likes to tell people I'm a coal miner. I don't know what it is. But my little boy, he tells everybody. He's seven. I don't know if he's proud or if he's ashamed.

The Strike

My husband was hurt November 3 in the mines. He had his foot run over by a pinner. Up 'til March 6, we've been receiving compensation. If it hadn't been for that, I don't see how we would have made it. But we would have stuck it out through the strike somehow. Even if it meant I had to get a job somewhere or he did.

I believe that if a person believes in something, there's nothing that's going to change their mind. And if the company does something wrong to a person, usually every one of the coal miners, they're all friends, and they all believe in one another, and they're all going to stick together.

If the miners want something bad enough, and they do not want to break this union, they're going to stand up for it.



Indian women—citizens minus

by Esther Shannon

Members of Indian Rights for Indian Women met on April 3 to formulate recommendations on the Indian Act to be presented to the federal government on Section 12.1(b) of the Indian Act.

Section 12.1(b) acknowledged by the federal government to be blatantly discriminatory, states that Indian women who marry non-Indians lose their status and all the rights of status Indians in Canada. (See UPSTREAM, Volume 2 No. 1)

Although Indian Affairs funded the conference in an effort to provide IRIW with input into the joint National Indian Brotherhood (NIB)/Cabinet committee the government has said it will not necessarily adopt the conference recommendations. The joint committee has been meeting to revise the Act since 1974.

On the day before the conference, the IRIW learned that a paper, complete with financial estimations of the cost of the revision of Section 12.1(b) was already being circulated within Indian Affairs. Susan Annis, from the Policy and Research Department of Indian Affairs, said that the IRIW wasn't aware that the paper was going to be produced, and that she assured them their recommendations would still be included in the paper.

However, when we attempted to get a copy of the paper for use at the conference we were refused, said Jenny Margetts, the president of IRIW. The report was released to the conference only after pressure was exerted on Indian Affairs.

The crucial recommendation to come out of the conference was that "the criteria for registration as a status Indian be that any person who can establish that they are 1/4 or more by blood a Canadian Indian and that this blood line can be established through mother or father or both." Other recommendations included specific structures to ensure the most democratic means possible of evaluating membership claims, abolishing the difference between membership rights and status rights, proposals to ensure equitable arrangements for marital property when Indians and non-Indians marry, residence rights for the non-Indian spouses and children of Indians in the event of death.

A further development which promises to add uncertainty to the status of Indian women is the recent withdrawal of the NIB from the joint committee. Until the IRIW conference the NIB had adamantly refused to allow the IRIW, among other native groups, any participation in the

discussions on the revision of the Act.

The NIB has charged that the federal government has no real commitment to the committee and that it (the government) hasn't acted on one NIB recommendation concerning the revision since the committee was formed.

Jenny Margetts, in commenting on this new development, suggested that if the federal government used the NIB withdrawal as "an opportunity to broaden the base of negotiations by including Metis, Indian women and other non-status Indians," then the NIB action could prove to be a blessing in disguise.

Margetts went on to say that she saw the NIB withdrawal as "strictly a political move in light of the election" and that the NIB action was taken without "considering treaty people."

Indian Women And The Law in Canada — Citizen Minus, by Kathleen Jamieson, a study co-sponsored by the IRIW and the Advisory Council on the Status of Women to document the discrimination against Indian Women in Canada, was presented at the April conference.

Next month UPSTREAM will print an examination of Citizen Minus, the questions it raises and the solutions it suggests.



Nancy Rude

Bank union strikes out

by Esther Shannon

"It's like a nightmare," commented Shirley Cooligan on the recent arbitration award favoring the British American Banknote Company (BABC).

Cooligan, president of Local 31, of the Steel Plate Engravers Union (SPEU), said that morale among the 25% women, is "very low." They had been on strike for 9 weeks from October '77 before the dispute was sent to arbitration.

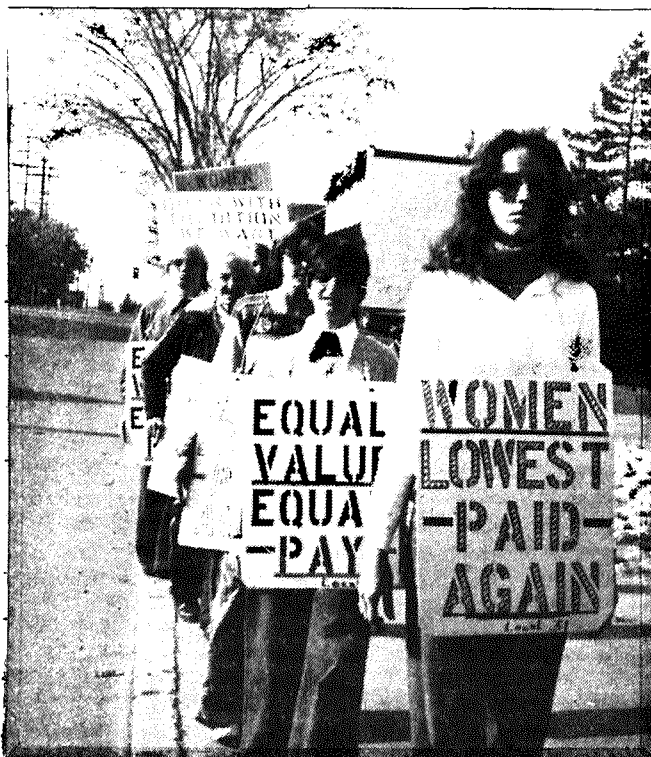
The main issue in the strike was the union's claim that the BABC was discriminatory against its women employees. They earn an average of 29% less than the men employed by the company.

In his report, Owen Shime, the arbitrator, said that the union did not provide sufficient evidence to prove its claim of discrimination. He also noted that comparisons between wage rates in other companies with workers doing the same or similar work showed little or no difference in salary levels.

The union cautioned Shime that these comparisons could be invalid since he could in effect be comparing "one wage ghetto with another."

Noting that the union's position could be valid, Shime felt that he could not consider the "ghetto" argument since the union didn't provide any evidence to support its claim that women or mainly women did the work at the other companies.

He also said that if BABC was



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"There's no use for women to go to arbitration," says Shirley Cooligan.

guilty of discrimination then the union "must be a party to this discrimination" since Local 588 of SPEU had signed the same contract with the Canadian Banknote Company.

Local 31 is considering an appeal against the arbitrator's decision. Shime went outside his terms of reference in comparing

wage rates between other companies, says Cooligan.

Summing up the frustration and disappointment of the women in Local 31, Cooligan said that as far as they could see "there is no use for women to go to arbitration for women's rights."

Even seagulls sing the blues

WASHINGTON (UPI)

—The U.S. House of Representatives this week ignored criticism that thousands of dollars went to a study that found that some seagulls are lesbians and approved a \$934.4 million authorization for the National Science Foundation.

by Jean Frances and Maureen Cullingham

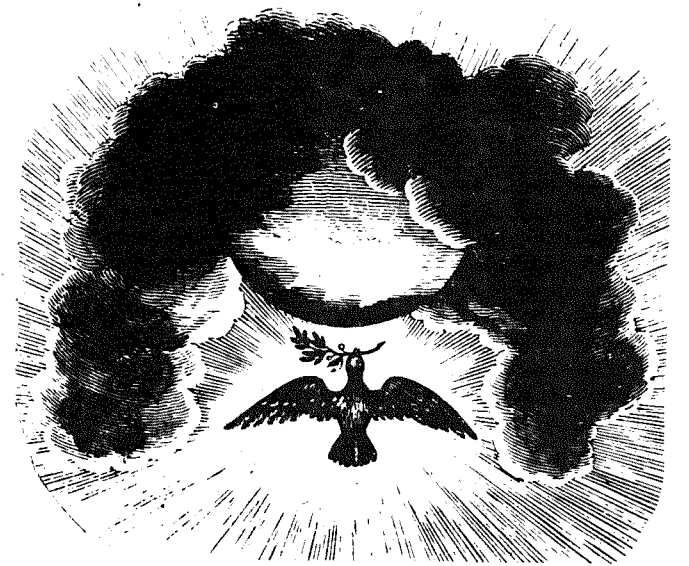
Pursuant to an article in the Ottawa Citizen on April 20, 1978, UPSTREAM contacted a group of Analesbians in California, the Shegulls. The gay seagull group has been awarded an undisclosed amount of money, part of \$158 million dollars granted to the National Science Foundation for "biological, behavioral and social sciences" programs.

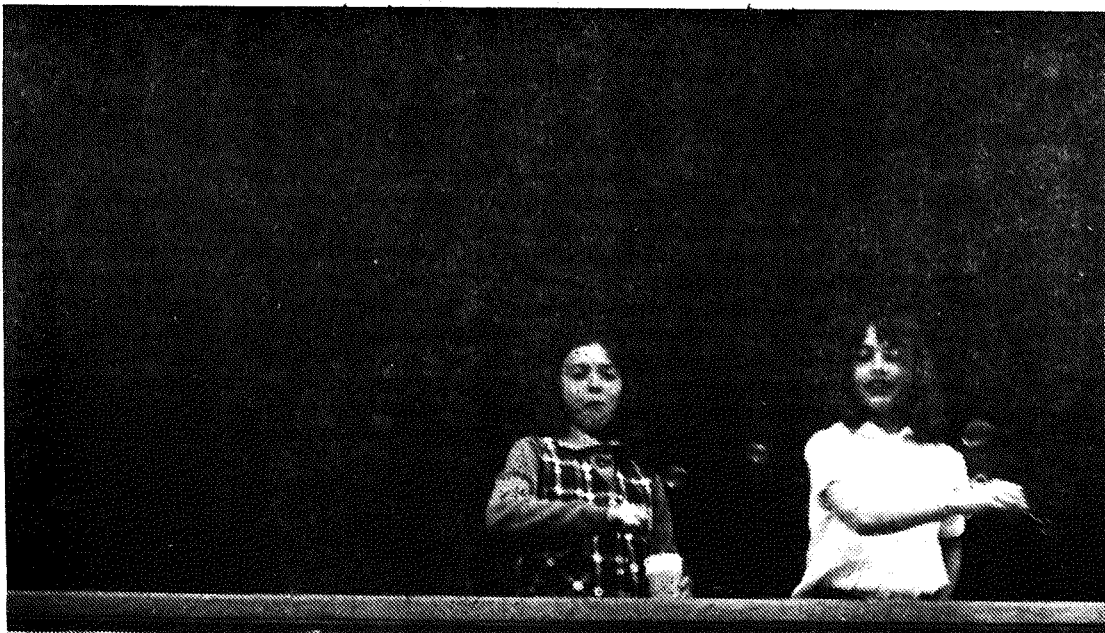
The Lesbians of the animal world are coming out of the closet. Though most of us are

aware of the existence of analesbians, (cats, black widow spiders, and Minnie Mouse and Daisy Duck, to name a few) we hadn't heard that any had banded together. Well, the Shegulls have.

Jonathan Livingston Seagull was the final straw that caused them to get out and organize. His shining example of male egocentrism made them realize that they, too, could be free — without him. They are waiting, they say, for the day that Anita Bryant dies, so that they can escort her soul in its soaring flight to heaven. In the meantime, sisters of the animal world, unite!

Ottawa seagulls are already planning to do so. A local offshoot of LOON is in the works, to be called LOOS — Lesbians of Ottawa Skies. The first collective decision made by the group was to purchase a supporting subscription to UPSTREAM.





Kate Middleton

Social services provide treatment not cure

by Dorothy Elias

Child abuse, delinquency, violence, and mental illness are direct results of prevalent social values and can only be treated, but not cured, by social service agencies. Sweeping changes in all aspects of social, political and economic structures are necessary to prevent these problems.

This is the point of view presented by a majority of speakers and workshop leaders at a conference on Children and the State sponsored by the Carleton University School of Social Work. The conference, held April 16-18, focussed on education, social services, government policies and the broader economic and political nature of Canadian society.

Although many participants expressed interest in the ideas presented, and often agreed with speakers' interpretations of problems facing social service agencies, they were also critical of the lack of practical applications for the ideas, and said there had been too much emphasis on theory and not enough discussion directly related to children.

In the course of the conference the family and the education system emerged as the two most important intermediaries between children and society. In both cases, it was seen, the institutions act as transmitters of values, but also as control mech-

anisms which ensure the systems they represent are perpetuated. According to David Gil, professor at Brandeis University in Massachusetts, this form of social control is an example of violent oppression of the individual.

Defining violence as any action or situation which interferes with the full development of individual potential, Gil pointed out that an economic system in which power is unequally distributed depends on maintaining a large percentage of the population in ignorance of its powerlessness. Stating that power rested with a small class of people "in control of life-sustaining resources," he added that a major function of social structures, such as the educational system, is to limit the development of individuals or classes of individuals whose intellectual capacity is not needed.

Gil, who lead the workshop on violence, called the nuclear family a "safety valve" for violent social structures. The family reflected the unequal power base of society, providing a false sense of autonomy and power for adults, but specifically for men. Violence and powerlessness imposed on individuals by the economic system is recreated in the traditional family in the descending chain of command of husband over wife and parents over children, Gil explained.

What is termed violence in the media — physical abuse — is a reaction to violent conditions in society. "Reactive violence" will not be stopped as long as individuals are unable to fully develop their inherent potential to be self-determining. As a result of the present social system, most people need "permission" or "imposed leadership" to function, he said.

In a workshop on mental health, Greta Nemiroff, director of the New School of Dawson College in Montreal, discussed the relationship between accepted social values and mental illness. In her talk, Nemiroff pointed to sex-role stereotyping as an example of a value system that leads to "fragmentation of wholeness" in individuals.

Characteristics commonly used to define "healthy" women such as passivity, dependence and lack of initiative are also used to define "sick" adults, she said. Conversely, attributes of "healthy" adults, such as independence and adventurousness, are called "sick" when they appear in women.

"Infantilization of women" is the result of these social definitions, added Nemiroff. When women have valid reactions of anger or anxiety to the stress of conflicting value systems, it is often interpreted as "craziness." Women are then subjected to the

Provincial policies criticized

by Dorothy Elias

Provincial policies recently came under attack during a panel discussion on Ontario's new Children's Services Division (CSD) held at a conference on Children and the State at Carleton University.

Clive Chamberlain, chief policy advisor of CSD, outlined the reasons for the formation in 1977 of the umbrella organization comprising four agencies previously administered by three separate ministries. Under the integrated agency, services will hopefully become more effective since decision-making powers and funding allocation will be decentralized to local committees. The integrated services should also avoid duplication and unnecessary bureaucratic red tape as well as placing greater emphasis on prevention.

Responding to Chamberlain, Marion Dewar, Ottawa's deputy mayor said that present plans included no real guarantee of local autonomy. She stated that municipal governments would not accept the responsibility of administering social services unless they were assured of autonomy based on provincially set standards. She responded positively to the integration of services, but expressed concern

over possible funding cutbacks once the programs were being co-ordinated at the municipal level.

Aline Akeson, past president of the Ottawa's Tenants Council, who said her organization represented many of the people directly affected by these policies, criticized the emphasis on treatment-oriented social services. She also said the real problems facing people today are high unemployment, shortages of affordable housing, insufficient welfare and mother's allowance, daycare cutbacks and the high cost of education.

As it is planned, Akeson said, the Children's Services Division will not only deal with a fraction of the problem areas but will also deal with them in isolation. To be more effective, both the ministries of Education and housing should be included in the integrated agency.

Akeson's comments reflected a concern voiced throughout the conference by speakers and audience alike about the value of present social services. Many participants questioned whether current social services were sufficient measures to deal with existing problems, or if new questions had to be raised and new directions found.

"care" of psychiatrists, hospitals, or social welfare agencies. These agencies define mental health standards according to the needs of the state.

American social historian Eli Zaretsky, author of *Capitalism, the Family and Personal Life*, presented an overview of the Family, the State and Children as the closing address. Speaking in a specifically American context, Zaretsky outlined the implications of government policies on social services, housing and education.

In the name of "strengthening the family," he said, the burdens of child-care, care of the aged, and child welfare are being placed on women to ever-increasing degrees through cutbacks in daycare, medical programs and social services, thus rolling back gains the women's movement had made in the Sixties and early Seventies.

These measures will effective-

ly keep women out of the work force and dependent on male support, he said. It is in the best interests of a capitalist economy to promote the nuclear family, which he described as the particular form of kinship relations created by the Industrial Revolution.

Capitalism and patriarchy are mutually supportive systems of male domination. He said lower class and immigrant families are examples of kinship relations which don't always follow the pattern of the middle class nuclear family. They are often seen as deviant or pathological by representatives of the dominant system, and thus in need of "servicing."

He pointed out that social service agencies deal primarily with women, children and working class families, in each case with individuals who have the least power in an oppressive society.

Canada's oldest women's centre plans change

by Louise Leclair and Sheila Gilhooly

Major changes, which include a sandwich and coffee bar, games room and space for women's art, literature and entertainment, will soon reshape the Ottawa Women's Centre (O.W.C.).

After January's general meeting, which gave impetus for these changes, 30 women came together in February to examine the structure of Canada's oldest Women's Centre. They discussed some questions that have arisen from the policy to not accept government granting and the subsequent release of the full-time staff person because of a lack of funds.

Since government granting has directly or indirectly meant government interference, a decision was made to continue pursuing a position of financial self-sustenance.

The group further decided that if this was to happen, the O.W.C. would have to examine the possibility of starting a business that would encourage women to direct some of their spending money back into the community. Ideas such as bookstores, pool-halls, seminars, and coffee houses were suggested as possible business ventures. The evening closed with direction being given to the policy committee to consider proposals for such a business.

Since that meeting a small working collective has formed and an idea has been accepted, in principle, by the policy committee.

It amounts to the establishment of a place where women can meet over light lunches, espresso coffe, fruit juices and perhaps eventually alcoholic beverages. The business would also sell women's art for a reasonable consignment fee, as well as selling books and magazines that are not readily available in the community. The latter will hopefully grow into a business of its own.

Games such as pool, backgammon, chess and scrabble will be available (for a small fee) in a

room separate from the other more peaceful and relaxing area.

The basic purpose of the business is to establish a financially self-sustaining centre where women can organize, communicate and socialize. The building (house or apartment) chosen, will have to accommodate all of these things in a minimum space requirement of 1200 square feet. Present financial indications are that a maximum rent, including utilities, of \$500.00 per month will be allowed.

The collective plans to acquire a large part of the initial funding and operating cost by selling memberships. The fees, starting

at \$1.00 and stretching to \$200.00 per year, will be flexible to enable all women to join.

Although investigative work will continue, final plans are contingent on ratification by the general membership at the general meeting scheduled for May 8.

In the meantime, the collective is not only looking for centrally located space but also for two or three women who are interested in joining the working collective.

Additional information is available by contacting Sheila Gilhooly or Louise Leclair through the Ottawa Women's Centre — 233-2560.

whither WISP?

Nation ponders unity threat

by Lisa Strata

A recent Gallop Poll showing that the Women's Independent Separatist Party (WISP) has suddenly gained amazing strength was publicly pooched by the country's male leaders. In private however, speculation has mounted as to what effect separation by the women would have. The primary objective of WISP is to form a separate country tailored to the cultural and economic needs of women. The realization that women really might separate has shocked and saddened many men. Said one, "Women add a special dimension to the country. It won't be the same if they go." Another voiced the militant view that is also gaining adherents: "Who needs them? We've given them enough already." He cited maternity wards and brassieres as amenities that society had provided specifically for women and said that the federal program providing special washroom facilities for women in national parks was a waste of taxpayers' money. Some men are willing to compromise, however, if it will keep the country together. Said one, "They have many legitimate complaints, but if we give them special status within confederation perhaps they'll be willing to stay." For a start, he suggested a plan which would allow women the run of businesses and government offices on weekends. A majority of women are reported to be still undecided about separatism but experts predict that a charismatic leader could sway the undecided women to the cause.

Secret Meetings

WISP was started over 10 years ago and government insiders say there are many secret reports on the group's activities. A leaked document shows the RCMP burned down a day care centre in 1970 because women were found to be congregating there and the Force's listening equipment could not pick up the women's conversations over the children's shouts and laughter. The use of day care centres as a meeting place for women was subsequently discovered by po-

lice to be so widespread the government decided it was time to take the movement seriously.

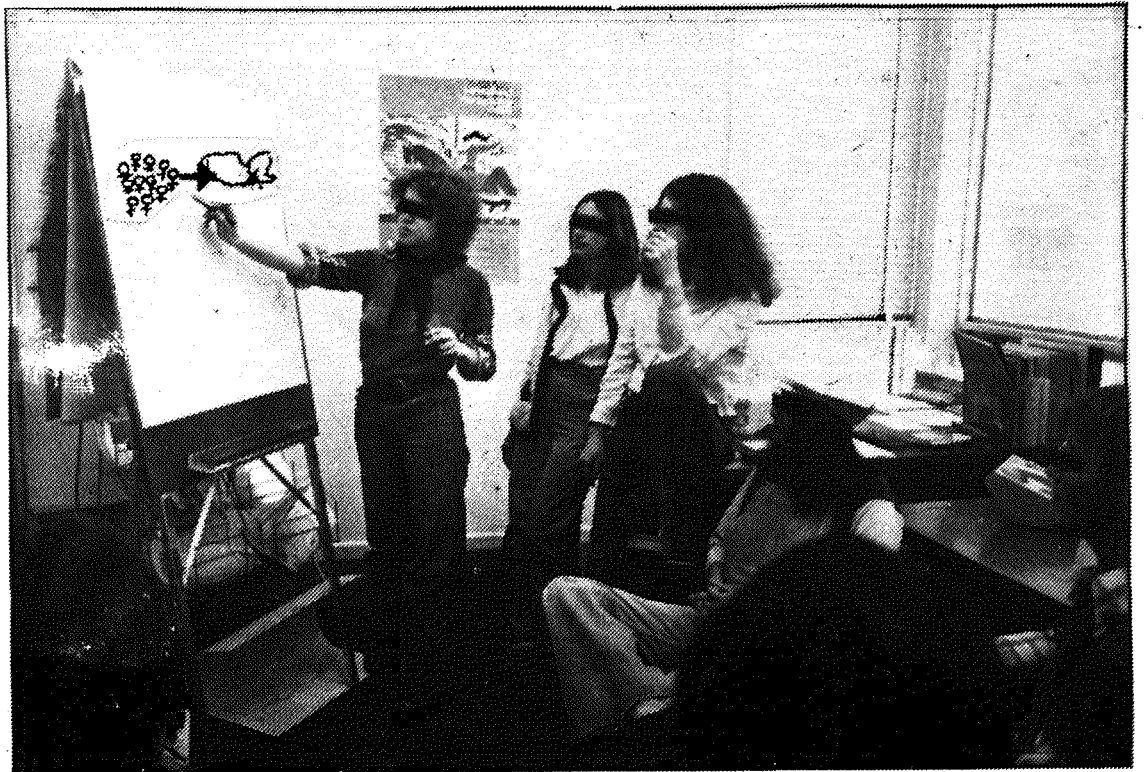
Training Program

One result is a little publicized housework training program for senior civil servants. Since 1970 over 8,000 civil servants with no previous housekeeping skills have been handpicked by the Prime Minister's Office and assigned to take the six-month course.

The training program includes intensive 8-hour sessions each day with specifics tailored to the bureaucrat's unique slovenly habits. Areas covered include bed-making, washing dishes, sewing, vacuuming and picking up clothes. Each civil servant receives his own Brillo pads, vacuum cleaner and toilet brush which he is allowed to keep upon graduation. No civil servant has refused to take the course but in private many have called it a waste of time. One deputy minister complained that his office was always clean when he arrived in the morning. "I finished the course in March," he said, "but I haven't needed to houseclean once since I got back on the job. I'm beginning to lose my housecleaning skills." A recent Royal Commission Report on the housework training program said it had failed to close the widening breach between men and women. The report recommended that housekeeping be taught in school, beginning in kindergarten. The recommendation was shelved after boards of education said they would require huge budget increases to carry out the plan in order to train and hire thousands of teachers with advanced degrees in housework. In a recent speech the Prime Minister denied that he had ever shoved housekeeping down men's throats and assured hecklers that no Canadian man would be forced to learn housekeeping if he didn't want to.

Federal Leader Concerned

Despite the apparent failure of the government's main program to undermine the strength of WISP, the Liberal Party feels the separation threat could be its



Kate Middleton

This photo of a secret WISP cell meeting was delivered anonymously to UPSTREAM. Is Canada as we know it a goner?

new trump card. "Trudeau is the only leader with documented personal experience in this area" said a highly placed aide. "He's obviously the one men are going to look to as they grope to understand women's talk of separation. If worse comes to worst and they do leave, he'll know how to get us the custody and financial settlements we want." Conservative and NDP leaders are upset by the Prime Minister's unfair edge in this matter. A Conservative insider said Joe Clark had issued a memo to all party members requesting any man whose wife had left him to step forward to be groomed as his top advisor. Ed Broadbent stated that he could well understand that women would want to separate from Canada considering how they had been exploited by the two federal parties that have ruled Canada since confederation. He said his goal was to convince women they could achieve their objectives under an NDP government. Said Broadbent, "I'm sure they'll see that if they leave they'll just be swallowed up by the Americans." Admitting that the party lacked a power base among women Broadbent said he had scouts out looking for women all the time and that quite a few had been informed of the party's stand. Peter Lougheed and Rene Levesque are two premiers who have taken a position on WISP. Lougheed said the men of Alberta wanted the women to stay but if they decided to leave Alberta would get along without them and would definitely not be interested in any sort of association with the independent women's nation (Some women have said they would only separate if the new women's nation could arrange an association with the remainder of Canada involving a sperm bank). "Alberta men are united in their opposition to the sperm bank idea," said Lougheed. He added that tar sands development would go ahead on schedule without the women. Levesque is reported to have a

special police unit ready to stop the movement if it gains any more ground in Quebec. He said that the PQ only supports separation under very special circumstances and that Quebec women did not have cause to separate. He admitted that some Quebec women had expressed support for WISP but this was because they did not understand the PQ policies.

The view of economists is that separation might, at least in the short term, be beneficial because it would create new job openings. There might be difficulties later, however, if men decided they didn't want the jobs vacated by women or felt they should be paid more. "Some of these jobs are pretty crummy," noted one economic advisor to the government. "I don't know who we'll get to fill them if the women pull out." Employers who were paying maternity benefits might save money in an all male country he noted, but this would be scant comfort to those employers who didn't offer such benefits.

Banks Not Worried

A spokesman for one of the country's banks said the banks would be fairly secure in the face of separation. "We don't really need women's business," he said. "For some reason not very many of them have opened large accounts with us. They come in every month to cash those pitiful Family Allowance cheques which just cause us a lot of paperwork." He noted that only a few staff replacements would have to be made above the level of teller and that customers would soon get used to having male tellers again. Royal Bank chairman Earle McLaughlin was overheard to say he wished the women had separated several years ago. He later tried to withdraw the statement but it had already been picked up by reporters.

The media have been quick to analyze the new separation movement. A probing study by the *Canadian* magazine asked

women in all provinces if they favored separation from Canadian men (a) with a guarantee of reproductive cooperation via a sperm bank (b) without such a guarantee. Eighty percent said they would definitely separate if there was a guarantee of a sperm bank but only 25% said they would separate without the bank. Interviews with male members of the magazine's staff indicated that women would have to be very naive to think Canadian men would make their sperm available to the women after separation.

In another media scoop, *Chatelaine* magazine sent a reporter out to ask families what they thought of separation. Most wanted to know if it would mean the breakup of their family and when the reporter said it would, responses were varied. Some women were enthusiastic about the idea and, to the pained surprise of their husbands, asked how they could join WISP. Men often thought they could tolerate the breakup of their family but had second thoughts when the reporter pointed out that there would be no women available to replace their wives. When asked if *Chatelaine* would stay in Canada if the women left the country the magazine's new editor said it definitely would. "The publisher has said he wouldn't let the magazine go," she observed. "It's a big moneymaker and can still be mailed to the women if they leave." She expressed concern that some women have tended to refer to men as oppressors but predicted that with women gone from the country the last vestiges of this outmoded conflict would wither away.

Most magazine editors have confessed they were running the stories for novelty value only, since the media generally views the separation movement by women as ridiculous. Said one, "Nothing like that ever happens in Canada."

Reprinted from
Branching Out



Kate Middleton

One MP has charged that women separatists have infiltrated the male-dominated civil service. But can he prove it?

Fleck strike:

Wages not the only issue

by Pat Daley

The Ontario government spent \$2.5 million in 28 days to keep 119 women walking the picket line because their bosses refuse to agree to a 75 cents/hour across-the-board increase in wages.

The dispute is over the first contract between United Auto Workers (UAW) Local 1620 and Fleck Manufacturing (located in Centralia, Ontario), who, the workers say, is trying to bust the recently-formed union.

The striking women currently earn \$2.85 an hour and are asking for \$3.20. Fleck's counter offer is a 10-cent increase in each year of a three-year contract. If Fleck agreed to the union's wage demands, says UAW research director Sam Gindin, it would take 13 years to equal what taxpayers spent on police costs for the first 28 days of the strike.

Wages are not the only issue in the strike. The plant is infested with rats. There are usually only three toilets for the 130 workers. People are repeatedly burned on spitting molds; wire racks fall on their heads; and dust levels trigger headaches and sinus complaints. One local doctor calls the plant "the butcher shop" because the outdated machinery injures and mutilates workers.

Another key issue is the company's refusal to discuss



OPP help "scabs" get through at Fleck Manufacturing in Centralia, Ontario.

union security. The union, which was certified last October, has demanded mandatory payment of dues for all members of the

bargaining unit.

On April 21, Ontario Labour Minister Dr. Bette Stephenson declared her support for the

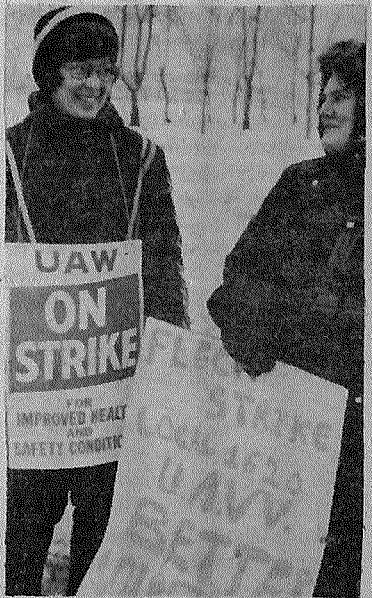
union after talking to 20 representatives in Toronto. Stephenson had earlier denied union charges that she "lied" about conditions at the plant, saying all her information was taken from ministry inspection files and not the company. After the meeting even those files seemed shaky as Stephenson told the women "obviously there are discrepancies between your reports and the reports of the inspectors. If yours are correct, there is something radically wrong the way the inspectors carried out their inspections, and that won't be tolerated in this ministry."

Stephenson's support may have surprised anyone aware that 50 per cent of the plant is owned by James Fleck, deputy minister of Industry and Tourism in Ontario and a former senior aide to Premier Bill Davis. When the strikers asked Stephenson if the large police force was at the site as a result of Fleck's political influence she replied, "Absolutely not. The police made their own decision." Fleck had told her that he does not play an operational role in the company and that he turned his interest over to a trust in behalf of his wife and two sons about 11 years ago.

She did admit, however, that it was unusual for two OPP officers to have entered the plant before the strike began to inform workers of the rights and respon-

sibilities of pickets. The union has complained that this constituted intimidation.

The level of police involvement has been high throughout the strike. According to UAW officials, during an 800-strong demonstration at the plant April 12 about 450 OPP officers were stationed in the area in case of trouble. A closed circuit video camera was set up at the gates and, according to London (about 50 miles from Fleck) sources, OPP roadblocks on major roads into Centralia were stopping cars to check for UAW members.

**Samedi, le 27 mai:**

Franco-fem

par Janick Belleau

Le fait d'être une femme et francophone de surcroît soulève certains problèmes dans un monde régi par des hommes et dans un pays majoritairement anglophone. La tâche que la Fédération des Femmes Canadiennes-Françaises s'est assignée est de taille: promouvoir et la femme et la culture canadienne-française hors Québec.

En effet, sous le mandat de la présidente actuelle, madame Jacqueline Martin, la Fédération a institué des succursales réparties en Alberta, en Saskatchewan, en Ontario et au nord-ouest du Québec (portion comprise entre Hull et Rouyn-Noranda), permettant ainsi aux Canadiennes francophones de se regrouper d'une mer à l'autre ... enfin, presque.

Le défi est lancé depuis nom-

bre d'années. Aujourd'hui, il s'adresse encore à toutes les femmes mais plus particulièrement à celles âgées entre 25 et 35 ans. "Elles sont difficiles à attraper," se plaint la coordonnatrice nationale, Ginette Sabourin. En ce moment, l'organisme travaille à élaborer un plan d'action visant à capter l'attention et à stimuler l'intérêt de cette catégorie de femmes.

De plus, "Femme d'Action," l'organe officiel du groupe, tend à vouloir se renouveler. Le bulletin trimestriel, fondé en 1971 par la Franco-Ontarienne Jacqueline

Martin, est rédigé bénévolement par les membres. La Fédération souhaite le rajeunir et l'innover pour ainsi attirer une plus forte clientèle et augmenter du coup le tirage qui se limite présentement à 1000 exemplaires. C'est effectivement peu si l'on considère qu'il est distribué à travers le Canada. "Femme d'Action" espère montrer sa nouvelle image aux Canadiennes-françaises dès le début de l'année prochaine.

La tâche serait facilitée par l'appui financier du Secrétariat d'Etat. A cet effet, des démarches sont entreprises afin

d'obtenir une subvention du ministère. Les largesses de ce dernier se sont manifestées pour la première fois l'an passé, avec une subvention de soutien totalisant \$25,000. Le système de cotisation par lequel la Fédération a survécu depuis sa fondation "n'est plus suffisant," remarque la jeune coordonnatrice; "il y a une limite à reposer sur la générosité des membres," souligne-t-elle.

Une journée d'étude intitulée Franco-Fem a été créée par Jacqueline Martin qui a accédé à la présidence en 1971. Cette rencontre annuelle a pour but de favoriser la communication entre les femmes francophones de différentes régions.

Incidemment, la Fédération prévoit déjà avec le concours du C.C.S.F. (Conseil consultatif de la situation de la femme), la planification de sa prochaine journée. La réunion est fixée au samedi, le 27 mai à l'école Charlebois.

Pour de plus amples renseignements concernant soit la journée Franco-Fem, soit la Fédération, composez 563-0311 ou rendez-vous au 1 rue Nicholas à la pièce 1404 entre 9:00 et 17:00 heures.

The Ottawa-Hull Rape Crisis Centre

will be holding a
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for
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May 13 and 14

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- crisis work and counselling
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- office work
- research, statistics
- lobbying, law reform
- fund raising

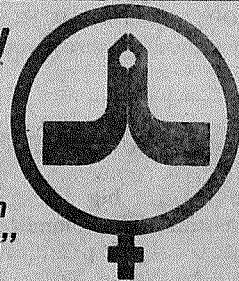
please call the Centre for an application form, and mail it in as soon as possible.

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Call for clamp down on porn: report

The inclusion of violence in the definition of obscenity and strong laws against child pornography are major thrusts of the Report on Pornography presented to Parliament in late March.

The Parliamentary Standing Committee on Justice and Legal Affairs also recommended that the Criminal Code be amended to prohibit the testimony of "expert" witnesses in obscenity trials and to permit the Attorney General to override an accused's choice of trial by judge or jury.

The 39-member committee, including two women, determined that pornography "promotes values and behaviour which are unacceptable in a society committed to egalitarian, consensual, mutual and non-violent human relationships."

Discussing the exploitation of women and children, the committee noted that "very little of either type of sexually explicit material involves men as the main feature."

"It attempts to make degradation, humiliation, victimization and violence in human relationships appear normal and acceptable."

As a result, the committee recommended that the Criminal Code definition of obscene be changed from the "undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty, and violence" to "the undue exploitation of sex, crime, horror, cruelty, or violence, or the undue degradation of the human person." It goes on to include the depiction or description of a child engaging or participating in any sexual act or "displaying any portion of its body in a sexually suggestive manner."

While the response to a hard line of child pornography has generally been in agreement, some see the new definition as too broad. In an editorial (March 24), the Globe and Mail said, "We

do need to beef up the laws against child pornography. Badly. And we do need to do something about defining violence in terms of obscenity. But by God the committee would have Roundheads stamping out every bit of marginal sin you can think of, everywhere you can think of."

The strongest attack, however, is being directed against the recommendations concerning trials. The two main recommendations are:

- The Criminal Code should be amended to permit the Attorney General to override an accused's option for mode of trial, and request a trial by jury.
- The testimony or evidence of expert witnesses as to community standards should under no circumstances be permitted during the trial.

"The aim," according to the Globe and Mail, "is to ensure that

'community standards' prevail in determining guilt. Mao would have loved it."

Currently police must return any material seized during an arrest to the accused who has paid a fine or served a sentence and then gone back into business. The committee recommends an amendment to provide for the "forfeiture of seized equipment, instruments or other paraphernalia ... upon the conviction of an accused."

In "A Call for Concerted Action," the committee says, "Amendments to the Criminal Code alone will not put an end to the unacceptable traffic in human degradation through the easy accessibility to and widespread availability of sexually explicit material."

"All Canadians must examine the effect the type of sexually explicit material described in this report has on basic social values and must resolve to support our basic principles in the interest of

maintaining a society based on mutuality and egalitarianism, and devoid of violence and coercion."



To censor or not to censor: feminists are faced with deciding how to attack movies like this.

Censorship: effective or dangerous?

by Pat Daley

No, fascists don't have a right to speak. My mind is made up.

This is a story about censorship. In late March, the standing Parliamentary committee on justice and legal affairs released its report on pornography. Its main emphasis is on amending the Criminal Code definition of obscene so as to read "any matter or thing ... where a dominant characteristic ... is the undue exploitation of sex, crime, horror, cruelty or violence, or the undue degradation of the human person" rather than only sex. It would also see the creation of legislation dealing with child pornography.

Shortly after the committee released its report, I was speaking with Eve Zaremba, a member of Women Against Violence Against Women in Toronto. She talked about the need for feminists to take the time now to come to a position on censorship before the recommendations become law.

Zaremba sees two existing sides on the censorship question: the liberal view that everyone has a right to individual choice and the right wing view that takes a moralistic stand and wants to censor anything that deviates from it. What does a feminist say?

We can start by looking at what pornography is. The Parliamentary committee said: "This material is exploitive of women—they are portrayed as passive victims who derive limitless pleasure from inflicted pain, and from subjugation to acts of violence, humiliation, and degradation. Women are depicted as sexual objects whose only redeeming features are their genital and erotic zones which are prominently displayed in minute detail. Also of concern to this committee and to all Canadians has been the recent influx of publications depicting and describing the participation of children in sexually explicit acts either alone, with other children, with adults, or with animals or



Sex and violence: the recent report on pornography recommends that we clamp down on both.

objects. This so-called 'Kiddie Porn' is reprehensible and clearly unacceptable in contemporary Canadian society. It is exploitive of children. Very little of either type of sexually explicit material involves men as the main feature."

It gets worse when you realize that manufacturers of pornography are perpetuating the acceptance of adult male dominance over women and children and making big bucks at the same time. The committee says: "The cost of producing and manufacturing much of this material is not very high. Many distributors and retailers in Canada are making from 500 percent to as much as 5,000 percent profit." The conclusion drawn by the committee is that the consumers of pornography are economically exploited by the producers. The more important point would seem to be the exploitation of the economically vulnerable position of women and children in this society. (see article this issue on Children and the State conference.) You have to get money somewhere.

None of this is news to feminists, who have been publicly fighting pornography for years and in a very organized manner since last fall. The Carleton

University Women's Centre began a campaign against violent paintings in campus tunnels. November 5, 1977 became a national day of protest against violence against women. WAVAW in Toronto closed down Snuff, a film showing the mutilation and murder of women. In mid-April WAVAW demonstrated effectively against the violent advertising of a Toronto tailor. It all culminates in a move to the offensive instead of being defensive. From a libertarian viewpoint, it is a form of censorship, but a form which I find difficult to dispute.

For me, the problem with the committee report arose when I started thinking about the implications of institutionalized state censorship. Two questions came to mind: Is censorship effective within the current structure of our society? If we decide it is, where do we draw the line between what should and should not be censored?

When I sat down with Esther Shannon, another UPSTREAM staffer, to brainstorm for this article, one of the first points she raised about the report was that our exploiters were also defining our exploitation. This came from reading that only two out of 39 committee members are women.

While the committee, despite that fact, recognized the exploitation of women and children as the dominant characteristic of pornography, we have no guarantee that that awareness exists in the customs officers and censorship boards who will enforce the law.

At present, the Criminal Code defines as obscene "any publication which is the undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty, and violence." But, you need only look on the stands of your corner store to find exactly that.

Another fear was that stringent censorship would result in strong defiance and the blossoming of an underground pornography business and anti-feminism.

There exists, too, in the minds of many people a principled opposition to censorship in any form. Censorship of one thing leads to censorship of another. So, you have the situation where the American Civil Liberties Union is defending the right of the American Nazi Party to demonstrate in a primarily Jewish neighbourhood because any law prohibiting that can, and given current power structures in our society, likely will be used against organizations and groups demonstrating to create a society based on equality.

As the discussion progressed, Esther and I looked at the last issue of UPSTREAM and the position we took on the Body Politic raid. UPSTREAM, really without much discussion, adopted a position of support for Body Politic on the issue of freedom of the press although as feminists we had serious questions about the controversial article Men Loving Boys Loving Men. My own thinking on that issue, and later with the banning of the film Pretty Baby in Ontario, was that censorship's ultimate effect is to prohibit the public discussion of important issues facing our society. It can also make it difficult to recognize and confront our

enemies.

The whole discussion became very complex and confusing so we decided this article would take on and promote a definite position. That was: feminists should oppose state censorship in any form while organizing around effective tactics to discredit the consumers of pornography. We would encourage women to picket movie theatres, to stand outside pornographic bookstores and openly photograph everyone going in and out, etc.

I changed by mind and I'll tell you why.

Today at work (the local Civil Liberties Association) a woman called to ask if we were opposing the white Supremacist Nationalist Party's bid to gain official status as a political party. She did not want her tax dollars going to subsidize a group which promotes racial violence. While explaining the general civil libertarian position on free speech for everyone, I knew I agreed with her.

The Parliamentary Committee Report on Pornography "promotes values and behaviour which are unacceptable in a society committed to egalitarian, consensual, mutual and non-violent human relationships."

Talking to Eve Zaremba: There are currently two visible sides on the pornography issue and feminists must create a third. In our discussion, Esther and I experienced a concern about sounding too liberal and also too hard-line. But, Zaremba said feminists have to overcome that fear. She pointed out that both existing sides will try to claim us. When we oppose the right wing, fundamentalist Christians because of their perpetuation of an unequal society through emphasising the family and free enterprise, the liberals will try to claim us as allies. When we picket pornographic films, the right will try to claim us as allies in the fight against all extra-marital, non-heterosexual sex.

Continued on page 12

Politics: a career for wo

by Jean Frances

Women will never realize their full potential in this sphere of politics as long as people are socialized to believe women are basically inferior and men basically superior, as is now the case.

Socialization can be defined as fitting or training for a society or a social environment. Political socialization, by implication, can be defined as fitting or training for a political environment.

Studies concerning sex, politics, and socialization have tended to assume that the only kind of socialization relevant to politics is political socialization. The studies done on the subject generally come to the conclusion that, since there are no discernable differences in the political socialization of boys and girls, socialization does not account for the lack of female representation at decision-making levels.

It is impossible to divorce politics from daily life.

However, it is impossible to divorce politics from daily life. The political world is not a separate reality. Those who take part in it (and it would not exist but for them) all are involved in living their lives: they all were children, went to school, interact with other people; many have families; some remain active in a business or another profession; all take part in leisure activities. To separate politics from the rest of living is to deny that the people in politics have any life other than their political one, or that they are influenced by anything other than the political issues in which they are involved.

Politics then is a career choice open (or not so open) to women, a choice to run for office and so be in a position to participate actively in the political decision-making process.

Women are generally considered to be less mobile, and so by implication less available for a political career, than men because they have the responsibility for looking after the home, husband, and family. This is reinforced by laws concerning marriage. In the U.S. the law says that "The modern marriage contract still obliges the husband to render to his wife the basic necessities of food, clothing and shelter.... The wife is still required to render unpaid labor and sexual services." Also, "A married woman is bound to reside with her husband. If she chooses not to, she can be charged with desertion."

In Canada the marriage contract which, like much of the constitution, is basically unwritten, assumes three things:

1. The male is the head of the household and must provide for the family.
2. The female is subordinate and renders service, domestic and sexual (child-

bearing and child-rearing included), exclusive to the husband.

3. The contract is for life, or is intended to be for life, with no termination or retraction if conditions do not turn out as expected.

In Canada, though, it is easier for a woman to choose a career which requires some mobility. She must reside in the place her husband chooses, but not if it affects "her own career demands or ... her husband's choice of a home is unreasonable." Still, "it is especially difficult for a woman with a husband and children to take the plunge (into a political career)."

"It is especially difficult for a woman with a husband and children to take the plunge into a political career."

Men who enter political careers do so from many fields: law, business, medicine, science, to name a few. But while some women who go into politics come from the same type of background, they often enter the political arena without ever having been in the work force before. In Canada, 31.5 per cent of all female candidates who ran for federal office between 1921 and 1974 were "homemakers." "Homemaking" is not considered to be a very good background to bring to a political career. Law and business are much more helpful, yet the percentage of women candidates with these backgrounds is 3.9 and 9.2 respectively.

It is no surprise to learn that "girls do not ... choose educational training in areas

which lead to political careers in the same numbers as boys."

Certain factors in different regions have an effect on women's political participation, for example, the effect of the clergy on Québec society. The women of Québec did not even have the right to vote, which the rest of Canadian women had by 1925, until 1940, and not the least opposition to Suffrage came from the Church. In a last-ditch effort to prevent it, Cardinal Villeneuve, Archbishop of Québec, wrote:*

We do not favour women's political suffrage:

1. Because it goes against the unity and rank of the family;
2. Because its use exposes women to all the passion and all the adventurousness of the electorate;
3. Because, it seems to us, the women of the province don't want it;
4. Because the social, economic and health reforms which they put forward as reasons for having woman suffrage publicly recognized could be just as well gained through the influence of women's organizations outside politics.

We believe we express here the general feeling of the bishops of the province.

While discrimination does not exist in theory, it does in practice.

While discrimination does not exist in theory, it does in practice. It may take such apparently trivial forms such as Agnes Macphail's "feeling of being a curiosity in the House" which occasioned

her "intense personal discomfort caused by constant staring from visitors in the House gallery and patrons of the parliamentary restaurant."

In some cases women, once elected, are effectively prevented from taking part in proceedings "because so much of the council's business is discussed in bars, often at night. Unable (naturally) to participate in these informal work sessions, women must miss out an essential part of the legislative process."

There is also the practise of asking women to run for seats known to be "hopeless." In Canada, of the women who contested 414 seats between 1921 and 1974, only six contested "safe" seats, defined as those held by a party for five consecutive elections. And 36 per cent of the women pulled in less than 1 per cent of the vote. Since women "tend to wait until they are asked to run" one wonders if they are asked to run for hopeless seats because a woman who loses does not much affect the party's esteem.

All these factors influence a woman's chance to run for political office, never mind to win, and together they appear to be quite formidable. But surely they would not be obstacles to a woman determined to take up a political career? The fact is that the percentage of women who even attempt to hold office (3.6 per cent of all candidates in Canada from 1921 to 1974) is ridiculously small. Why do so few women enter politics?

Political socialization is not a significant determinant of political participation: but overall socialization is.

What characterizes politicians? Langevin sees them as "assertive, energetic, logical, strong, confident," and Werner and Bachtold say they are notable for "intelligence, dominance, adventuresomeness, unconventionality, and radicalness (regardless of party affiliation)." The kind of person who fits these descriptions is an actor/initiator. Although a few women would fit, these traits are more generally perceived to those of a masculine personality.

Feminine personalities are perceived as passive/nurturant/supportive, not compatible with political success. It is my contention that women's socialization is so strong that in almost all cases it overcomes any political aspirations a woman's political socialization might have given her.

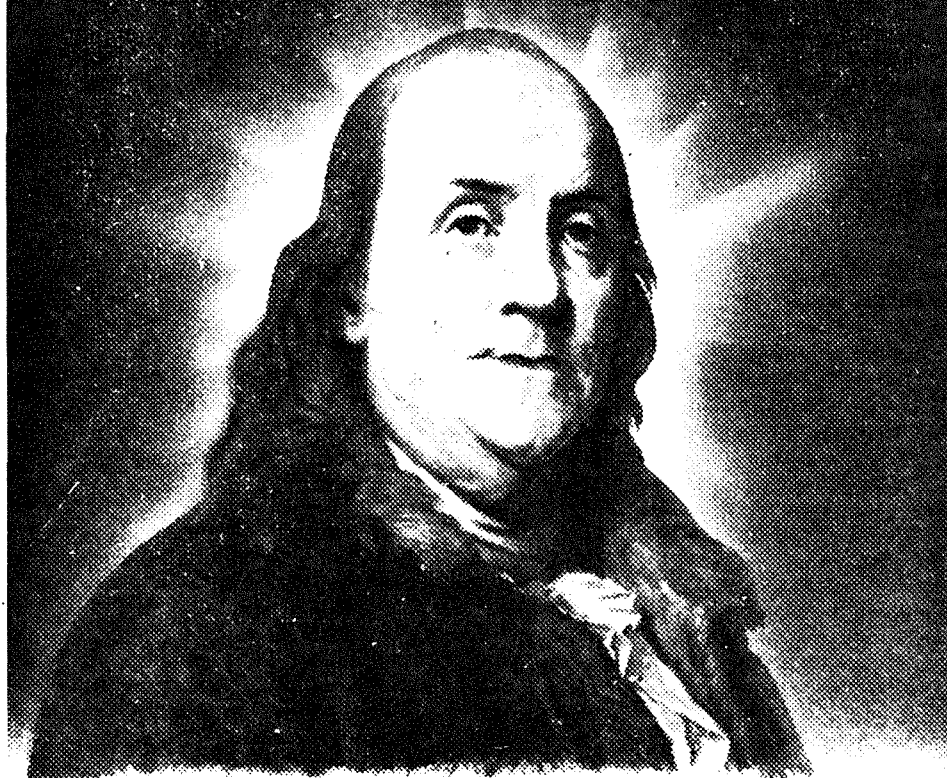
Man is the norm, Woman the aberration.

Socialization begins at birth. The first event is that people talk to the baby. Whatever words are used by members of the family, teachers, friends, media, and all she contacts, those words are more than dictionary definitions: they come invested with social attitudes.

In our society, in our time, our cultural bias is to place males in a superior/active position and females in an inferior/passive one. The language reflects this: for example, when referring to groups containing both females and males, males come first—men and women; husbands and wives; the grammatical use of the generic masculine, that is, using the term "man" to include both men and women;

*Translation.

**WHAT SECRET POWER
DID THIS MAN POSSESS?**



omen?

and the assumption of masculinity unless femininity is proven.

Such examples have been, called trivial, because the attitude they embody is so ingrained as to seem "normal" — not worth thinking about.

So Man is the norm, Woman the aberration. Alma Graham, as quoted by Miller and Swift, said, "If you have a group, half of whose members are A's and half of whose members are B's and if you call the group C then A's and B's may be equal members of group C. But if you call the group A, there is no way that B's can be equal to A's within it. The A's will always be the rule and the B's will always be the exception—the subgroup, the subspecies, the outsiders."

The cultural implications, reflected in dictionary definitions, of womanhood and manhood are that a man is to be strong, virtuous, courageous, dignified, honest, intelligent, independent, controlled: someone with inherently desirable qualities. To be a woman is to be fickle, yielding, decorous, modest, weak, and a housekeeper; provoking condescension, disapproval, of even disgust.

This image of women persists in all walks of life. In the family system the father is the authority-figure, the head of the household. If there is no male head, mother assumes the role by default, but it still isn't "normal."

In the school system, books used to teach children reinforce what they have already observed. Men are shown going to work driving cars, playing games, helping women and girls, doing things. Women are shown sitting, watching, taking care of the home and children, being helped.

The media, and in particular television also serves to reinforce cultural clichés.

The media, and in particular television (to which an overwhelming number of children have access from a very early age) also serves to reinforce cultural clichés. The great majority of female characters portray "daffy dolly birds, gossiping housewives or dim, devoted mums." They are often seen in supportive roles even if they co-star in the program or series. And a woman who stars in a program in her own right very often is a fantasy: "The Bionic Woman" or "Wonder Woman."

"If you are a girl, marriage is the career you may have in mind."

Advertising depicts women as culturally accepted stereotypes, which are very powerful ones, designed by the powerful advertising industry to deliver buyers to the advertisers. "It is assumed that woman's highest achievement lies in feeding, watering, cleaning, shining, washing, and scrubbing. There is also considerable amount of emotional black-



Where will socialization leave this girl in 20 years?

mail implied in many of these commercials — that her husband or her children will not love her unless she has these skills."

Women now have a pretty clear picture of what is expected of them. They are to concentrate on getting and keeping a husband, having and raising a family. The perceived necessity of "getting a husband" has a decided effect on the development of a girl. Though boys and girls start out as intellectual equals, by the time they reach puberty, their early socialization has taken effect: in effect, girls deliberately stop trying to get good grades and concentrate instead on "getting boys" — because, as everyone knows, boys don't make passes at girls who wear glasses (but they do make passes at the girl who is, or who becomes, pretty enough).

About the same time that girls are making the above discoveries, they are being encouraged to think ahead to their careers, and counselling is provided to help them. Here is a portion of a Canadian Department of Labour pamphlet:

"If you are a girl, marriage is the career you may have in mind. You will probably work in paid employment for a while before marriage. You may want to return to work after your family is grown up. You may even combine marriage with a career. Women are most numerous in such fields as teaching, office work, personal and domestic service, health service and welfare work. But they are making careers for themselves in practically all fields of work, and girls can find many interesting and rewarding opportunities if they care to look."

Though some individuals in society may pay lip service to the image of woman as a whole, independent being, there is a cultural lag between that and the actual image. Since it is so universally accepted and vigorously reinforced by multiple examples that a woman's primary concern is her home and family, career pursuits, though encouraged, are definitely secondary, and sanctioned only if the woman manages to arrange for a smoothly-running household and cared for family before beginning a career.

Women, during the socialization process, are told that their roles as homemakers are very important. They may be, but they are not prestigious.

What makes a job prestigious? And how does that relate to women's absence from politics?

First of all, money is inextricably bound to prestige. Homemakers now are never paid for working in their own homes.

Women are also recruited to do volunteer work, which most men would never consider doing. In a society in which worth is measured in terms of dollars and cents, salary is an index to value.

"A bank teller used to be important, but now women do it."

When it comes to working for pay, women are discriminated against by being given jobs which have the same duties as those of men, but which have been given a different job title and lower pay.

Jobs which were held predominantly by males were perceived to have lost prestige status when they were "taken over" by women. Two examples of this are bank tellers in America and doctors in Russia. In the case of the bank tellers, one woman's comment epitomized the public's attitude when the changeover became obvious. "A bank teller used to be important, but now women do it. They must have changed the teller's job." In Russia before 1917, women doctors numbered less than 10 per cent of the total. Today they are 75 to 80 per cent. The reason for this "is related to the relatively low status accorded to the profession", and it is noted that medical practice for women in Russia is just a job to be done until marriage, like being a teacher or a secretary in the western world. "Within the profession itself the prestigious positions go to men."

There is no doubt that politics as a profession has a great deal of prestige. Because its currency is power, and because power is a quality associated with masculinity, politics is one of the most prestigious careers there is.

In light of the socialization process, to which women are subjected, the reasons why women do not choose politics are indeed overpowering. And if people have been socialized to perceive women as inferior, they have also been socialized to perceive men to be superior.

It is not in the interests of men to discourage this view of the world. Superiority, real or imagined, is not something

willingly or lightly given up. Particularly in the western world with its fierce spirit of competition and the injunction to win at all costs, it is unlikely that men would blithely exchange what they have been raised to believe is their innate superiority for mere equality.

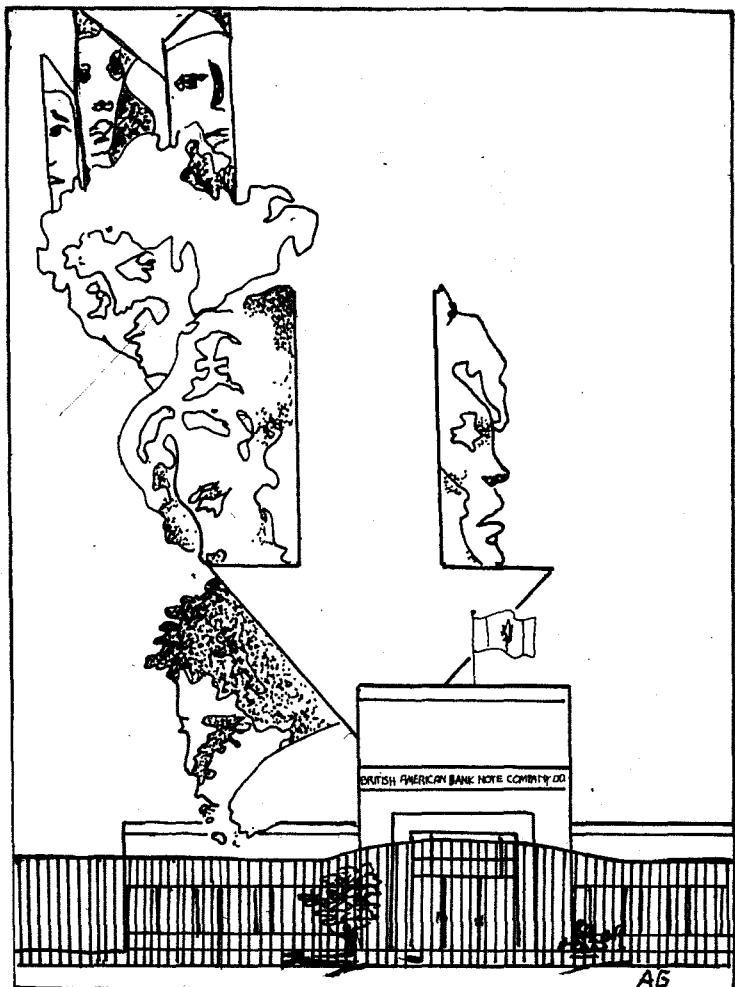
In fact then, the factors which are said to account for this absence of women in politics — socialization of women and the reason for that socialization — are crippling. The wonder is that as many women enter politics as have done so.

The socialization process which perpetuates the attitude of male superiority / female inferiority must change.

First, the general public must be brought to the realization that such a situation is undesirable. There is a tendency (particularly for those who have come out on top) for people to say that since this is the way things are, this is the way they should be. Those who challenge the present system lack credibility.

Then the socialization process which perpetuates the attitude of male/superior, female/inferior must change.

Feminist interest groups are working toward this goal. By demanding government recognition of and adequate policies and programs concerning such necessities as child care, birth control, and abortion, women will by association elevate the status of these matters. Since they are still considered "women's subjects" they in turn should elevate the status of women. When the responsibility for the social process of childrearing rests with society, and when women no longer feel pressured to conform to stereotypic roles of homemaking, and also of inferiority, they will be more able to take their proper place in political life. But women will never realize their full potential in the sphere of politics as long as people are socialized to believe that women are basically inferior and men basically superior.



EDITORIAL

The issue in the Banknote Company strike is discrimination.

Given the information presented to the arbitrator by both the company and the union, the arbitration must be seen as a fair assessment. Viewed in that context the report cannot be faulted.

However, there is more to the story than is presented in the arbitration report. There is the fact that women's work has been constantly undervalued by our society.

Whether it be in the home, where women's work receives no compensation or in the factory, where women are always the low-person on the pay scale, there is and always has been discrimination against women.

It is the ever present forest that society conveniently fails to see; it is the government approved attitude that defines women as "secondary wage earners"; it is the virtual silence of the trade union movement on the issue of organizing women workers; it is the education system that socializes girls to forget careers and instead find the man who will "take care of business".

Equal pay for work of equal value is the latest catch phrase in the liberal arsenal. As with all catch phrases, it has a catch — you have to prove your value. This is the context in which the British American Banknote Company strike exists. The women of Local 31 recognize this — the arbitration report doesn't.

LETTERS

Filling vacant spot

Dear Sisters in UPSTREAM,

You are moving into a vacant spot that we have sorely missed. May I offer you what I have in abundance. **Spirit** and the thrill of pursuit. May it ever be before us and just out of reach. The real warrior never arrives.

Gert

Well-wishers welcome

Dear Upstream,

I think your paper is great. I like the news, the coverage of those often hard to find events. I would like to see more history and literary type articles. Maybe even a short story once in a while.

I wish you well.

Steven Gilbert

Happiness is Struggle

Happiness is Struggle,
in the midst of storm and strife.
I embrace each new to-morrow
in my snakes and ladder life.
Up the stair and down the slide,
on the edge of never-more,
sometimes riding on a rainbow
sometimes underneath the floor.
I'm a Woman, I'm a Woman
I can crow as well as bleed,
I will bite the tongue that tells me
sympathy is what I need.
For what I need, I have already
and what I want I may not see,
but the struggle..God! the struggle
is the bread of life to me

Gert Beadle

UPSTREAM would like to hear from you —

This space is provided for reader's debates and opinions. Where are you? Let us know what you're thinking — of us, the issues we deal with, and the ones we don't.

More contact with our readership would give us a better feeling of our effect. It's hard to write in a vacuum — we need your response.

The UPSTREAM Collective

Self-indulgence is hard to resist

A nationally oriented radical feminist newspaper with enough general information and political analysis on topics affecting all women that it transcends national boundaries. Like most Canadian women's newspapers, UPSTREAM's leftist sensitivities emerge in the emphasis placed on the economic aspects of survival. The most complete women's newspaper available, UPSTREAM covers news of interest to working and middle class and native women. Also sports, a separate culture section with poetry, reviews, interviews.



from Guide to Women's Publishing
[p. 93]
by Polly Joan and Andrea
Chesman
Dustbooks
P.O. Box 100
Paradise, Ca 95969

FORUM

Le sexisme dans le langage des femmes

par Lucie Masson

"J'avais cru que vous aviez dit que nous pourrions...." Sans grande possibilité d'erreur nous pouvons supposer que ces paroles sont prononcées par une femme. Jugement hâtif? Peut-être. Sans fondement? Pas nécessairement. Le sexisme des institutions et de la société se reflète à leur insu dans la façon même dont les femmes s'expriment. Et la féministe la plus convaincue perpétue peut-être dans son langage, le sexisme qu'elle croit attaquer.

"Le parler féminin se rapproche beaucoup du langage de l'enfant" — première constatation peu flatteuse de Thérèse Jalibert, linguiste au Cégep Maisonneuve à Montréal. Sans le savoir, nous utilisons abondamment la nuance interrogative même en réponse à des questions. Par exemple, si on demande à une femme ce qu'elle veut faire ce soir-là, elle répondra: "on pourrait aller au cinéma," en prononçant le dernier mot sur une note plus haute (comme dans une interrogation). De cette façon, loin de s'affirmer, elle démontre un besoin d'approbation de la part de son interlocuteur et sa flexibilité à s'adapter aux désirs de celui-ci. De plus que penser de ce le qui renvoie tout simplement la balle en répondant, "voudrais-tu aller au cinéma?" Cette femme a peut-être des idées mais sûrement pas d'opinion.

Et pourquoi toujours l'imparfait et le conditionnel? Il semble que nous utilisons ces temps à outrance. "Pensez-vous que ça dérangerait si je prenais une journée de congé cette semaine?" Ce sont les temps de la politesse, de la soumission, de la gentillesse, ceux de la féminité traditionnelle, quoi. On peut arguer de l'efficacité d'une telle méthode si on a la fierté modeste, mais pourquoi ne pas arriver au même résultat en s'affirmant?

Les femmes semblent aussi avoir la nostalgie du temps des précieuses ridicules. Comme elles, nous encombrons notre conversation de formules de politesse à n'en plus finir qui souvent nous font paraître soumises et dévouées.

Le Français "Chauvin"

La langue française n'est pas la moins chauvine. Elle reflète comme bien d'autres langues les rapports qui existent dans la société entre hommes et femmes. C'est ainsi que certaines professions traditionnellement exercées par des hommes n'ont pas d'appellation féminine équivalente. Connaissez-vous le féminin de charpentier, professeur, écrivain, médecin? Et d'autres professions curieusement moins reluisantes celles-là n'ont pas de contrepartie masculine: ménagère, femme de chambre, etc.

Cela nous conduit à des situations décrites dans la traditionnelle devinette qui suit. Dans un

accident de la route dont sont victimes un père et son fils, le père est tué sur le coup et le fils est conduit à l'hôpital. Le docteur arrive pour l'examiner et s'exclame, "mais c'est mon fils!" Qui est le docteur? Pourquoi hésiter? Seriez-vous "victime du sexisme de notre idiome"? Il s'agit pourtant tout simplement de la mère de l'enfant.

Les femmes ne s'aident pas non plus. Comme le faisait remarquer Louis-Paul Béguin qui signe une chronique sur la langue dans "Le Devoir," trop de femmes, ayant lutté pour accéder à un poste important, négligent une fois en place d'utiliser l'appellation féminine de leur profession. De telles appellations existent pourtant dans la plupart des cas: directrice, doyenne, productrice....

Il faut donc se servir des outils que la langue nous offre déjà et aider à la faire évoluer dans le même sens que la promotion de la femme que nous prônons. Ainsi, la prochaine fois que vous répondrez à ou poserez une question, "vous serait-il possible, si ce n'est pas trop vous demander, sans vouloir insister, et dans la mesure du possible," de ne pas y aller par quatre chemins!

SOURCES:

L'Actualité, vol. 3, no. 3, mars 1978, "Parlez-vous sexiste?" Catherine Lord, p.18.

Le Devoir, le 7 mars 1978, "Au fil des mots," par Louis-Paul Béguin.

We at UPSTREAM try to keep you informed about how and what we are doing. Well, here's another project that we're really pleased about and would like to share with you.

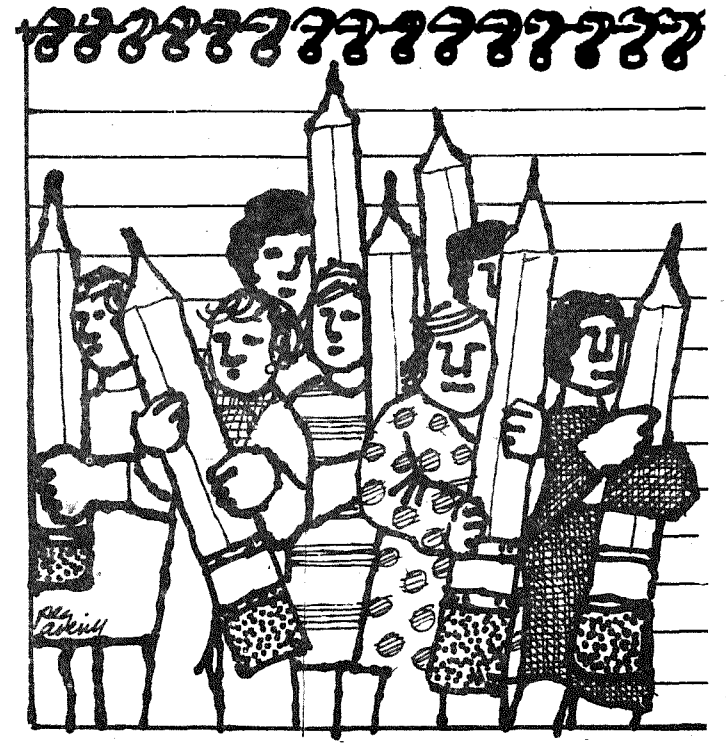
UPSTREAM has been publishing for almost two years as a volunteer collective. Consequently, we do what we can—and that means a lot of things don't get done, or get pushed aside. Something we are really missing at the moment is having women in the office regularly to handle organizational things—all the things that need to be done to keep the paper running smoothly.

This need wasn't as obvious before because more members of the collective were unemployed and able to staff the office during the day. But, more and more of us have had to get jobs because UPSTREAM although it is important to us, can't provide any income.

We've been talking for a long time about this problem and trying to figure out what to do. We think we've finally come up with a good solution—to ask women who do have jobs to share a small part of their income as a donation to a fund for an office staff person. Initially we asked 20 women to donate \$20 a month for a four month trial period, to see how it goes. At first it was slow going, but now we have 20 commitments and maybe a few more. We will be able to pay someone at least minimum wage for the time and energy she devotes to the paper.

Of course the next problem is who to pay—we all contribute to the paper. It would be nice to pay everyone, but that's dreaming. So, we've decided to set up a selection committee to choose the staffer. If more donations come our way we might be able to hire two staffers.

We can be really powerful if we put our money behind our philosophies and channel it toward supporting each other. Women helping women can go a long way.



women's
career
counselling service / féminin
d'orientation
au travail

DEAR EMPLOYER:

THOUGH A WOMAN HASN'T BEEN RECEIVING A REGULAR PAY CHEQUE IN RETURN FOR HER TIME AND SKILLS, SHE HAS BEEN DILIGENT IN MANAGING THE FINANCIAL AND HUMAN RESOURCES FOR WHICH SHE HAS TAKEN RESPONSIBILITY

A WOMAN RETURNING TO THE LABOUR FORCE HAS, FOR YEARS, USED HER TRAINING, EDUCATION AND SKILLS AT HOME AS WELL AS IN COMMUNITY SITUATIONS. SHE HAS CONTINUED HER EDUCATION IN LEISURE TIME BY MEANS OF PART-TIME STUDIES, READING, SOCIAL CONTACTS, COMMUNITY SERVICES ETC. — SHE HAS TESTED HER LEARNING AND TRANSFERRED IT TO NEW SITUATIONS. SHE KNOWS HOW TO LEARN FROM OTHERS AND HOW TO LEARN ALONE IN THE MOST EFFICIENT MANNER.

WOMEN'S CAREER COUNSELLING SERVICE HAS DAILY CONTACTS WITH WOMEN RETURNING TO THE LABOUR FORCE. AS COUNSELLORS AT W.C.C.S., OUR JOB IS TO KNOW THESE WOMEN WELL — THEIR EXPERIENCE, QUALIFICATIONS, NEEDS AND ASPIRATIONS ARE THOROUGHLY DISCUSSED. WOMEN'S CAREER COUNSELLING SERVICE MAY BE ABLE TO FIND THE EMPLOYEE YOU NEED.

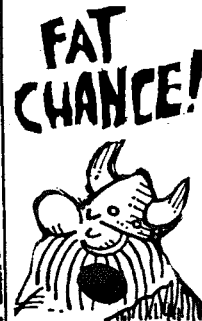
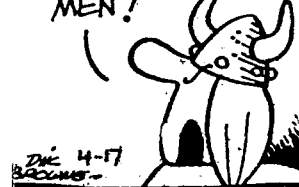


**BECAUSE WE CARE ABOUT WOMEN
WE CARE ABOUT EMPLOYERS.
THINK ABOUT IT!!**

#15 191 mcLeod st., ottawa, K2P 0Z8 (613) 232-4273

HAGAR THE HORRIBLE

SOMEDAY WOMEN
WILL HAVE JOBS
JUST LIKE
MEN!



NO WIFE OF MINE
WILL EVER WORK!



FEMINIST CONNECTIONS COUNSELLING FOR CHANGE

by Helen Levine

The first column of Feminist Connections produced less than a windfall of mail. Zero letters, in fact.

What the column did touch off were a few phone calls and comments. It is out of such slim beginnings that new ideas and possibilities sometimes develop. Feminist Connections will carry on, mail or no mail.

I've decided to explore one aspect of women's lives that often surfaces in feminist counselling. It's the question of initiative and initiating. A huge topic, but I'll try to place the issue in a feminist perspective (essential to feminist counselling) and later focus at a more concrete, personal level.

It is no revelation, yet worth repeating, that women frequently encounter difficulty around asserting-initiating-demanding, in contrast to accepting-submitting-adjusting. It may also be important to restate that women have been not only programmed for passivity but often severely penalized, in family and work force, for "stepping out of line."

It is to the eternal credit of women that we even survive. It is also to our eternal credit that many women manage, against what seem to be unsurpassable odds, to make decisive moves in reshaping their lives. These moves, or initiatives, frequently go unappreciated and unrewarded, and often invoke personal costs, directly and indirectly.

Let me describe how I first became aware of initiative and initiating as significant focus of concern in feminist counselling.

I had been counselling a married couple. That in itself is a rarity since most couples are usually fearful of or hostile to feminist counselling. This couple had tried a conventional psychiatrist (male, of course) for a year, wanted the marriage, and realized some feminist issues needed to be grappled with.

At one point, the husband complained that his wife was too passive, lacking in initiative and imagination. Why was he the only one who dreamed up and acted upon new interests and directions in their lives? What was the matter with her? How come she was so dependent and incompetent that she waited for him to take the initiative?

Well, embedded in this accusation were other related issues like dependence and independence, power and powerlessness, in all marriages and in their marriage.

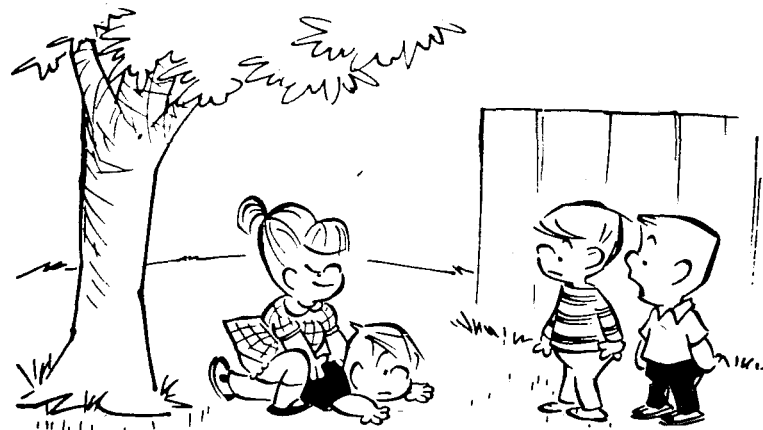
If you haven't read "Waiting," a chapter from Nellie McClung's *In Times Like These*, you're in for a treat related to the whole question of initiatives and women.

But let's take a look at what a conventional psychiatrist or counsellor might consider regarding the wife's lack of initiative, then turn, in contrast, to how a feminist counsellor might view the situation.

Conventional Counsellor (offering "treatment")

What is the quality of communication in this marriage? If I can help straighten out the mixed messages so that they really understand each other, things should improve.

- Is the marriage stable? Do they meet one another's needs? Is Mr. A. overburdened with his wife's dependency?
- I'll have to approach each partner with equivalent concern and understanding, so as not to alienate either partner and to help restore a balance between them.
- Is Mrs. A. passive-aggressive? What does she do with her hostility?
- Is Mr. A. under a lot of pressure at work? Does he receive enough warmth and nurturance from his wife?
- What about sex? Mrs. A.'s lack of initiative may extend to the sexual area. Does she withhold? Is he deprived?
- Mrs. A. seems to suffer from low self-esteem and chronic feelings of inferiority. The diagnosis might be "inadequate personality" or "schizoid type with depressive tendencies."



"I guess it takes a few more years before they find out they're the weaker sex!"

- What about intelligence? Mr. A. appears to be brighter, more articulate. Is he bored, on the verge of or involved in an affair?
- Were there emotional deficits in Mrs. A.'s childhood that encouraged regression, passivity, dependency? How can I help her to feel more secure, be more self-sufficient, grow up into more adult behaviour?
- Was her mother a warm, giving person or did she "work"? This could be one of an overwhelming number of cases of maternal deprivation I've seen for years.
- Mrs. A. certainly seems depressed, isolated, immature, and lacking in initiative. Mr. A. is very supportive, a decent, stable sort of chap—work hard, doesn't drink, gamble, or beat her.
- I'll have to motivate Mrs. A., encourage her to take initiatives, sexually and otherwise. I might work out a contract with her whereby she does homework in this area. Perhaps some volunteer work or a hobby might help.
- It will be important to involve Mr. A.

in helping his wife to cope more appropriately, to be a more interesting partner, and to develop adult behaviours.

Feminist Counsellor (offering counselling for change)

- I wonder what has gone on in the past, when Judy tried to take initiatives?
- Who makes what kinds of major and minor decisions in this marriage? Who controls the money? How? Do they think of the family as an economic unit?
- Is Judy afraid of fostering additional conflict and upset in her life? Has she reached the breaking point? He has hit her a few times—who knows what else might happen if she really stands up for herself?
- Joe has an interesting job, with recognition, status, money. He has his

control. That myth will have to be exploded.

- I'll have to help get the blame off Judy, internally and externally. Wonder if she might consider CR (consciousness raising)? Husbands often want wives to take initiatives, be independent, until wives move in the "wrong" direction.
- I'll tell them about how I'm such a flop around taking certain kinds of initiatives. How it is all tied in with confidence, fears, and the threat of being penalized for certain moves.
- We'll have to deal with the structure of women's lives, how it creates and fosters men as initiators and women as followers. How both the individuals and the structures must change if any real "marriages" are to evolve.
- What about Judy's need to be significant, to achieve, to be a valuable person in her own right?
- I'll have to explain why I build inequality into feminist counselling, in favour of women. The whole conventional idea of being equally concerned about each person's needs and problems in counselling—without placing needs and problems in a political context—denies the reality of women's oppression and reinforces the status quo. That's help?
- Joe may not think feminist counselling is such a great idea when it begins to endanger his assumptions, to question his demands and his power in the marriage—when it asks him to change.
- I'll have to move at their pace, carefully. It is their marriage, their lives, their risks. But, I'll insist on sharing (not imposing) my own perceptions around what happens to women re initiative and initiating. For sure, it's not Judy's individual problem, not her faulty psyche.

Some practitioners contend that feminist counselling is just "good counselling." Not so. The question of initiative, for example, in feminist counselling is seen to derive from the politics of being male or female, from vital differences between His Marriage and Her Marriage, between His World and Her World, from vital differences between who owns and controls and who more subtly is owned and controlled, personally and politically.

The question of inequality in favour of women is crucial in feminist counselling, as a beginning attempt to redress the imbalance in one area of women's and men's lives.

Feminist counselling at the very least refuses to deny or to legitimize the oppression of women. At best, it can help to support and reinforce women in their struggles to change their lives, separately and together. Not an easy task, for any of us who have tried.

Feminist Connections is still hoping for, dreaming about those letters, comments, etc. that we assume you are writing to your head if and when you read the column.

Why not put them on paper and send them in?

See you next month.

feet planted in two worlds—when one is too complicated, he turns to the other.

- He has had his troubles with past jobs. Judy and the family sympathized with his struggles, followed from one city to another till he found his niche. Judy at least felt needed then.
- She often sounds confused, unable to articulate what she feels and why. Yet at times it all comes out so clearly and directly. The strength and capacity is there—what keeps it underground?
- Women are often fearful of abandonment and rejection. Is Judy afraid of Joe leaving if she doesn't conform, adapt to his requirements?
- Joe really has some shit to work out though he'd like me to nail Judy as the problem. Despite his sophistication he has a lot to learn about himself, women's lives, and the real world.
- He does a lot of blaming and putting down as if it were all objective, scientific observation. What men call logic is often their way of legitimizing

Continued from page 7

A new position: Feminists can support censorship. It is now my view that any group whose purpose is the denial of equal rights for all people—and that includes the producers and consumers of pornography—do not have a right to air that view. They are a danger to the society that we are trying to create.

At the same time, we must make clear to the public that our support of censorship stems from an opposition to violence, degradation, the exploitation of

women and children. For this reason we must continue to organize public actions for that is the only way our position will be made clear.

Ten minutes later, I've read over the article and already I've swung back around to the position we decided originally to promote. Because some questions keep nagging: Who is going to enforce the law against who and for what reasons? Will we be

paralyzed by an underground industry which will make it impossible to pinpoint and confront our enemies? There's a lot to think about here. I am obviously confused as are many feminists.

The dialogue has to begin now to create an independent feminist position on the censorship issue. UPSTREAM exists as a forum for that exchange. Anyone thinking about this issue is invited and encouraged to share her thoughts with us and our readers.

Upstream
The only thing we
want to see fold
— is money

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I had been counselling a married couple. That in itself is a rarity since most couples are usually fearful of or hostile to feminist counselling. This couple had tried a conventional psychiatrist (male, of course) for a year, wanted the marriage, and realized some feminist issues needed to be grappled with.

At one point, the husband complained that his wife was too passive, lacking in initiative and imagination. Why was he the only one who dreamed up and acted upon new interests and directions in their lives? What was the matter with her? How come she was so dependent and incompetent that she waited for him to take the initiative?

Well, embedded in this accusation were other related issues like dependence and independence, power and powerlessness, in all marriages and in their marriage.

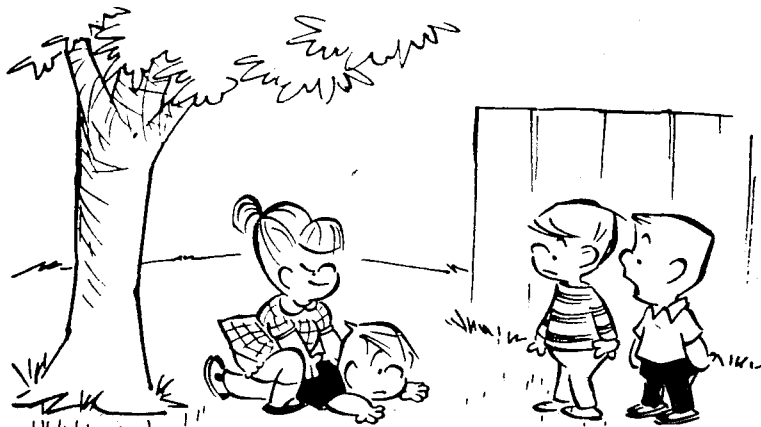
If you haven't read "Waiting," a chapter from Nellie McClung's *In Times Like These*, you're in for a treat related to the whole question of initiatives and women.

But let's take a look at what a conventional psychiatrist or counsellor might consider regarding the wife's lack of initiative, then turn, in contrast, to how a feminist counsellor might view the situation.

Conventional Counsellor (offering "treatment")

What is the quality of communication in this marriage? If I can help straighten out the mixed messages so that they really understand each other, things should improve.

- Is the marriage stable? Do they meet one another's needs? Is Mr. A. overburdened with his wife's dependency?
- I'll have to approach each partner with equivalent concern and understanding, so as not to alienate either partner and to help restore a balance between them.
- Is Mrs. A. passive-aggressive? What does she do with her hostility?
- Is Mr. A. under a lot of pressure at work? Does he receive enough warmth and nurturance from his wife?
- What about sex? Mrs. A.'s lack of initiative may extend to the sexual area. Does she withhold? Is he deprived?
- Mrs. A. seems to suffer from low self-esteem and chronic feelings of inferiority. The diagnosis might be "inadequate personality" or "schizoid type with depressive tendencies."



"I guess it takes a few more years before they find out they're the weaker sex!"

- What about intelligence? Mr. A. appears to be brighter, more articulate. Is he bored, on the verge of or involved in an affair?
- Were there emotional deficits in Mrs. A.'s childhood that encouraged regression, passivity, dependency? How can I help her to feel more secure, be more self-sufficient, grow up into more adult behaviour?
- Was her mother a warm, giving person or did she "work"? This could be one of an overwhelming number of cases of maternal deprivation I've seen for years.
- Mrs. A. certainly seems depressed, isolated, immature, and lacking in initiative. Mr. A. is very supportive, a decent, stable sort of chap—work hard, doesn't drink, gamble, or beat her.
- I'll have to motivate Mrs. A., encourage her to take initiatives, sexually and otherwise. I might work out a contract with her whereby she does homework in this area. Perhaps some volunteer work or a hobby might help.
- It will be important to involve Mr. A.

in helping his wife to cope more appropriately, to be a more interesting partner, and to develop adult behaviours.

Feminist Counsellor (offering counselling for change)

- I wonder what has gone on in the past, when Judy tried to take initiatives?
- Who makes what kinds of major and minor decisions in this marriage? Who controls the money? How? Do they think of the family as an economic unit?
- Is Judy afraid of fostering additional conflict and upset in her life? Has she reached the breaking point? He has hit her a few times—who knows what else might happen if she really stands up for herself?
- Joe has an interesting job, with recognition, status, money. He has his

control. That myth will have to be exploded.

- I'll have to help get the blame off Judy, internally and externally. Wonder if she might consider CR (consciousness raising)? Husbands often want wives to take initiatives, be independent, until wives move in the "wrong" direction.
- I'll tell them about how I'm such a flop around taking certain kinds of initiatives. How it is all tied in with confidence, fears, and the threat of being penalized for certain moves.
- We'll have to deal with the structure of women's lives, how it creates and fosters men as initiators and women as followers. How both the individuals and the structures must change if any real "marriages" are to evolve.
- What about Judy's need to be significant, to achieve, to be a valuable person in her own right?
- I'll have to explain why I build inequality into feminist counselling, in favour of women. The whole conventional idea of being equally concerned about each person's needs and problems in counselling—without placing needs and problems in a political context—denies the reality of women's oppression and reinforces the status quo. That's help?
- Joe may not think feminist counselling is such a great idea when it begins to endanger his assumptions, to question his demands and his power in the marriage—when it asks him to change.
- I'll have to move at their pace, carefully. It is their marriage, their lives, their risks. But, I'll insist on sharing (not imposing) my own perceptions around what happens to women re initiative and initiating. For sure, it's not Judy's individual problem, not her faulty psyche.

Some practitioners contend that feminist counselling is just "good counselling." Not so. The question of initiative, for example, in feminist counselling is seen to derive from the politics of being male or female, from vital differences between His Marriage and Her Marriage, between His World and Her World, from vital differences between who owns and controls and who more subtly is owned and controlled, personally and politically.

The question of inequality in favour of women is crucial in feminist counselling, as a beginning attempt to redress the imbalance in one area of women's and men's lives.

Feminist counselling at the very least refuses to deny or to legitimize the oppression of women. At best, it can help to support and reinforce women in their struggles to change their lives, separately and together. Not an easy task, for any of us who have tried.

Feminist Connections is still hoping for, dreaming about those letters, comments, etc. that we assume you are writing on your head if and when you read the column.

Why not put them on paper and send them in?

See you next month.

Continued from page 7

A new position: Feminists can support censorship. It is now my view that any group whose purpose is the denial of equal rights for all people—and that includes the producers and consumers of pornography—do not have a right to air that view. They are a danger to the society that we are trying to create.

At the same time, we must make clear to the public that our support of censorship stems from an opposition to violence, degradation, the exploitation of

women and children. For this reason we must continue to organize public actions for that is the only way our position will be made clear.

Ten minutes later, I've read over the article and already I've swung back around to the position we decided originally to promote. Because some questions keep nagging: Who is going to enforce the law against who and for what reasons? Will we be

paralyzed by an underground industry which will make it impossible to pinpoint and confront our enemies? There's a lot to think about here. I am obviously confused as are many feminists.

The dialogue has to begin now to create an independent feminist position on the censorship issue. UPSTREAM exists as a forum for that exchange. Anyone thinking about this issue is invited and encouraged to share her thoughts with us and our readers.

Upstream
The only thing we
want to see fold
— is money

Women Helping Women

The Toronto Globe and Mail recently reported that US comedian Woody Allen is tired of being famous. "My idea of a good time," says Woody, "is to take a walk from my house to the office and not for the entire walk have to worry about my name being called from a passing car or being spoken to at all. That would be perfect."

Hey, Woody, we sympathize with you, we really do! And, unlike you, we don't have to go through the hassle of getting rich and famous to know exactly what you're talking about. Console yourself that at least your strangers know you by name. All we get from ours is "Hey, broad, c'mere," "Going my way, tits?" or a series of mouthy noises best likened to a bathtub draining.

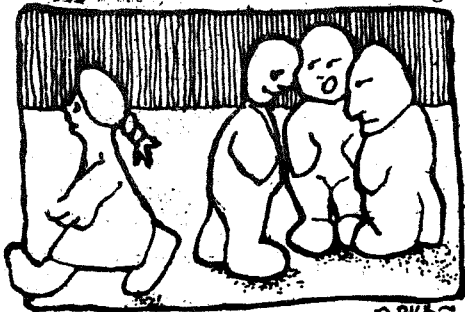
You see, the two of us are much the same, Woody. People buy a piece of you when they go to see one of your flicks or read your articles in the New Yorker. Just naturally, they figure that's given them a claim on you if they see you on the street. You're in an unusual position for a guy—you've established yourself as a commodity—public property, fella. It may not be nice but that's the way the cookie crumbles (did we say that?).

In our case, well, we didn't have to work at it the way you did. It was sort of a social accident. In the good ol' days when men were men and everyone else just watched them do it, we didn't own anything. But our fathers did. And they wanted to make damn sure they held on.

They had two main ways of doing this. First of all, mother never got out on her

own much. No screwing around. Dad wanted his boys (his heirs) to look like him, not like Sammy-up-the-alley. Secondly, he used us, his daughters, as a way to transfer ownership of his property to the guys he liked or found useful. We were called "wives" and the property transfer was called "marriage."

You think we're kidding? Oh no. After all, for a long time, people without property didn't bother with a marriage



ceremony; they just moved in together. Without property, there was just no point to the expense of a formal witnessed agreement—hence, by-the-by, the tradition of "common-law" marriage.

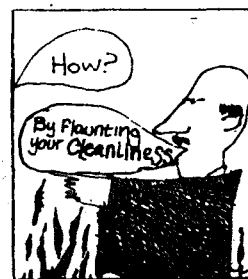
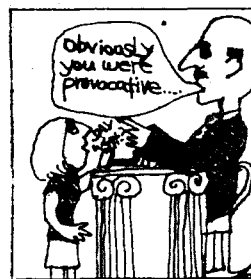
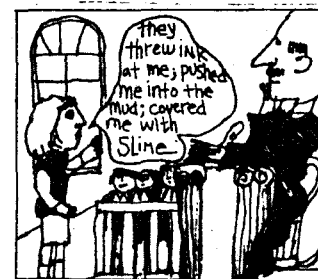
And did you know that the present laws against rape arose out of the laws forbidding trespass against property, not out of the laws forbidding assault against persons? and that these original laws were applied only when the chaste wives or virginal daughters of propertied men were the victims? What would it be like today if signs on mansions said, "Do not beat up this house...but there's open

season on trashing the hovels down the road"?

So you see, Woody, historically, we're commodities too. Now we don't say that when a guy sees a woman out bopping down the street all by herself that the whole social history of woman-as-commodity flashes past. But something does, and that subliminal something says, ***Human/scratch that/female/valuable?/alone/available and not valuable or else a he'd be with her/hey, hey, public proper-tee***. And then, from far too many, "Hey, babe, have I got something nice for you" or a whistle or a feel or a stare that just slimes all the way up you and back down again.

A lot of us pretend this doesn't really happen and conveniently forget that we haven't ambled around window-shopping on our own since puberty or we forget the "I've got a destination" walk that leaves us breathless it's so fast and the eyes straight ahead (or lowered if a male approaches).

And when it happens anyway, a lot of people, including ourselves, blame us.



Law For Women

by Shirley Greenberg

There are two sections of the Criminal Code of Canada of special relevance to women because of what they tell us about the "real" role and function of women.

These are Sections 143 and 251, the rape and abortion sections. Their effect is to deny women independent status and autonomy by denying us bodily integrity and privacy. Under the rape law, a husband is given priority in sexual matters over the body of his wife, because a specific exemption in the law prevents a wife laying a charge of rape against him, it is the State which decides how a woman's body is to be used. The customary and sacred legal rights of a hearing or an appeal against a contrary decision are denied in the case of the abortion exemptions which permit an abortion in certain circumstances.

Thus, in these situations, a woman's rights are cut down because of either marriage or biology, and she is treated as if she had no independent status as a person in her own right. This does not happen to men.

By way of explanation, it is important to remind ourselves that women are not always regarded as persons in law. Only 50 years ago a battle was fought over the question of women's legal status, and a few courageous women from western Canada, one of whom was Nellie McClung, took the question to the Supreme Court of Canada for a decision. And guess what? Our Supreme Court said no, women were not persons. At least, not for the purposes of appointment to the Senate, on interpretation of the British North America Act of 1867.

The women did not let the matter rest there, and appealed to the Judicial Committee of the Privy Council in England. They reversed the decision of the Supreme Court of Canada and declared that it was time to change these legal anachronisms. Thus, at least for the purpose of appointment to the Senate, women are persons. But we cannot be sure that this is so for all other laws. And in 1929, the year of the Judicial Committee's decision, the decision was criticized in Canada because it departed from precedent without sufficient grounds. The decision was declared questionable also because the Judicial Committee is not strictly speaking a court of law and not so bound by precedent.

The Americans have addressed themselves to this problem of categorizing women as something less than persons through the device of the Equal Rights Amendment. This is a constitutional amendment which, if passed, would be binding on all states in the union, and all the laws in the United States, both case law and statutes, would have to conform to the requirement of equality for men and women. The Equal Rights Amendment reads as follows:

Equality of rights under the law shall not be denied or abridged by the United States or by any state on account of sex. Congress and the several states shall have power, within their respective jurisdictions, to enforce this article by appropriate legislation.

Furthermore, the United States Supreme Court just a few years ago decided that a woman's reproductive system belongs to her alone, not to the state or to

her husband, and that the state has no business legislating over it, at least in the first twelve weeks of pregnancy. After that time there was some uneasiness because of possibility of danger to health which can justify some regulation.

Our Canadian approach to removing the legal disabilities attaching to women has been piecemeal. A constitutional tool such as an Equal Rights Amendment is not available to us because of the differences in our federal systems. We also have a problem because of the relative weakness of women's groups, in comparison with powerful religious lobbies and the readiness of the anti-choice lobby to act at every stage in the political process, from letter-writing, petition-gathering, and face-to-face lobbying, to actually working at nomination meetings to elect candidates of their choice, in any political party.

By tradition women have been alienated from participation in public affairs, and for

intrusions, their ugly violations of our privacy, their little rapes...is rape itself. And we can never be sure when one will turn into the other. And we don't have any big white Rollsies to get away in.

Tell you what, Woody, let's make a deal. In your next film, book, whatever, you speak up for our right to expect to be left alone and not to be called "crazy" for that expectation. Speak up for our right to be left unharassed, unfrightened, no matter how much of a compliment Jocko or Fred Pierre or Mirabel Morgan try to tell us it really is. We're no dummies; we know real compliments when they're around.

You speak up for that right, Woody, and us and all our sisters, we'll speak up for yours too.

most of history they were legally precluded from taking part. The legal barriers have been removed but the social and psychological ones have not. It is more comfortable and more rewarding for women to confine themselves to the realm of the personal and private, and neglect the male-dominated public arena. From this perspective, unless there is change, women will get the laws they deserve rather than the laws they need and want.



Women are often victims of violence.
Violence may come from a family member, an acquaintance, a stranger.
Any woman may find herself in this situation.
Who does she call?

Rape Crisis Centre

- understanding & support
- counselling & information
- accompaniment to police stations, hospitals, and courts
- confidentiality

238-6666

If you or your group would like information, material or a public speaker, contact:

Rape Crisis Centre
 P.O. Box 35, Station B
 Ottawa
 238-6667

Interval House

- A temporary residence for battered women and their children.
- A co-operatively run household, where families and staff members help with childcare, cooking, and maintenance.
- A safe atmosphere where a woman can find emotional support and practical help.

234-5181

Interval House
 c/o Community Service Centre
 43 Eccles St., Ottawa

Sometimes it seems that no one listens, no one helps. Call us.

SPORTS

Women have equal right to pain

Sports injuries are one area where there's no discrimination on the basis of sex: the only prerequisite is participation, according to statistics from Carleton University's Sports Medicine Clinic.

The clinic treats about 50 patients a day, says Mike Rogers, a physiotherapist on staff, and at least 40% of them are women. The numbers in the treatment room backed him up; at the time, there were three women and two men.

The main problem for both sexes is soft-tissue damage (torn ligaments, muscles), especially to knees and ankles. Rogers believes that the wider pelvis common in women may make them slightly more susceptible to knee injuries than are men, although he says that about 65% of all injuries for men and women are to the knees.

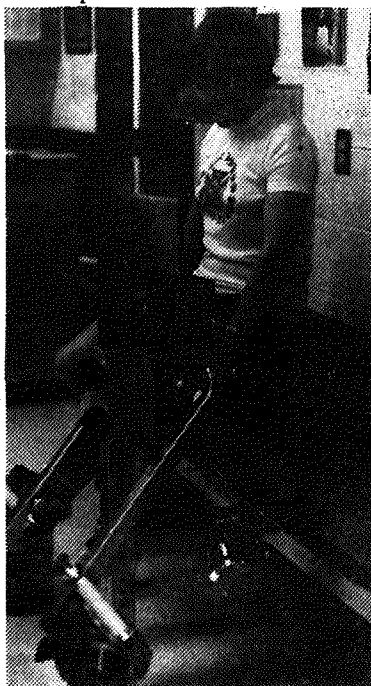
There doesn't seem to be any slack season, either, he says. During the winter, a steady stream of women skiers flows through the unit, and as soon as the snow disappears, the racquet sports begin to take their toll.

There are two categories of injuries, says Rogers: acute and chronic. The former include any that can be linked to a specific event and are treated in the clinic within the first few days. The latter include shin splints, and fallen arches, injuries that seem to develop over time and which become increasingly painful.

At the Carleton unit, treatment for acute injuries has three objectives, according to Rogers: to reduce inflammation, to restore range of movement, and to maintain muscle strength. The treatment begins with ice packs for the first 72 hours to curb

internal bleeding; Rogers says some controversy surrounds the use of heat and cold but "Our experience is that the hemorrhaging is still going on up to 72 hours and applying heat increases the bleeding."

Later, isometric exercises are introduced. The patient tenses her muscles but doesn't attempt to move them. The idea is to keep from irritating the new injury but to ensure the other muscles don't become weak. In the next few days, the patient takes up isotonic exercises, which mean moving the muscles and using them to support some weight. Last are the isokinetic exercises. The patient uses a machine that is designed to make her work the muscle or joint. It varies the resistance against her injury to correspond with her ability to



Sandra Liptrot exercises knee after curling injury

Ottawa hopeful — Ann Wardlaw

On 14 May, Ottawa runner Anne Wardlaw will be making a bid for the top woman's time in the fourth annual National Capital Marathon.

Wardlaw, a 19-year-old Carleton math/physics student, has been running for one and a half years and has competed in three previous marathons. Her best time so far is 3:10 but a recent leg operation and some experience have put her in an excellent position to come in under three hours. Says Wardlaw, "Everybody's goal is three hours, but I don't know whether I'm ready to beat it."

To prepare, she's been "running lots of distance. I ran another marathon in the States, on 19 March in Atlanta, and I've been running twice a week, averaging 10 to 12 miles a day. Most of the time I run from Carleton at noon...along the bike path. I like to get up to the canal, then I can run with other people in my club."

The leg operation in January was meant to improve her running. She had been experiencing a great deal of pain when running because of the muscle casing in her calf. When the calf expanded,

the casing was too tight, so she took her complaint to the Sports Medicine Clinic at Carleton. "Doc Johnson slit the casing, and I was supposed to start running right away so when it healed the casing would be larger. It was very painful the first couple of days, but the pain disappeared very fast. There have been a few times when I'm not too sure that it's perfect, but it's been a big improvement."

As a marathon runner, Wardlaw shares the universal dread of "hitting the wall." It's the moment when the body exhausts all the glycogen stored in the muscles and must begin to metabolize the fat. It takes more energy to burn fat, so the runner must take in more oxygen and thus must slow her pace.

Asked whether she had ever "hit the wall" in marathon running, she laughs weakly. "I—touch wood—have never hit the wall. But I've seen people who have, and they look really beat. I think the theory is that women can burn fat more easily than men." And as if to reassure herself, she adds: "You just don't hear about as many women hitting the wall."



Another knee injury victim — Janet McEwen, seeks help.

manipulate it. The machine also can be used to test the strength and capacity of injured muscles. Says Rogers, it's possible to compare a good leg with an injured leg and get a pretty good idea whether healing has been complete and full use restored.

Patients are referred for physiotherapy primarily by the doctors who work at the sports medicine clinic, including patients who limp into the office on their own and those referred there by other GPs.

Darlene Patrick, an Ottawa

lawyer, is one of the former group who made her way gingerly into the clinic after spending nearly a month seeing different doctors about her ski injury and getting no relief. "I finally got fed up; someone told me about this place so here I am."

Her only regret is that she didn't know about the clinic sooner. Her injury might have taken a much different course if she had. According to Rogers, an acute knee injury, in which the ligaments are badly torn, should be sutured within the first 48

hours, otherwise the tissues shrink up and are more difficult to repair surgically. Timing is not so important for ankle injuries, he says, because the ligaments don't atrophy so quickly.

When she first started treatment, she says, she couldn't bend her right knee, and after four short days of exercises and care she can manage a 90° bend and no longer has constant pain. She is still not sure whether surgery will be necessary, but she is one very satisfied customer.

Women may break new ground in Ottawa Marathon

Women are well on their way to clocking a 2-1/2 hour marathon, and Ottawa fans may be there to see it happen.

As the National Capital Marathon gears up for the 14th of May, about 100 women are preparing themselves physically and mentally for the 26-mile-385-yard run. The gun will sound at 9:00 sharp and the course will start and end near Carleton. To date, the best time for a woman is 2:34, but all that is needed to change that are the right conditions on the right day. One registrant from Texas, Kathy Loper, has a fastest time of 2:57 and will be looking forward to trimming it down. (At the 17 April Boston Marathon this year, the first woman finisher, Gayle Barron of Atlanta, Georgia, posted 2:44:52.)

The marathon has been billed as the most grueling event in international track and field competition. It was launched in 1896 in memory of Pheidippides, who ran to Athens from the plains of Marathon after the Greek victory over invading Persians in 490 BC, announced the victory, and dropped on the spot. Since 1897, North America has had annual marathons but women are relatively newcomers to the event.

It all started when a woman broke into the Boston marathon in 1967 entering as K. Switzer. When she was spotted early in the run, an irate official tried in

vain to get through the pack to confiscate her number. Kathy Switzer went on to complete the course and made marathon history as the first woman in North America to do so. In 1972, women were officially admitted to the Boston Marathon and have entered in greater numbers every year.

Ottawa's version of the race has always been open to anyone, regardless of age or sex. In 1975 Eleanor Thomas was one of three women to finish the course. She won with a time of 3:27. The next year the time was sliced to 3:09 and last year Joann McKinty Heale of Sudbury whittled it to just over 3 hours. From a meagre three finishers, the field ballooned to 53.

Officials encourage participants to be able to finish the course within 5 hours, when official timing is cut off. But many runners straggle in later. Last year, the youngest finisher was 13 and the oldest, 63.

There are watering stations for every 5 km after the first 6 km, which provide water and a drink called body punch. Marathoners may prepare their own concoction, label it, and leave it at the stations. Also they may have people along the course to sponge them off.

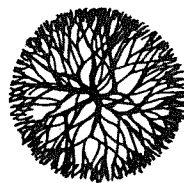
Liquids of some sort are essential; if a runner doesn't replenish her body fluids she could easily collapse from dehydration. Ken Parker, an East Ottawa Lyons

marathon runner and coach, says "One person in the Boston Marathon a few years ago didn't stop any place along the course; at the end he collapsed and died in hospital a few weeks later." The human body perspires to cool off, and the amount of liquid a runner loses during a marathon may easily total 10 pounds less at the finish line.

Says Parker: "Body punch is designed to resemble the composition of sweat; it contains a low percentage of glucose, water, electrolytes (salts). It doesn't have much sugar because the higher the concentration of sugar, the longer it takes the stomach to absorb it. The temperature of a drink also makes a difference in absorption time."

The temperature outside makes a big difference as well. "If it's humid, your body doesn't cool properly and it overheats."

In Ottawa, the temperature for previous runs has been in the high 60s and low 70s. According to Parker, that's a little hot. "One of the runners from our club thought the conditions in Boston this year were ideal—no wind, about 11° C, overcast, with showers."



Lynne Goudie:

"I've been setting goals all my life"

by Rose Jones

Badminton is not one of the most publicized sports around today but it's not for lack of popularity. In fact, more than 50 percent of all the high schools in Ottawa have a badminton club as well as programs put on by community centers. Plus, there is the RA center, which attracts more than 250 members from the recreational player to the highly competitive player.

It's unfortunate that there's not more coverage on badminton, since Ottawa has some of the top women (and men) badminton players in Ontario and possibly on the national scene.

One of those players is Lynn Goudie, who is ranked 3rd in ladies' singles in Ontario and 3rd in Canada in ladies' doubles. Lynn is also a certified coach for level one in badminton and an official provincial umpire. She is secretary of the RA badminton club, not to mention being a full-time student at Ottawa University, now in her fourth and last year of a Phys Ed degree. I spoke with Lynn recently to find out how she got to be number 3 and to see if she tries harder, as she is training for the Canadian championships to be held out west in May.

What age did you start playing badminton?

I started at 14 but seriously started training at 17.

How did you get started?

It all started from a high school rivalry with a friend, both wanting to beat each other in the sport. So I joined the RA club where I could get proper coaching.

At first, did you play at the recreational level or did you begin playing in competitions right off the bat?

I'm a very competitive person, so I have always played at a competitive level. As you get better, then the level of competition goes up.

What do you suppose would be the difference between the recreational player and the competitive player?

Well, I guess the recreational player is playing for fun, to just

have a good time, whereas the competitive player is continually trying to prove herself — to get better and better all the time.

How often do you train?

At first, when I was 14, I went out once a week. But then at 17 I decided to seriously take this sport up, so I would train six days a week for about 2 hours. I've been doing this fairly regularly for the last six years now.

What does your training involve?

Well, there are two aspects, building up your endurance and being able to hit the bird consistently. So I mostly do drills on the badminton court for stroking the bird, and running for about 20 minutes, skipping, and sprinting, three times a week.

In badminton there are three events — singles, doubles, and mix. Do you play all three?

Yes.

Which event do you like the most?

I prefer doubles.

Why?

I like having another person on the court with me because there is always someone else to cover — teamwork. Besides I seem to be a better double player — I've always done well in doubles.

Which event do you like least?

Singles.

Why?

Well, you're out there alone but you also have to be in super shape! And I don't think I'm fast enough for singles.

Who is your regular badminton doubles partner?

Her name is Barb O'Brien, who presently is ranked 1st in Ontario in ladies' singles and about 5th in Canada.

What has been your greatest personal achievement in Badminton since you started playing?

Reaching the semi-finals of the Canadian Championships in ladies' doubles with Barb for the last two years in a row. And winning the ladies' doubles (Ontario A) championships in 1976 as well as dominating the Ottawa area for the last three years.

Where do Canadians rank in international competition?

The women are about 5th in the world.

What country leads in world competition?

Japan is first — have the most depth; England is a very close second; and then Denmark.

Why do you suppose badminton is not given more publicity?

Mainly because it is not a national sport the way it is in other countries. For instance, a badminton player in Indonesia who is ranked nationally would be equivalent to any hockey player — say Guy Lafleur — here in Canada.

Is badminton an expensive sport to play?

At the recreational level of play, no. However at the competitive level, definitely!

Why?

There is a lot of traveling involved when you start playing provincial and interprovincial. I've already been across Canada because of badminton, so most of the expense is in travel, accommodation, etc.

Because you've reached a high calibre of badminton, do you receive any funding?

Before this year, no. But the Ontario District Badminton Association has set up an Ontario elite team which Barb and myself are on so we are now funded.

Do you play against men in practice?

Yes.

Do you find playing against men strengthens your game?

Definitely yes. It's the best way to improve.

Why?

Because the guys are stronger and faster on the court; they force you to work harder for every point.

Are men willing to play against you in practice or do they discriminate against you because of your sex?

There is no discrimination. The men in Ottawa are terrific; they are always willing to play against us, as well as to help Barb and me

improve our game. In fact, it was the Ottawa area that took the lead in letting women enter the men's events — all A calibre.

How do you fare in men's competitions?

In doubles, we have gotten to the second round of a tournament. And Barb once made it to the quarter finals in singles.

What does it take to become a good badminton player?

Just a willingness to devote your time and energy to playing and training regularly as in any other sport where the calibre of play is above average.

Besides recognition for winning, are any prizes awarded?

Yes, usually medals or trophies. However, in the Canadian Open Championships in 1975, cash prizes of \$1,600 were awarded to the winners of each event. That was stopped because of the rules set down by the International Badminton Federation regarding amateur sports. Besides, the IBF have been trying to get badminton into the Olympics so players can't receive cash for winning.

How do Ottawa's facilities compare with other places? And what about the coaching?

The facilities are very good for the recreational player; there are lots of clubs. But for the competitive player we are still lacking in court time. This should improve in the next year as the RA center is building eight new badminton courts.

And as far as coaching goes, it is readily available. Most clubs have a coaching clinic set up and on request the ODBA is willing to provide qualified coaches.

Last of all, Lynn, what has motivated you to continue to strive for the top?

Well, I've always set goals for myself. When I was a junior, I wanted to make the Ontario junior team, which I did, and win

in Ontario junior championships, which I did in ladies' doubles in 1973; then to make the Canadian team for juniors and finally to make the senior team, which I did.

I suppose you have now set new goals?

Yes — three: to win a provincial senior championship; win a Canadian championship; and to represent Canada at the next Commonwealth Games. Every time I've reached a goal, I just keep going.



Goudie demonstrates correct form

Sport speculum : Badminton

Watch the birdie. But don't smile; concentrate. Think about how you're going to send it back where it came from. Some of your options are backhand overhead shot, defensive clear, underhand clear shot, or a forehand overhead shot. The basic idea is each one is to hit the birdie with a badminton racket and send it hurtling back over the net in a way that will take it out of circulation but not out of bounds.

The key to winning badminton is to serve the birdie, or shuttlecock, in such a manner that it can't be returned. In doubles, —two partners on each side— the first thing to remember is that you are serving into the court diagonally opposite. You may choose to deliver a short serve, just skimming the net with the birdie and watching it drop just

inside the short service line; or you may let fly with a high serve with hopes that the shuttle will land just inside the long service line. You must serve underhand, so the powerhouse serve common in tennis is not one of your options. In fact, you have to make sure you don't hit the birdie when it's above your waist or when the head of your racquet is above your hand.

You win a point if you serve correctly and your opponent does any one of several faults—hits the shuttlecock out of bounds or into the net, allows it to fall to the court or hit her, touches the net, reaches over the net to hit it, etc. If, instead, your opponent puts the birdie back in your court, you must devise a strategy to finish the rally and be one point richer.

There are four main shots used

during rallies—the clear, the drop, the drive, and the smash. The clear is a high-arching lob that forces your opponent away from the net and gives you time to prepare for the next maneuver. The drop is a little more tricky; it is played in such a way that the birdie passes over the net on an arch and then quickly drops. The drive, which is most effective when your opponent has left her position, is a hard-hit stroke that moves parallel to the floor. And, finally, the smash, which follows the same principle as a spike in volleyball, is hit from as high a position as possible to smash the birdie to the ground.

The game is similar to tennis, but the equipment is different. The racket is only a third the weight of a tennis racquet, and the court is smaller. The most

noticeable difference is the shuttlecock, which doesn't bounce and only weighs 1/6 ounce. Constructed of cork, plastic, or rubber, at one time the birdies had 16 goosefeathers but now most of them have a one-piece plastic skirt. They flit around and are less predictable than a tennis ball.

The object of the game is to accumulate 11 points before your opponent does and to do it two out of three times to win a match. You can only win a point when you are serving; when you are receiving you win the serve. Tossing a coin determines which player serves first. In doubles play, the team serving first can turn over the serve by making a single fault, but after that, the receiving side must win two consecutive rallies to take control.

The woman behind ARCAL

by Deb van der Gracht

Lore Perron is young for her 41 years; there's hardly a trace of grey in her brown, ear-length hair. She has a child's face—enthusiastic brown eyes, a delicately upturned nose, an almost constant smile.

The image doesn't match the formidable title: "National Director for the Association for the Review of the Canadian Abortion Law."

But, among other things, that's what Perron is. The woman standing in front of me founded ARCAL—the first organization in Canada to fight for the legalization of abortion. Today, ARCAL is mainly an abortion-counselling service. Perron and six other volunteer counsellors are available in their homes to women considering abortion who need additional information—or just someone to talk to.

She's a high-energy, talkative person, and by the time we sit down to coffee, she has already launched into her latest ARCAL case.

"A couple in their late twenties came to see me last week. They were both professionals; they had no children. She had got pregnant by accident and now wants the baby desperately. He wants her to have an abortion and there was no way he was giving in."

"What really bothered me was that he had no sympathy for her. I could see how he didn't want children, that he felt it would ruin his life. But when you love someone, you at least feel some compassion for them. He sat there, so hard, so unyielding. I felt my heart go out to her."

"I disqualified myself. I had to say, honestly, that they should go see one of our other counsellors. I couldn't be objective. I shouldn't get so involved. But sometimes I just can't help it."

Involved. She's been involved all her life, in one way or another. She brings a lot more to her counselling than most people realize.

Now a Canadian citizen, she was born in Hamburg, West Germany in 1937. She came to Canada to visit her brother when she was 18, and ended up staying. She's gone back to visit a couple of times, but feels no urge to return to Germany to live.

"I'm an international person. I could put my tent up wherever. Any place where I have the people I care about is fine for me," she says.

"I guess it's something like 'Home is where the heart is'—I mean that sounds mushy, but . . . I guess it's because I grew up during the war. I have many bad impressions. I remember a man being shot by a Russian soldier. It was the first time I had ever witnessed death at all, let alone at close range like that. The soldier just shot him in the forehead right in front of me and he fell over backwards."

"I watched a thin line of blood trickle down his face. I was so nauseated I couldn't eat for days."

"I was too young then to know what was happening. I had just started school. But I figured out later that the soldier had been after this man's daughter. And when the man wouldn't let him have her, the soldier just shot him."

Her home in Hamburg was burned down shortly afterwards

and she and her mother and brother were sent to the country in what is now East Germany. There they were taken in by a local farmer. They begged for what food they got and slept in the barn with the animals. Her father was in the army at the time.

"The Russians just took what they wanted. If someone tried to hide something from them, they just shot them. After a while my mother decided she didn't want to stay in the East under the Russians anymore and we started back towards the West German border."

"I remember the night we crossed the border. It was two o'clock in the morning and we had attached ourselves to a man and his wife and daughter. We had to cross a river before we got to the border fence. It seemed very deep and wide to me and I was frightened."

"There was a thin tree trunk across it and the man waded out

into the river and was helping everybody across. Everyone was on the other side except my mother when suddenly we heard soldiers shooting and yelling 'Stoil! Stoil!', which means halt."

"I have never seen my mother fly before, but she flew across that river like a ballerina. From there, we just had to go through a wire fence and we were through."

Perron's family was eventually reunited in Hamburg, but their experiences had proved too much for her mother. She became ill and died when Perron was a young teenager.

"My mother and I were very close. We were friends more than mother and daughter. My mother wasn't there when I left Germany—the family unit wasn't there anymore, really."

So she came to Canada. While working in a pharmacy in Ottawa, she met a drug salesman named Joe and "we sort of got married."

It was at that same pharmacy that she met her future in sexuality counselling.

"I saw a lot of women who would come in after missing a period, asking for something to bring it on. I saw how depressed and upset they were and something just hit me."

Perron feels that if education in sexuality was improved, if people had a better knowledge of their own bodies, the necessity for women to have abortions would be greatly reduced. She places more emphasis on counselling and education than on abortion on demand.

"I think any reasonable, intelligent person would think that way," she says. "Abortion can never be a substitute for contraception or knowhow."

So, after studying the law—at that time abortion was illegal—and talking to people about it, she decided something needed to be done.

"So I formed AMCAL—the

Association for the Modernization of the Canadian Abortion Law. At that time it was a strictly political thing. We were trying to get the law changed."

After the law was revised in 1969, AMCAL changed to ARCAL and Perron took up counselling instead of lobbying. The fact that she had one young son who had just started school and a daughter still at home didn't bother her at all.

"Tina was always on my hip when I was answering the phone and running around. People must have thought I was crazy. Well, I am a little crazy."

"But she was such a good baby. So easy to entertain. I used to keep her in this big cardboard box. I'd put all her toys in there with her, throw in a cookie every once in a while, and she loved it."

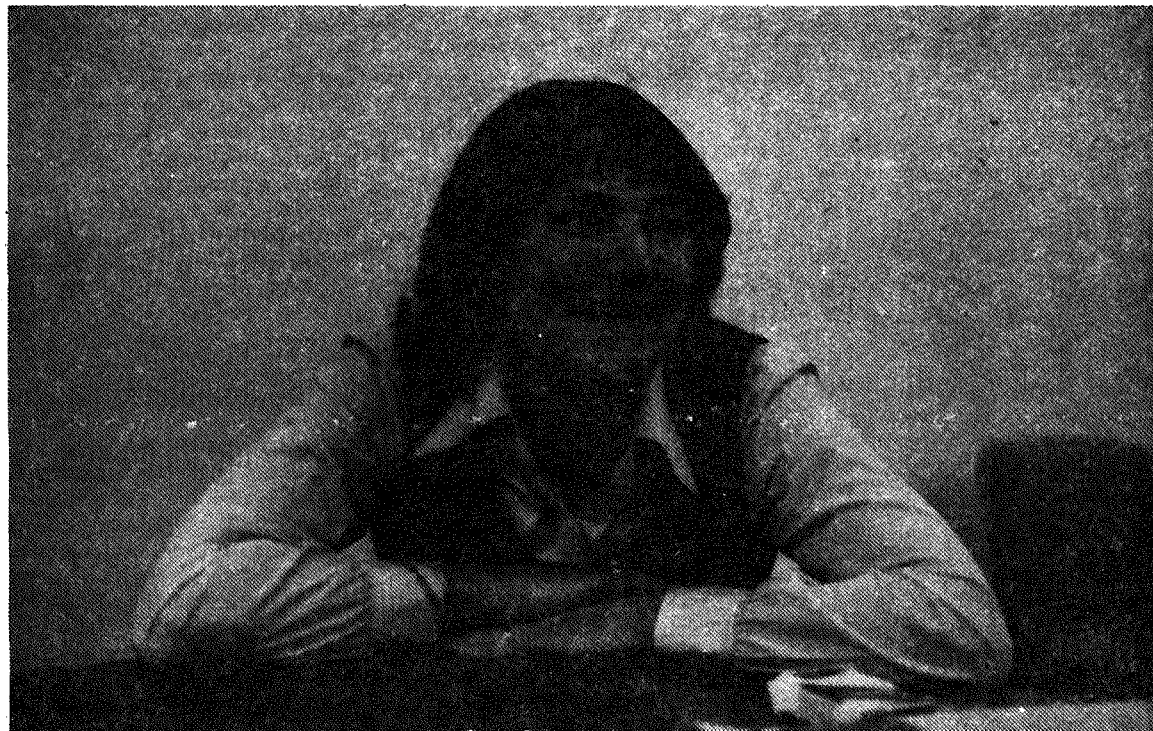
Tina is now 13 and her brother, Michael, is 17. Perron has much the same relationship with her children as she herself did with her mother.

"I have a friendly relationship with my kids. I let them be people and they're very open with me. We can talk about anything. In fact, teenagers are my favourite people—they're so eager to learn and so vulnerable."

Perron is still very involved in ARCAL — now in operation for 12 years. But today she juggles her counselling with teaching short-term high school sexuality courses and with full-time studies at Carleton University. She is in her first year of a BA program majoring in sociology and psychology.

Her plans for the future?

"Well, there are lots of things I could do. I'll probably stay in the field of education and counselling. I've done some educational radio and TV shows before and loved it. So I might do some of that. Whatever it is, it will involve keeping in touch with people. I couldn't live any other way."



Lori Perron: keeping in touch with people. "I couldn't live any other way."

Deb van der Gracht

Boys' Club doors open to girls

Girl members in the Ottawa Boys and Girls Club increased 20% since the group changed its name a year ago, says Centre Town club director Bernard Muzeen. A total of 200 girls are now members, even though they have been admitted to the club for the last five years.

Many girls just weren't aware they could join the club when it was the "Boys Club." Says Muzeen, "Boys who had sisters told them they could join, but in families where there were only girls, there was a reluctance to come to the boys' club. We knew it and we're glad that the name has been changed to reflect the reality." He also pointed out that long before it became fashionable to make facilities like the old Boys' Club available to girls and women, the Boys' Club was offering services to girls. "The club is so close to the grass roots that we can see the need for activities and can do something about it. Children have too much leisure time on their hands, and a community like this can provide something to fill the hours. That's the beauty of this club."

"I get a little cross when

people think we are unfeeling about girls," he added. "We have always cared about girls."

Muzeen admits that before the name change, the Club doors were only open on special occasions like Easter and then only to members' sisters. He maintains that when the group was launch-

ed in 1923, delinquency among girls was not as great a problem as it is today and that they didn't have the same need as boys for such a club.

He points out that the Boys' Club had worked with an Ottawa women's organization for 15 years to ensure some services were available for girls. The

women's group began using the Boys' Club two nights a week to offer girls some activities for a couple hours; then the time increased to one day a week, then three days. "The girls' program grew until there were more than 200 members here in centre town alone a third of the total membership" (1,000).

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working women and the women's labour leagues Getting it together: Part II

by Alma Norman

In 1924 an unusual gathering of women took place in London, Ontario. Women's Labour Leagues from all over Canada sent representatives to the annual conference of Women's Labour Leagues, to discuss the problems of working women, and to plan strategies for dealing with them.

It was a motley group comprising housewives and white-collar workers, farm women and industrial workers. The YWCA sent Mrs. Crawford as an observer. Annie Buller, later to gain renown as a union organizer and a Communist Party militant, represented the Labour League in Sydney.

Women's Labour Leagues had been in existence in Canada for at least 10 years; by 1924 there were 15 of them. But they were scattered, often frustrated by their sense of isolation, and perpetually short of funds.

Despite such difficulties they persisted in the task of educating women workers to see themselves as part of the labour force. It was often the Women's Labour Leagues which rallied support behind striking miners, pleaded the case of immigrant women, struggled to extend the provisions of the Minimum Wage Act which excluded that vast percentage of female workers engaged in farm work or domestic service. The Leagues were not unions, but they hoped, by education, to persuade female workers to join unions.

The task was formidable. Florence Custance, speaking to the assembled women, pointed out that there were over 450,000 women in Canada's labour force. Yet scarcely any organization of women workers existed; approximately 1% of women working in industry were organized into unions.

The need for union membership was plain. Nowhere in Canada were female workers well off, though the situation was worse in some provinces than in others.

Conditions of work varied widely from province to province. Women in Alberta could work an eight-hour day, 48-hour week; in Nova Scotia the 12-hour day and 72-hour week were common. Most provinces had minimum wage laws, though women unlucky enough to live in Prince Edward Island or New Brunswick were not so protected. On the other hand, even those provinces with minimum wage legislation excluded the large numbers of women domestics and agricultural workers from its protection. British Columbia offered quite enlightened maternity leave — six weeks before confinement, with limits on the employers' right to fire her during her absence. But in Saskatchewan, one had to be a "needy woman living in outlying rural districts" before one could qualify for the \$25 maximum allowance.

Obviously if women could organize themselves, they could negotiate with unions, affiliate to political parties, and exert the pressure necessary to effect change. Hence the proposal to establish a Canadian Federation of Women's Labour Leagues, which would:

- work toward the organization of women working in industry into the union of their industry
- work toward the organization of the wives of trade unionists into auxiliary unions
- work for the protection of the unprotected wage earner; and aim at bringing the house and farm women workers within the scope of the minimum wage law
- expose and fight violations of laws which protect women workers.

What they wanted was, in effect, revolutionary though their methods were impeccably Canadian. They demanded equality for men and women workers, not only in pay, but in compensation for injury and in rates of unemployment insurance. Further, they demanded that the government alone contribute to unemployment insurance, with no workers' contribution, pointing out that "unemployment is not ... any fault of the workers."

Somewhat optimistically the constitution also directed Labour Leagues to affiliate themselves with local branches of the Trades and Labour Council, though the Leagues' experience in this respect had been frustrating. The previous year, in 1923, a request to the Canadian TLC to endorse the Women's Labour League had been turned down because members of the League were not producers, but mostly housewives and wage-earning houseworkers. As Flo Custance acidly commented, they were women who cook, sew, scrub, wash ... but do not produce, unlike firemen, postmen, busdrivers who were welcomed into TLC membership.

Members of the Leagues knew only too well the influence of the press in diminishing the women worker's view of herself, with the result "that women are guided into action which is against their well-being." In order to counter that, they resolved "It is necessary that the members of the local leagues shall start to study seriously all the phases of the conditions of life of the workers. This study, coupled with the experience of their everyday struggles in the

battle against poverty, will enrich the members mentally and will fit them to become teachers to their untutored sisters on the outside of the movement."

The Constitution and program were adopted, and the Report of the First Conference of the Canadian Federation of Women's Labour Leagues was prepared. Unfortunately, the first conference seems also to have been the last; if there were later ones the reports and minutes have yet to be found. (This lack of information, of course, is a problem with the history of all but a few exceptional women). It is obvious, nonetheless, that the Women's Labour Leagues did not become a dominant force in Canada's fledgling labour movement.

The activities of the Women's Labour Leagues increasingly merged with those of the Worker's Unity League after 1924. This organization, an affiliate of the Canadian Communist Party, was involved in many of the same legislative campaigns as the Labour Leagues: demands for old age pensions, mother's allowances, free maternity and day care, food and clothing for the children of unemployed workers. Women were often members of the two groups.

In 1932, an increasingly radicalized Women's Labour League in Toronto organized a boycott from which women would learn important lessons in tactics.

Toronto by the thirties contained a large population of Jewish immigrants from Eastern Europe, concentrated in the area bounded by McCaul, Crawford, Bloor, and Lakeshore. This homogeneous community, largely

involved with the garment trade either as workers or as small employers, maintained its traditional customs, including the Kosher kitchen. It was this last which occasioned the boycott, for Kosher meat was almost double the price of other meat, and since there was no competition (the price being fixed by the religious congress responsible for sanctifying the meat), families had either to pay exorbitant prices or go without. When prices rose by as much as \$.25 a lb, however, some women decided there was a third alternative: a boycott was organized.

The significant thing about this boycott was that it showed the effectiveness of using all existing women's networks, under politically sophisticated leadership. Militant women from the Labour League, drawing on their experience in labour struggle through strikes and lockouts in the garment factories, provided the leadership; the organizational base was provided through such unlikely women as the members of the ladies auxiliaries of the local synagogues. It was these women who did the leafletting, made the door-to-door personal contacts, and provided the picket lines set up outside every butcher shop, often from as early as 6.30 a.m., sometimes snatching meat out of the arms of those who had crossed their lines and continued to buy at the inflated prices.

The League strategy and the housewives' picketting resulted in a partial victory: although there was an increase in the price of Kosher meat, it was a less drastic one than had been proposed.

The importance of the boycott lay in more than holding down a price increase. It showed that if women's networks in a community worked together with militant women leaders, groups which seemed to be quite different could work together effectively.

After 1932 we hear little of the Women's Labour Leagues. Perhaps they were absorbed into the Worker's Unity League and the Communist Party. Certainly some of the militants, like Annie Buller and Becky Buhay, took this route; Buller went on to become an outstanding organizer especially among workers in the needle trades.

It's difficult to assess the effectiveness of the Women's Labour Leagues, because their separate public existence was so short. It's easy, however, to see how far we still have to go, when we compare the Federation's view of "the future of the working class movement with women in the struggle," as expressed in their constitution, with the situation today:

No working class struggle is effective, no movement complete, without the sympathy and active support of the women. The wage system, its effect on home and worker, men and women alike, forces action of some kind. The kind of action which will benefit the whole working class must be the joint action of the working men and women on the road of struggle, the end of which must be victory for the worker and a New Social Order.

One can only comment that these views are — sadly — still applicable. And — alas — still sadly unrealized.



UPSTREAM 2

May 1978

"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



Rita MacNeil

Originally from Big Pond, Cape Breton, Rita MacNeil began to sing publicly only after she had become deeply involved in the women's movement. Her own songs are forceful and strong, and her pleas for humanity, expression and feeling provide a contrasting view of a movement which has often been criticized for being over-intellectual. She sings frequently at rallies and meetings of a wide variety of women's groups.



WOMEN & MUSIC



Rosalie Sorrels

Being a triple Cancer didn't stop this woman from leaving her husband in 1966. Since then she has been touring North America as one of the best "unknown" contemporary folk singers.

Malvina: "Celebrate my death for the good times I've had"



Berkeley, Calif. — Malvina Reynolds, radical social activist turned singer and songwriter, died here March 17 at age 77. Until two days before her death, Reynolds was busy with community organizations and songwriting.

In the 1950s when she began her songwriting career, Reynolds was a writer and regional representative for the Guardian. This was one of her three careers. The first had been as writer and feature editor for the People's World, the West Coast Communist Party newspaper.

Reynolds explained her entry into songwriting when she was past middle age this way: "Always I wrote poetry, and then I got hooked on the guitar bit and started singing folk songs. Pretty soon my poems began coming out with tunes attached to them."

"Ticky-tacky" became a part of the language with Reynolds' most widely recorded song, "Little Boxes," sung by Pete Seeger. It poked fun at the rows of identical houses in Daly City bordering on San Francisco. She first became nationally known with "Turn Around" a sensitive song about a little girl growing

up. It was recorded by Harry Belafonte in 1956. Judy Collins, Joan Baez, the Seekers, Diana Ross and many others also recorded her songs. "Virgo Rising," an album to raise money for the Women's Action Alliance-West recorded her singing "We Don't Need the Men" and "No Hole in My Head."

Words from "No Hole in My Head" illuminate her consciousness of women's oppression: "Everybody think my head's full of nothin, Wants to put his special stuff in, Fill the space with candy wrappers, Keep out sex and revolution, but there's No hole in my head. Too bad."

Last year she wrote a verse called "Wake for a Singer" to serve as her obituary: "Celebrate my death for the good times I've had, for the work that I've done and the friends that I've made. Celebrate my death of whom it could be said, 'She was a working-class woman and a red.' My man was the best, A comrade and a friend, fighting on the good side to the very end. My child was a darling, merry, strong and fine and all the world's children were mine."

adapted from the Guardian

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"I AM"—

I AM is a national multi-art show by women which will bring to the public the work of women artists. I AM will open simultaneously in at least seven centres across Canada this Fall, and will run for about five weeks. Each centre will draw on regional artists for its show. So far, Victoria, Winnipeg, Timmins, Toronto, and Montreal will host the shows, with one Prairie and one Maritimes city to be determined.

I AM will present the visions of women expressing their reality through their own art form, much of which has been to now unavailable to the public.

In the past there has been a general lack of opportunity for the public to view women's art, as well as a dearth of opportunities for women artists to see each other's work and to meet each other. One artist may know of several other women artists working in her city or area, but for the most part they are ignorant of each other's struggles. Even such cities as Toronto and Montréal have only a handful of recognized female artists.

These factors have excluded women from the recognition they deserve as artists, an absence apparent to anyone who goes to

art galleries: only a very small part of the art in establishment galleries is by women. Creating is one thing, showing is another.

The organizers of I AM are determined to bring this problem to light: "We speak here of women who are practised artists, from all age groups and all walks of life—women who do not have managers, whose work is stacked and piled in closets and basements. It is essential for the artists and for the public that this work—these statements—be seen."

In setting up the shows across Canada and interviewing the women artists, the organizers found that the married artist, the housewife artist, is the most isolated in her work. Her art survives and thrives only after the dishes are done, the floors are washed, and her family's needs have been attended to. Her studio is most often her kitchen and her art is rarely seen, not even by her own family.

These artists' statements, made in obscurity and with little hope of recognition from the established art world, now will have an opportunity to be seen widely. I AM's main function is to mount a national art show for women, and so to locate and

Women's multi-art show



promote women artists.

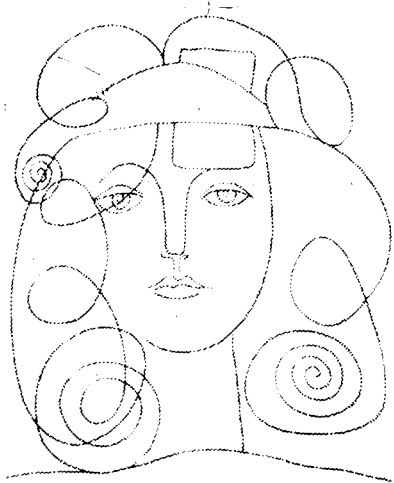
I AM believes that gallery space will be offered to these artists once their works have become visible. The organizers hope that regional shows will

encourage artists and galleries to meet with each other.

The I AM shows will include all the visual arts (painting and sculpting) as well as theatre, poetry, music, film, video, dance,

and photography.

For further information, call Shirley Clarke
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Between Myth & Morning

Between Myth and Morning,
Elizabeth Janeway
Morrow Paperback Editions, NY
\$4 .50

Elizabeth Janeway, novelist, journalist and critic, first made the headlines of feminist literature in 1971 when she published *Man's World, Woman's Place*. Now, in *Between Myth and Morning: Women Awakening* Janeway defines the contemporary feminist scene as being not only the result of the demands of women but as coming from our radically changing society. A capsulized history of the feminist movement is balanced in this book by a concise and witty probing of the practical problems of women here and now.

Janeway wrote this book because she believes that "women have learned to judge their lives and to identify their emotions according to an external determination: men." She states that there is absolutely no validity to

the idea that women have only one role to play.

Her book demythologized, in carefully constructed explanations, many of the traditional views about women and careers, family, marriage, child-rearing, aging and sex.

With fascinating clarity she awakens the consciousness of the employed mother when she says, "Working mothers stay in touch with their children more closely and for a longer time than do mothers who aren't familiar with the world outside. Young people can tell the difference between affectionate and uninformed support and advice based on the way things are.... Unless the family is an active part of the rest of the world, it can't function as a step into the world for the children born there."

About the older woman, Janeway observes, "If all that you are doing with your life is following the rules that your role assigns you, you are escaping responsibility—you're simply behaving, you're not making decisions and achieving goals, you are a programmed object."

About love and the new independent woman, "The fact that men's and women's lives are becoming more alike seems to me to open doors to understanding and affectionate friendship between them. In addition, the increased ability of women to look after themselves as independent beings suggests that when they give love it will be real love, not a hypocritical sham exacted by their dependence and often hidden resentment."

The author challenges the awakening woman to put aside the old image of the "good woman" who has the central characteristic of devotion to

others. Instead she urges contemporary women to be prepared to believe that they understand their own lives better than do men. Only then can "we have the courage and stamina to change our lives and change them we must."

She adds that primary selfishness is a form of self-enrichment and is based on our own enjoyment. "Women very much need to know what pleases them immediately, because our enjoyment has been filtered through others for so long."

This book is as much a book for men as women, and it is the best of many in its delightful style and comprehensive analysis of this historic and contemporary revolution: *The Women's Movement*.

Reprinted from Harrisburg Area Women's News.

Des livres en français

Les Femmes et la Folie
de Phyllis Chesler
collection Traces, éditions Payot.

Lettres à une Idiote Espagnole
de Lidia Falcon
Editions des Femmes
par Marie-Claude Hequet

Je vais débiter cette série de critiques littéraires en vous entretenant de deux ouvrages écrits par des femmes, *Les Femmes et la Folie* et *Lettres à une Idiote Espagnole*.

Celui de Phyllis Chesler, *Les Femmes et la Folie*, nous entraîne dans le monde des hôpitaux psychiatriques. Qu'ont donc en commun ces femmes enfermées, internées? Pourquoi depuis 1964 le nombre de femmes américaines passant par des services psychiatriques a-t-il soudain commencé à augmenter? La plupart de ces femmes ne sont pas "folles," elles sont déprimées, suicidaires, indécises, ou souffrent d'un profond complexe de culpabilité... ces maux-là n'en sommes-nous pas toutes atteintes à différents degrés? La "folie" en quelque sorte est à portée de tout le monde.

L'auteur dénonce également l'idéologie clinique traditionnelle et contemporaine, la nature patriarcale de ces hôpitaux psychiatriques et leur adhérence à

des critères masculins de la santé mentale, sans oublier les thérapeutes séducteurs.

La seconde partie du livre est consacrée aux femmes en général et à l'ostracisme social spécifique dont sont victimes les lesbiennes, les femmes du Tiers-Monde, les féministes, etc.

Les Femmes et la Folie est un livre simple, bien construit, de lecture facile; il ne faut pas manquer de le lire si on s'intéresse quelque peu à la psychologie.

Quant au deuxième ouvrage il s'agit de Lidia Falcon.

Il faut absolument lire *Lettres à une Idiote Espagnole*, rôle de douleur où pourtant l'humour a bon poids: livre tendre, drôle, paroles d'amour, et d'infinie tendresse que Lidia Falcon distille ligne après ligne, page après page à toutes les femmes, ses sœurs.

Ouvrage écrit, en partie, en réponse au livre d'Esther Vilar *L'Homme subjugué*. On peut au passage citer un extrait de cet éminent chef-d'œuvre: "...l'intelligence de la femme se fige vers sa 5e année. A partir de là, son activité mentale se limite à combiner les ruses qui lui permettront de piéger l'homme capable de l'entretenir et de satis-

faire à ses caprices et à ses goûts de luxe." *Lettres à une Idiote Espagnole* se présente sous

forme de dix "lettres" écrites à Eva Forest (féministe ardente et chef de file de la résistance à Franco et du Pays Basque). Chacune de ces lettres attaque,

provoque, amuse, ou révolte mais ne laisse sûrement pas indifférente. Surtout ne pas manquer la superbe lettre VII intitulée "Des gynécologues et de leurs méfaits" qui vous amène à la limite de l'horreur et de la nausée!

J'ai envie pour terminer ce trop court résumé de citer un passage de l'introduction écrite par Falcon pour l'édition française, introduction rédigée alors qu'elle était en prison (elle s'y est retrouvée après la parution du livre ainsi qu'Eva Forest): "Malgré tout ce qui a été écrit sur,

pour, contre, à propos, à partir de la femme, par des hommes et par des femmes, il reste encore beaucoup de choses importantes à dire, à écrire, à crier à tant d'oreilles sourdes et à tant d'esprits fermés." On ne peut conclure qu'en espérant que Falcon, Forest, et leurs semblables continuent à écrire et à crier encore très longtemps.



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LITERARY

Impasse

seduced by words
which make my feelings
less not more
the words entice but betray
motives unclear
but I see and
cut you off
with my
openness

which maybe you
will never
understand

Ann Schachhuber



when i swam
i swam for my father
and when i wrote
i wrote for my mother
when i ran
i ran to be free
and when i stopped
i looked for me
here inside
where wounds still fester
i'll burn my hands, my eyes
i shall find
myself in the ruins
of what i left behind

wanda

tomorrow
is approaching
wearing dark clothing
and sneaking silently
between buildings
and coffee breaks

count charms
instruments of fortune
hang them about you
chant
pray
guide your eyes
to the setting sun
turn to the
rising moon
sing sweet anthems
for tomorrow is approaching

wanda

pour out
my crying fantasies
one
too many
thoughts to come
in
one
too many
ways
wildly dancing
along the shore
catching
the crashing waves
traces of salt-
wet mingles with my tears,
my agony knows
the closeness
of the uncontrollable
i am lost —
wrapped in fog
and ancient dreams
years of legends
flood my consciousness
demanding attention
as they unfold
and then —
alone again on the edge of forever —
in search
of my
insane self

tricia



BOOKS

The crazy lady: mad about women

Mad About The Crazy Lady
by Monica Holden-Lawrence
Air Press, 19 77, Box 4 8 6 8 8
Station Bentall, Vancouver, V7X
1A6
Retail price—\$5.95. Available at
Octopus Books, Ottawa.

Who is the Crazy Lady? Who is Zoa? Suffice to say Monica Holden-Lawrence wrote a book, and like many first novels, this one is both autobiography and fantasy intermingling the lives of Zoa and the Crazy Lady with that of herself, each changing and assuming one another's characters.

Before she met the Crazy Lady, Zoa already knew she would be coming. She knew she was out there. "When Zoa was four years old and not doing anything they put her out on the hill. She was found by two wolfhounds. They belonged to the Crazy Lady."

"Sun setting on some woman who bears a child on her shoulders. Sun sets on some child who rides this woman home."

The Crazy Lady is the woman loved, the woman gone, the

woman always just around the corner. The one with whom there was a MESH. Not only that, adventure. Music. Writing. So what the hell. Zoa becomes the Crazy Lady.

She is a figment of her own imagination, concurrently Mon, the lady real and then mythologized. In order to exorcise this obsession, "I have given her a child to raise. Zoa will be a film-maker. She will document my times. I will watch and learn."

The film/story tells of Zoa's origin in the forest home of the Crazy Lady, of her life in the city as a young woman, and later, of her revelations in the desert of New Mexico.

This is the story of the development of a lesbian woman born in Regina, raised in Winnipeg. It is also the story of the lesbian woman as a writer dealing with society's gender-lust. Could she ever understand how she had become so mad about women?

One day, "spring in the dead centre of the continent", Mon and her best friend Mike leave

Winnipeg to live in Toronto. "You see, you ARE a writer." Mike says to her. "When we get there and people ask you what you do you can look right at them and say, 'I'm a writer.' If anyone ever asks to see what you've written, you'll just have to come up with something."

That "something" became a manuscript, **Mad About the Crazy Lady**.

Once, on a trip back from a visit to Winnipeg, the manuscript disappeared for several months in the bureaucracy of Air Canada's luggage management. One day Monica found the manuscript, unexpectedly returned to her front doorstep, bound and determined to be finished and published. As she wrote, "Once I left Zoa and the Crazy Lady in the suitcase in the closet for two years. I married Michael's brother. He was wonderful but I was in the suitcase."

So it goes.

Without the suitcase, **Mad About the Crazy Lady** is available at Octopus Books, Ottawa.

P.S. Pool players will especially enjoy this book.

Wanda Holden
Phoebe Pharoah

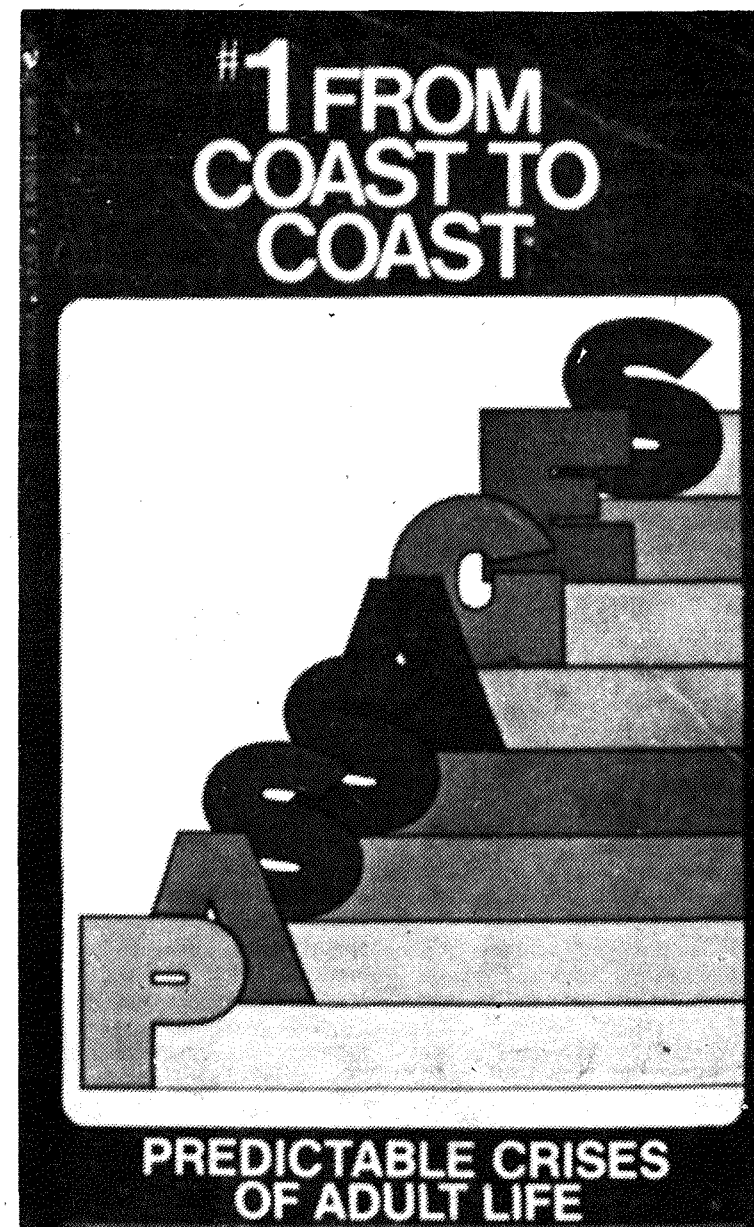
Growing right along

Passages: Predictable Crises of Adult Life
by Gail Sheehy
Bantam, NY 19 77.
\$2.50

reviewed by Oka Robitaille

What can you say about a book that soared straight to the top of best-seller lists and remained perched there indefinitely? Well, you might say it was very popular, and indeed the key to success for Gail Sheehy's **Passages** has been its wide popular appeal. Subtitled **Predictable Crises of Adult Life** this do-it-yourself manual for plotting life stages appeals to everyone who has sunk to abysmal levels of despair, asked, "Why me?" and is interested in a rational answer. In fact **Passages** might well be sub-titled **Advice to the Lifelong**, offering an intriguing rationale for certain observable spurts of personal growth, emotional cartwheels, identity chaos, and those seemingly random abrupt changes which baffle even the most "well-adjusted" of us.

Humorous, entertaining, intelligent: the book is all these and more, because it initiates study of a largely unexplored field of sociology. And unlike many other sociologists, Sheehy knows how to write as well as how to think. Those who went



crosseyed over Masters and Johnson and got bogged down by the relentless detail of **The Hite Report** will be refreshed by the sheer readability of **Passages**.

Sheehy's hypothesis is a fascinating one. She posits that the crises, or "passages," we go through in adult life are universal, and follow a predictable pattern in the timeworn manner of all organic cycles. The passages of childhood and adolescence have been well scrutinized in past; now Sheehy asks the obvious question, "Is there life after youth?" and in **Passages** provides a resounding affirmative. Chapters with headings like **The Trying Twenties**, **The Deadline Decade**, and **Pulling Up Roots** give us optimistic validation for our previously covert internal struggles. Drawing from sources as diverse as Margaret Mead, Freud, Conrad Aiken and Emily Bronte, Sheehy convinces us it is perfectly valid for a twenty-nine year old lawyer to walk out on his career, his wife and his children. Not only valid, but predictable, as the tail end of pulling up roots.

Astrologers have insisted for centuries that our lives are cyclical, influenced by the momentum of stars and planets; women and tides are governed by the moon's rhythm; to everything there is a season, a structure, a pattern; why then should we not conceive of our lives as movements through a series of passages?

Without pretending to function as a crystal ball, this study

offers remarkable insights into creative change through relatively controlled personal growth. It is peppered with personal accounts, which although tending to reduce us all to a common denominator through general empathy and identifying, still presumes the notion that we are all indeed unique.

Sheehy began her study after an abrupt emotional upheaval in her own life, and her description of this personal crisis is a disarming invitation to a remarkable book.

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OWL:

Call to action

Q: Why are "Women's issues" given low priority by our governments?

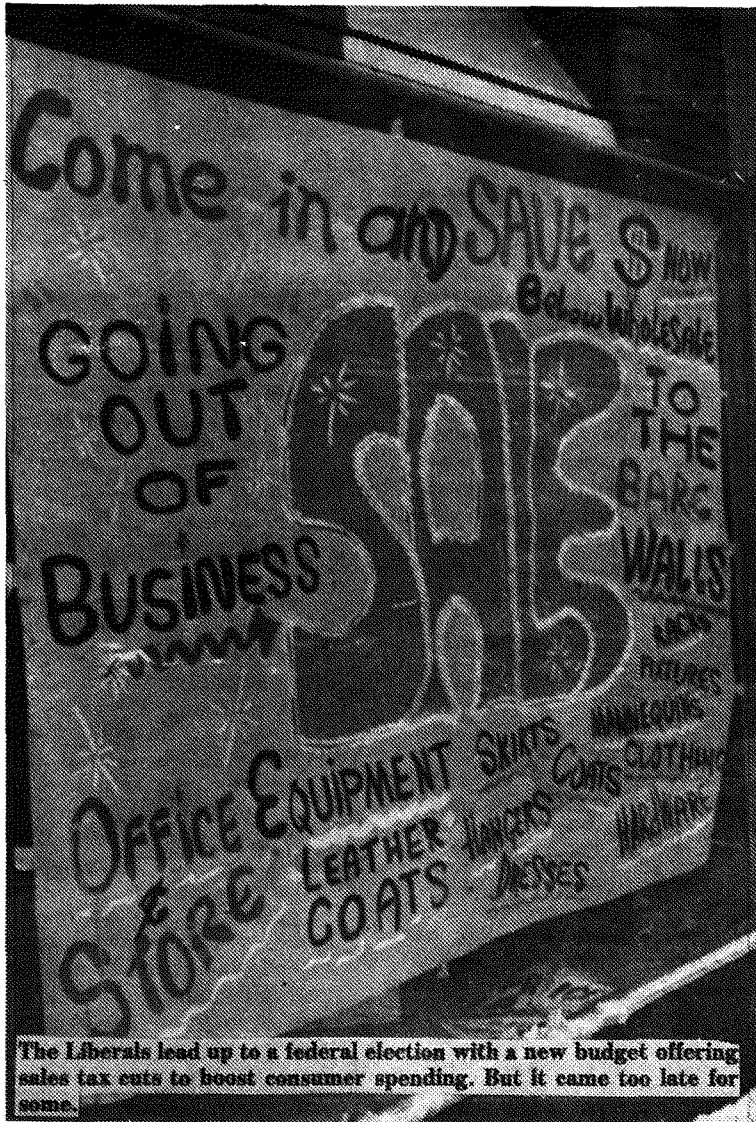
A: Lack of political clout.

Do you want to see women fully integrated into Canadian society, no longer isolated in sex ghettos, no longer subject to discrimination because they are women? The groundwork has been laid, some changes have been made, but if you are wondering why women are not more visible in power positions or why more women than men are unemployed or underpaid and what can be done about it, read on.

The anti-choice lobby knows what to do. It has been organizing and is reported as active in packing nomination meetings to ensure election of candidates favouring its policy of restrictive abortion — both Liberal and PC, maybe even NDP.

What do you suppose will happen to our laws and certain Criminal Code sections if they are successful?

Women are interested in the health of the economy, fiscal policy, federal-provincial relations, transportation, defence, broadcasting, as is any other citizen. But today it is clear that women are almost alone in defining, articulating and caring about those issues which affect women most directly: rape and



sexual assault, birth planning and abortion, equality in pay, opportunity, decision-making; maternity provisions and health services; child-care, income tax, pensions, and many other things including the image of women that our media present.

But though we talk a lot, we are only intermittently visible in public affairs. Last spring an attempt was begun to change this situation and the Ottawa Women's Lobby was born. Now, some of the women who took part in that lobby want to bring

up the subject of participation again.

It is proposed that a series of meetings take place, to which all interested groups send delegates.

Issues and activities will be decided at the earlier meetings. If your group does not meet formally before the first meeting, please ensure that some representative attends and can report at the next scheduled meeting.

Meeting: Sunday, May 7, 1977
10:30 a.m. at YWCA, 180 Argyle,
Room 226.

Kate Middleton

Kreps film: A powerfull feminist perspective

by Paula Clancy
Jennifer Sisler
Marilyn Walsh

This Film Is About Rape
Film maker - Bonnie Kreps

This Film Is About Rape is a powerful film. Bonnie Kreps has successfully encompassed all the aspects of rape and integrated this information with an overall feeling of women's strength and power.

We can gain control of our lives and reduce our vulnerability. Prevention is the key word, and is powerfully portrayed. Throughout the film, women effectively demonstrate awareness, assertiveness, and self defense.

Kreps points out that no woman is immune to the threat of rape. Every woman is a potential victim. Our socialization as women, which teaches us to be trusting, helpful, easily intimidated, and out of touch with our physical strengths, increases our vulnerability.

The film opens with a woman recounting her experience and that of her daughter's. We see that her lack of awareness contributed to her victimization.

Rather than listening to her instincts and acting on her uneasiness, she maintained an unwarranted trust and belief — denying that an assault could happen to her. Her passive response allowed the attacker to take complete control of the situation.

The assertiveness training session that Kreps filmed beautifully illustrated an alternative — an assertive manner of handling a potentially dangerous situation. It was evident that women need not be intimidated or reactive, but rather can maintain control of the situation and eliminate the chance of being victimized. It was also exciting for us, as women, to view the ease with which control of a situation can be ours.

The message is clear. It's easy. We're powerful. We don't have to be vulnerable.

Exercising one's assertiveness and showing control may evoke the negative responses illustrated in the role — play. "What's the matter — you're so sensitive. You must be a women's libber. You're so uptight." Recognize these comments for what they are.

The self defense demonstration that followed incorporates awareness, assertiveness, and shows us how this can be applied by realizing and using our physical strengths.

As well as prevention, Kreps includes an excellent analysis of rape. As the co-ordinator of the program for rapists' therapy put it "Rapists are from all walks of life. There is no stereotype. They

are but acting out the male cultural system at large." "Rape is the exaggeration of the male masculine mystique and the act that epitomizes and reinforces masculinity." The reason for this, she comments, is that rape allows the male to be in complete control. For that moment, he is sexually dominant and aggressive. The effects of this socialization are developed throughout the film.

This Film Is About Rape is comprehensive; it encompasses statistical information, the psychological trauma, and the role of Rape Crisis Centres. Kreps gives us the first film on rape that is by women, for women — with a powerful feminist perspective.

Anita Bryant in Ottawa?

by Pat Brady

A group called the Coalition To Fight Sexism and Sexual Repression has been formed in response to Anita Bryant's probable visit to Ottawa on June 8.

At a general meeting held March 21 by Gays of Ottawa to discuss various strategies in the event of Ms. Bryant coming to the city, representatives of the following groups were in attendance: Carleton University Women's Centre, Centretown Community Clinic, Civil Liberties Association (National Capital Region), Gays of Ottawa, International Socialists, Lesbians of Ottawa Now, Metropolitan Community Church, New Democratic Party Gay Caucus, Ottawa Women's Centre, Planned Parenthood Association and Rape Crisis Centre. A second meeting was held April 19 to prepare a leaflet explaining the coalition's stand.

The Coalition To Fight Sexism and Sexual Repression stresses that Anita Bryant and those organizations which support her pose a threat which is not restricted to homosexuals:

Our society is in social and economic crisis. Gay, women,

youth and minorities are being attacked because we are the easiest to attack. Thousands of women and men, from housewives to public servants, from students to senior citizens, have worked hard over the last ten years toward creating a society based on equality. We are not going to let this progress be eroded by groups which feed on economic insecurity and irrational intolerance.

To date, it has not been possible for the coalition's organizers to discover the exact location of Ms. Bryant's speaking engagement nor the identity of the group which has invited her to speak.

Plans are now underway to hold a rally and dance on the evening of Saturday, June 3, at the Sandy Hill Community Centre and to stage a demonstration on June 8.

The Coalition invites all concerned groups and individuals to a general planning meeting on May 17, 8:30pm at Gays of Ottawa (378 Elgin Street, 238-1717) and to the rally on June 3 at the Sandy Hill Community Centre.



Are you interested in
Working with women
In a feminist collective?

UPSTREAM needs your help!

Call 232-0313 or,
Come and see us at
227 Laurier St. W., Suite 207,
Ottawa, Ontario.

herbs: Yours for the picking

by Jean Frances

The herb column is going to be one of the regular columns in UPSTREAM from now on. Its purpose is to explore the medicinal and nutritional uses of herbs as alternatives to what is now available.

By learning to use herbs we can avoid three powerful patriarchal institutions: the medical profession, the drug industry, and the food industry. Although most of us will find it impossible to avoid them completely, contact can certainly be reduced to a minimum.

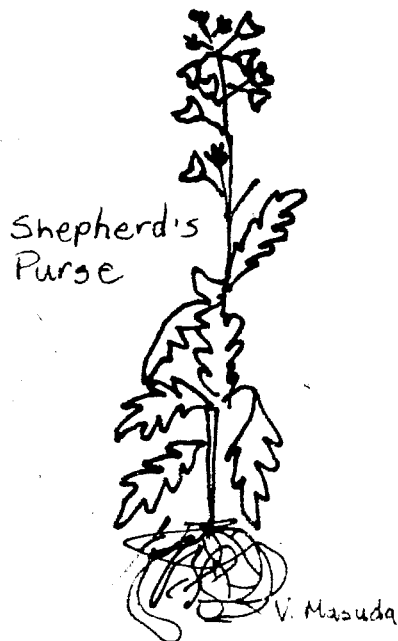
The majority of people reading this are probably city dwellers who may not necessarily have the opportunity or inclination to do much rambling in the country looking for herbs. So when possible I will include information on herbs which can be found in the city. (Herbs in the city? Certainly. Only, in the city, they're called weeds.)

There are many common ailments for which many people do not even bother to seek medical help, choosing instead to pick up some patent remedy from the drug-store shelf. Especially in cases like these it makes just as much sense to use herbal remedies. Herbs can either be bought in some natural food stores, or can be gathered by the user. Often they are no farther away than the front lawn.

While other people are paying exorbitant prices for fresh, sprayed, imported vegetables you could be enjoying a salad rich in vitamins and minerals, free, picked from your yard.

One of the most common, best known herbs to be found at this time of year is the *dandelion*. If the young leaves are picked as soon as they appear in the spring, particularly if they are picked

from a plant growing in the shade, they will be at their least bitter. They may be used raw in salads: they are high in calcium, phosphorus, iron, vitamins A and C and several of the B complex. The crown of the plant makes a good cooked vegetable. This is the portion directly



above the root but below the soil. It is advisable to split them lengthwise (as you would leeks) to wash them properly. To cook them: place the prepared dandelion crowns in about a half-inch of cold water and bring rapidly to a boil, then pour off the water and repeat the process. Serve at once with plenty of butter.

Dandelion roots make an excellent, coffee-flavoured drink. It takes a large lawn, or a lot of patience, to gather enough

to last for a while. Once you have gathered the roots (it takes about four or five inches to make one cup), scrub them with a vegetable brush and then put them in a 200° oven until they are hard and brittle, and very aromatic. This takes at least two hours, depending on the thickness of the root. Then either grind them to a fine powder in a blender, and prepare the result as you would filter coffee; or put them through a meat grinder and percolate the "grounds."

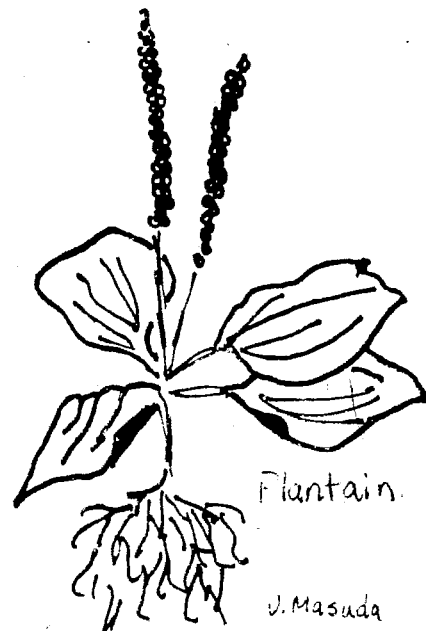
Medicinally, dandelion root tones up the stomach and digestive system. It is very mildly laxative (like coffee).

Shepherd's purse, when it first appears in the spring, looks very like a dandelion, as it has a rosette of jagged leaves before the flower stalk appears. If you are in doubt, pick a leaf, crush it and smell it. *Shepherd's purse* has a sweet, almost apple scent. It tastes just as delicious, and in most cases I recommend eating it raw. When the flower stalks appear, they too can be eaten, in the bud stage, in full flower, or after the seed pods (the "purses") develop. If you gather enough of the buds, you may want to steam them gently for a minute or two, and serve like broccoli. This herb contains high amounts of sodium, sulphur, and vitamins C and K (this last helps prevent bruising).

Shepherd's purse is a vulnerary, that is, it can be used to speed healing. A few of the clean, fresh leaves pounded to a paste may be placed over a cut to help check bleeding. It is a good idea to take it internally as a tea also. Take a teaspoon of the dried herb or about a tablespoon of the fresh, pour boiling water over and cover for about fifteen minutes. Two or three cups a day may be drunk until the wound is well on the mend. Used in the above

manner, *shepherd's purse* may also relieve hemorrhoids.

Finally there is *plantain*. This is an extremely hardy plant which tends to grow in the cracks of sidewalks, at the edges of pathways and in the middle of driveways. Very early in the spring, it is a pleasant green vegetable, raw or lightly steamed, but it soon becomes very tough due to the stringy ribs which characterize it. It still tastes good—you just have to be prepared to chew.



Plantain is a vulnerary like *shepherd's purse* and can be used in exactly the same manner. It is also an alterative, that is, it has a generally beneficial effect on the constitution when taken internally as a tea over a period of time.

CURRENTLY

National Gallery of Canada: ("Photographic Crossroads") exhibition organized by the Visual Studies Workshop and by Anne Tucker, Curator of the Photography at the Houston Museum of Fine Arts. On view until May 10th.

Canadian Mothercraft of Ottawa Carleton: classes in "Preparation for Childbirth". French and English. Phone 233-5605 for information.

There are dances for women every Friday night at the Town House Motor Hotel On Rideau. Admission \$2.00.

National Film Theatre: May 13 Benefit, Last Tango in Paris, for Gerald MacNeill in collaboration with Canadian Civil Liberties Ass'n. 8pm. May 16, 18, 30, tribute to Ottawa Film Maker, Donald Brittain, 7:30pm. All films shown at National Archives, 395 Wellington St.

Commission of Inquiry into the Education of the Young Child: Public meetings on Monday May 15th, 12:30—4:00pm; 7:30—10:00pm and Tuesday, May 16th, 9—11:00am; 12:30—4:00pm; 7:30—10:00pm at the University of Ottawa, Room C—003, Colonel By Bldg. Phone 231-5433.

Lesbians of Ottawa Now (LOON) is sponsoring a conference at Carleton University, May 19-22. Call 238-1717 for more information.

Family Service Centre: help with marriage or family problems. Phone 725-3601.

Concert by Casse Culver and the Bell Star Band, 5 May, in Toronto. For more information contact UPSTREAM at 232-0313.

Harlan County USA — Film showing May 26. Sponsored by Ottawa Committee for Labour Action (O.C.L.A.). Time and place to be announced.

Family Development Centre: Weekend seminar, "Beginning Again," for separated and divorced Catholics at the Diocesan Centre, 256 King Edward, corner Murray St. Phone 237-4540, ext. 233.

The Ottawa Women's Lobby [OWL], will be holding its next meeting on Sunday, May 7, 1978 at 10:30 a.m. at the YWCA, 180 Argyle, Room 226. For more details see article in news this issue on OWL.



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UPSTREAM

Vol. 2 no. 4
May 1978

Public Housing Freeze:

"I'll park a damned tent on
Parliament Hill if it'll do any
good."



Photography

National Unity

Women's Art

IN MEMORIAM

MALVINA
REYNOLDS

1900-1978

PLEXUS

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