

Recommendation to the Human Rights Commission

by Maureen O'Hara

Representatives from women's groups, organized labour, management and government have been consulting with the Human Rights Commission, making recommendations for the guidelines that will affect the administration of the equal pay for work of equal value section in the new Human Rights Act.

These consultations follow the release of a report, Equal Pay for Work of Equal Value, by the special task force on equal pay. The report as well as the recommendations will be used by the Commission in its deliberations on how to interpret and apply the equal wages provision.

At the most recent meeting in Ottawa in mid-May, one major concern was that the task force report was far too conciliatory in its approach to the employer, at the expense of the employee.

"There was concern over what was perceived by some to be a bias in the Task Force report toward the employer," said Elizabeth Miller, representing the Public Service Alliance of Canada (PSAC). "And it was felt more attention should have been given to employees and bargaining units."

The main issue in this regard is the task force recommendation that the Commission's decisions on what is the "value" of work be

based on the employer's judgement of "value."

"The determination of the value of work should not be taken by the Human Rights Commission to be the sole prerogative of the employer," said Mary Eady, representing the Women's Bureau of the Canadian Labour Congress (CLC). "The determination of value should be a joint responsibility of employers, unions and employees."

The Act states: II 2) In assessing the value of work performed by employees employed in the same establishment, the criterion to be applied is the composite of skill, effort and responsibility required in the performance of the work and the conditions under which the work is performed."

To be consistent in administering the equal pay section of the act, the definition of terms, skill, effort, responsibility, conditions under which the work is performed, and value of work require fuller definition.

The task force recommended: "The value of work means the value to the enterprise or to the employer, of work performed in an establishment by an employee in relation to the value of the work performed by another employee or group of employees as determined on the basis of the approved criteria."

Further workshop recommendations responded to a task force recommendation to develop

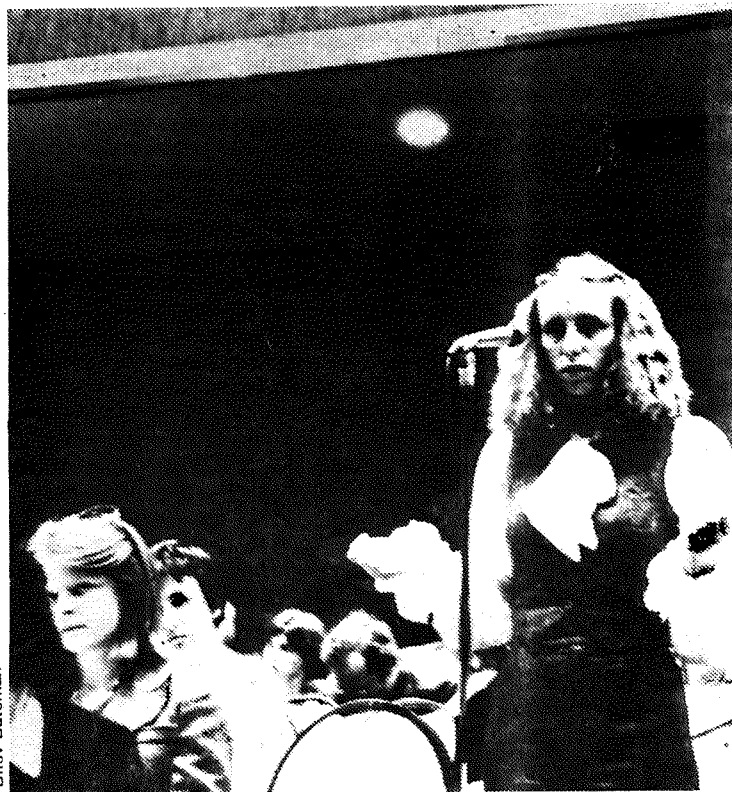
co-operation between employer and the Commission by instituting an intensive educational program.

"It was strongly felt...that the attitudinal changes that will be needed and the education that will be needed will take some time in coming," said Elizabeth Miller. "They are going to be needed not just for employers and bargaining agents, but for employees in the work place before they will realize either the significance of the Human Rights Act or their rights under it."

"Exactly the same advice and guidance that is made available to employers should be made available to groups of employees as well as to their bargaining agents. ...the emphasis is on groups of employees who do not have a voice or organization speaking for them."

Another popular workshop recommendation was that the Commission actively initiate investigations into possible discriminatory practices rather than waiting for complaints to come to them.

"The desire...is for the Commission to be very aggressive in the implementation of the Act which requires not necessarily waiting for complaints, but also going out and seeking areas which they feel are obvious areas of contention and getting down to the bottom of it, rather than waiting for individual complaints," said Keith Davies, of the



Representatives of labour unions consult with federal Human Rights Commission on equal pay provisions.

Canadian Union of Public Employees (CUPE).

Since the Human Rights legislation became public last November, one section that has been particularly pin-pointed as unclear and potentially dangerous to the effective implementation of the legislation is the following section which deals with the term "reasonable factor."

"II 3) ...it is not a discriminatory practice to pay to male and female employees different wages if the difference is based on a factor prescribed by guidelines issued by the Canadian Human Rights Commission pursuant to subsection 22 (2) to be a reasonable factor that justifies a difference."

The task force reached a consensus to include under the "reasonable factor" guidelines:

1. Merit
2. Seniority
3. Red circling; where reclassification or re-evaluation has downgraded a position.
4. Rehabilitation assignments; while an employee recuperates from an accident or illness, the tasks they are given are less taxing than those which they are normally getting paid for, but wages remain the same.
5. Demotion pay procedure; for unsatisfactory work performance, health impairment or partial disability.

The task force report states that merit pay may be too subjective and determination of equitability in performance too difficult, especially where no job evaluation scheme or union exists. "The task force as a whole agreed that merit pay systems could and should be investigated and evaluated in the same way as job evaluation systems," their report said.

The workshop which concentrated on terms and identification of factors justifying differences in pay concluded:

"Of the reasonable factors outlined in the Task Force report, only seniority was considered to be acceptable....And seniority would need a precise definition that would include provi-

sions for the reality of the female work experience which may include maternity leave and child care leave periods."

Another recommendation was that when two jobs are being compared, it shouldn't be required that the same sub-factors exist in both jobs, as long as the four major criteria are measured. For example, there should be a method of measurement of job in a clerical area compared to jobs in a technical area.

"It is a very difficult and necessary aspect of the enforcement of the Act...you might refer to measurement of a clerical job and use mental effort as a factor whereas in a manual job, physical effort would be a factor...it would be considered that effort would be measured in both cases explained Keith Davies, addressing the plenary session of the consultations.

From a workshop on the impact of section II on collective bargaining, it was recommended that the Commission should advise someone coming to them for a complaint to first operate through their collective bargaining unit. Also, when any award was made in terms of equal value, it should apply to the whole group and not just to the individual who raised the complaint.

The group recommended that the Human Rights Act be declared primary legislation to take care of situations, where for example, the Public Service Staff Relations Act prohibits bargaining on pay classifications.

"We felt that it was important that the Human Rights legislation, which would involve joint evaluation of jobs between the employer and the union, have primacy over the Staff Relations Act," said Mary Eady, speaking for the group.

They also suggested that Bill C-28, which attempts to compare pay levels in the public service with those in the private sector would also not apply and should be withdrawn since it is against the intent of the Human Rights Act.

Storaska film suspended?

In a letter received by David MacDonald, Progressive Conservative critic on the Status of Women, Commissioner R.H. Simmonds of the RCMP announced the suspension of the controversial film, *How to Say No To A Rapist And Survive* by Fred Storaska, pending consultations with provincial attorneys general. After seeing the film at a screening the Ottawa Hull Rape Crisis Centre had arranged for M.P.s, MacDonald had written to Simmonds expressing his disapproval of the RCMP use of the film.

Storaska, whose film has been condemned by every rape crisis centre and women's group across the country, counsels women to avoid rape by "playing along with the rapist until she can effect an escape."

Women's groups have two major objections to the film. They argue that if women follow Storaska's advice their chances of winning a conviction against an attacker, should Storaska's tactic fail, are virtually impossible.

They also condemn the sexism and perpetuation of commonly held myths about rape inherent

in Storaska's presentation. (See *UPSTREAM* Vol. 1 No. 5 for a thorough examination of Storaska and his film.)

In his letter Simmonds states that the "RCM Police does not advocate that women 'go along' with the rapist." He disagrees that this is the advice Storaska suggests, emphasizing that the film recommends a woman "allow herself to choose the most appropriate time to extricate herself without harm."

James Selkin, director of the Denver Center for the Study of Violence—and a strong opponent of Storaska's methods, has stated that counselling women to go along with an attacker initially, and then trying a more assertive defense should that tactic fail, is an "invitation to murder."

Simmonds' announcement came as a complete surprise to women's groups which have been advocating the withdrawal of the Storaska film for almost a year.

Just 16 days previously, Yvette Rousseau, President of the Advisory Council on the Status of Women, had received a letter from RCMP Assistant Commissioner Venner outlining

the reasons why the RCMP intended to continue using the Storaska film.

Venner said that the RCMP "believe that the prevention approach outlined in this film is practical and sound and, for this reason I have not ordered its withdrawal."

Women who are concerned about the continued use of the Storaska film are launching a massive letter writing campaign to provincial attorneys general to demand the withdrawal of the Storaska film.

This will not be the first such campaign around this issue. One of the most disheartening aspects of the fight against the Storaska film is that, to date, the RCMP and other police forces have turned deaf ears to women's demands that the film be withdrawn.

UPSTREAM strongly urges its readers to write to their provincial attorneys general expressing concern about the use of this film as an educational tool in rape prevention by the RCMP.

UPSTREAM

JUNE 1978

Disarmament a major issue for women says peace activist

by Susan Livesay

HALIFAX —Peggy Hope-Simpson of Halifax was one of Canada's two delegates to the April conference in Vienna, Austria on Women and World Disarmament.

A long-time peace activist, Hope-Simpson returned from the week-long conference more convinced than ever that world disarmament must become the focus of the women's movement in the next decade.

"Women will not achieve equality and social justice without disarmament. The three go hand-in-hand," she said in a recent interview.

The conference was sponsored by the Special Committee of International NGOs (non-govern-

mental organizations) on Human Rights, sub-committee on the Status of Women. More than 80 women from 23 countries attended the meeting, which was a prelude to the special United Nations session on world disarmament which began May 23 in New York City.

Hope-Simpson said the intent of the conference was to create public awareness on the issue of disarmament, and to ensure that the voice of women would be heard at the New York session.

The conference focussed on the link between disarmament and underdevelopment in the Third World: not only in terms of military spending and the consequent removal of these enormous sums as potential aid to developing countries, but also in

terms of military force necessary to protect the vast empires of multi-national corporations once they're established in Third World countries.

Hope-Simpson said Third World women at the conference spoke of the exploitation of their countries by multi-national "arms merchants" from developing nations.

"They recognize that the real cause of world hunger is not shortage of food. The problem isn't economic. There's no shortage of anything except social justice."

For South African women particularly, she said, living in a country where 70 million blacks are controlled by four million whites with the help of the military, "disarmament is at the top of the agenda."

Last month's conference was the first world conference to focus on the relationship between underdevelopment and the arms race.

"Third World countries are grossly exploited in terms of their labour and resources by multi-national corporations and governments of developing nations. What follows, of course, is that governments have to provide military support to the corporations to protect their interests against so-called peasant uprisings or guerrilla movements which are really only people trying to win the right to earn a decent living for themselves and their families," said Hope-Simpson.

She said the issue was brought



Peggy Hope-Simpson

home to Canadians when Inco, for example, decided to close down its Sudbury operation in favour of stepping up production in Guatemala where the workforce is cheaper and more disorganized.

Military spending in the world has reached an insane level. More than \$400 billion will be spent this year, money which could otherwise be spent for social and economic development.

"Women have a special role to play in forcing their governments to cut back military spending. As mothers, teachers, workers, women must speak for those who are victims of the arms

race—deprived by its costs and threatened by its dangers," says Hope-Simpson.

"Women have got to take a stand against the arms race. As women, we have to say we're not sending any more sons to war. No woman wants to do it, so why doesn't she stand up and say it?"

Peace movements around the world have been given an international mandate by the UN for disarmament work. Women at the conference demonstrated their determination to work in this area, Hope-Simpson said.

"There are any number of places women can plug into the struggle. Women have always belonged to groups—church groups, women's institutes. They must make their voice heard at the local level. They must make their elected representatives understand that they're serious in their opposition to increased military spending."

A founding member of the Voice of Women in Halifax in 1960, Hope-Simpson represented that group and 10 Days for World Development at the Vienna conference. She is also involved in Project Ploughshares, a pro-disarmament group which recently launched a cross-country petition campaign against the government's plan to spend \$2.4 billion on 125 new fighter aircraft.

The other Canadian at the conference was Edith Ballantyne, representing the Women's International League for Peace and Freedom. Ballantyne now lives in Switzerland.

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National student union to focus on women

A national campaign to oppose government cutbacks in education and other social service spending, launched at the 6th annual meeting of the National Union of Students (NUS), will

emphasize women.

Delegates to the five-day conference, held in St. John's Newfoundland May 11-15, directed the publication of at least one national pamphlet explaining the

effects of cutbacks on women and how women can best oppose them.

One edition of the organization's national newspaper, the Student Advocate, will deal exclusively with women's issues. The paper will highlight unemployment, student aid, daycare services, faculty and staff layoffs, and accessibility to education.

The women's caucus, meeting throughout the conference, was determined that NUS recognize the problems of women on Canadian campuses and in Canadian society in general. As a result, research into the present state of women's studies, childcare, and affirmative action for faculty and staff in post-secondary institutions will be a major NUS priority in the coming year.

Recognizing abortion as a matter of personal choice for the woman involved, conference delegates directed NUS to oppose the current anti-choice campaign and urge all student councils to join active and vocal pro-choice campaigns. The issue was hotly debated. Although the motion passed by a slim majority, many councils abstained.

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Lorenne Clark:

Creating a feminist politic

Ottawa lawyer Shirley Greenberg recently attended a conference in Calgary on Women and Violence at which American stars like Diana Russell and Robin Morgan were the feature attractions. "For me," says Greenberg, "that Conference proved that on this subject, the Americans have nothing to teach us. We're just streets ahead." One of the reasons for this is Lorenne Clark, Canadian feminist theoretician who puts her words into action as co-founder of the Toronto Rape Crisis Centre, co-author of the landmark study *Rape: the Price of Coercive Sexuality*, and vice-president of the National Action Committee on the Status of Women. Doomed, it seems to be a super-achiever, Clark also teaches at the University of Toronto and the Toronto centre of Criminology and is at present preparing a content analysis and feminist theory of pornography.

How did you become involved with the women's movement?

In '67, I was working at the University of Toronto. A group of women came around and asked me, "Are you interested in daycare?" and yes I was—at a very practical level! We started organizing and we had to occupy the university to get it. Without tenure, I'd've been fired on the spot. From there, I went into the abortion stuff. That was before the 1969 amendment to the Criminal Code.

Wasn't there a group in Toronto at the time called "The Feminists"?

Yes—the New Feminists—basically a group of American women who couldn't get on with us Canadians because the Americans rejected political analysis. They came into the Toronto women's movement with experience totally different from ours. They came out of the American Left and protest against the Vietnam War. On the whole, we came from a background of socialism.

In some ways, the Canadian movement has lagged behind the US and I think that's because of our concern for theoretical issues and working them out instead of just getting into things on an ad hoc, issue-oriented basis. Of course issues have to be dealt with, but we have much more of a sense of commitment to a longer perspective.

To the extent that Susan Brownmiller's ideology (in *Against Our Will*) or an ideology like hers is characteristic of the American women's movement, that's how we're different. Brownmiller doesn't present a structural analysis of the problem of rape at all. In her mind, the problem is that men are terrible by nature and there's nothing you can do about it.

Brownmiller, for example, is very critical of the police but only examines the legal structure superficially; in your book with Debra Lewis, you are relatively positive toward the police, but

highly critical of the legal system they have to work with.

Yes, the Americans did not understand just how bad the law itself was with its genesis in marriage law and women as property. For a while, Canadians certainly were limited by the US perspective but it wasn't long before we realized that the law itself was the problem. Once you just look at the history of the offence and the history of the law, it becomes clear that the present law is doing exactly what you'd expect of it. The police are relatively powerless.

In fact the police are the most supportive people that the rape victim encounters in the criminal justice process. Their motives may be paternalistic, but that sure beats being unsympathetic. Because they're close to the event, they know how the victim feels—and they have to deal with her family. They find that a very traumatic experience; it shakes them every time. They're affected a lot sitting through the court trial and listening to what the defence does to the victim. They just get furious because they see it happen over and over again and they see cases involving the same guy get lost two or three times. And that makes them awful mad.

So rather than challenging the police, the Canadian emphasis is on challenging the legal structures and the way rape is defined and the laws set up. That's why theory has been so important to us. I feel very strongly that feminists in Canada must recognize that in the sexual context, revolution must be reform, must be challenge causing change in the legal structures, because these are the fundamental determinants of our social relationships.

Changing a structure itself breeds a new system or set of institutions because once you set up a new standard of behaviour, the socialisation mechanism that makes people live up to that standard is also produced.

Let's suppose, for example, we remove from the Criminal Code the permission it now gives husbands to rape their wives. And we say to husbands "You can no longer rape your wives, you have to respect their sexual autonomy." This legal change will resocialise people into thinking that wife-raping is not acceptable behaviour any more. It's wrong because it's illegal.

It's stupid to think that revolution in a sexual context can be anything else but this kind of reform—because there's only one other option, and that's killing men—literally.

What do you think, then, of the official Government line—you know, work on changing attitudes and the institutional changes will follow?

All you do if you take that approach is create round pegs for square holes. If you change people's attitudes without changing the structure, you just make unhappy people. Think of education. A hundred years ago in Europe and North America, it



was a live intellectual issue whether or not to educate women. We'd be astounded if anybody were to argue that today: because we got that right to be educated. The institutional expectation now is that women should be educated and people are socialised to that expectation.

That the struggle for legal change takes such a long time shows how important such change is. It also shows the consciousness-raising, attitude changing and so on that occur as a result. But if all you focus on is attitudes, then nothing will really change.

There are a number of feminists who would disagree with you here. They don't think that male human behaviour can be resocialised through structural change.

If you are a parent, you can't possibly take the view that male nature can't be changed: no feminist mother believes that she's raising brute sons. But the contrary view to this is the basis of arguments for radical separation. There's always been a splinter group in the women's movement which said that the only way to deal with the problem is for women to separate completely from men and from their own society. This view is strongest where men can very easily be identified as the enemy as in rape and other violence against women. I think in Canada we've managed up to now to feel that that is not the right perspective.

We've got to fight this with the argument that behaviour is the product of a certain particular system set up to do very specific things. Men are imprisoned by that system and their aggression, for example, is socialised by

it just as our passivity is. And sure it's true that it's their social structure to begin with and there are lots of privileges for men within it. But let's face it, there are men who say, privileges or not, the system isn't producing the kind of life they want. And they can be changed or change themselves.

What lies ahead for the women's movement; what are the next battlefronts?

Well, we've already achieved a fair degree of liberation from the traditional historical position but I think we have to recognize that the easy fights have been won—the ones that just involved straightforward removal of legal impediments, that said we were not equal or that just denied us rights that men had. Most of those, we've now got.

The tough fights are the ones coming up. The existing legal structure is just not capable of accommodating itself to these demands. It simply can't deal properly with the whole question of domestic violence and incest, for example. For the first time, we're fighting for positive changes—to put things into the structure—rather than just removing prohibitions or impediments.

We're going to get a really bad name in these fights. On pornography, for example, we're going to be labelled pro-censorship and repressive. There'll be no support from the small-l liberals on this one.

Let's talk about that. Many feminists don't even want to touch the pornography issue.

Fortunately, we already have a legal precedent for opposing pornography: we don't allow hate literature. People are starting to apply this parallel to pornography. If you can find the right label, that alone can get people thinking and reconceptualizing. For example, the head of the OPP was on television the other day and he was calling pornography hate literature.

That's very well as a way for women to approach the problem. But what about men and their perceptions? They're the ones who are turned on and buy it, who are going to protect their 'right' to have it.

I've been looking at pornography—not just to develop an

anti-pornography analysis—but also to let people know what's actually in the stuff. If most people knew, you wouldn't hear any nervous arguments about censorship because it's just so disgusting.

We can get men to change their feelings about pornography just the same way we get rape victims to change their feelings of guilt, humiliation and blame into anger by having them reconceptualize the rape experience as an assault.

Given our social system, shame is just what we'd expect rape victims to feel and in exactly the same way arousal is what we expect men to feel when they see pornography. But what we can do is say "Look, don't you think you should get mad at a social system that has socialised you to have sexual responses to this kind of stuff?" Instead of feeling turned on, and guilty, and defensive because of that, they can become angry because they have felt aroused just as rape victims become angry because they've felt humiliated.

Using this tactic, I've found it much easier for men to understand our perspective. And, after all, if people are committed to the belief that men and women are equals, then they have to concede very quickly that getting turned on by pornography is simply inconsistent with that belief. It's just impossible to be turned on by pornography and have a relationship with women that is a relationship between equals.

Lately you've been travelling back and forth across the country. How do you feel about the strength of the women's movement and its survival in the future?

I'm really optimistic about it. I'm in contact with a lot of younger women and I am just so impressed. What it took me ten years to appreciate, these women already have at 18 or 19. I think that's just extraordinary. I don't expect any longer to see any major changes in my lifetime or even in my daughter's. But I can see far enough to think that it's there on the horizon. And the energy and commitment of these younger women makes it much more immediate; I find them a constant source of exhilaration. It gives me the heart to continue.

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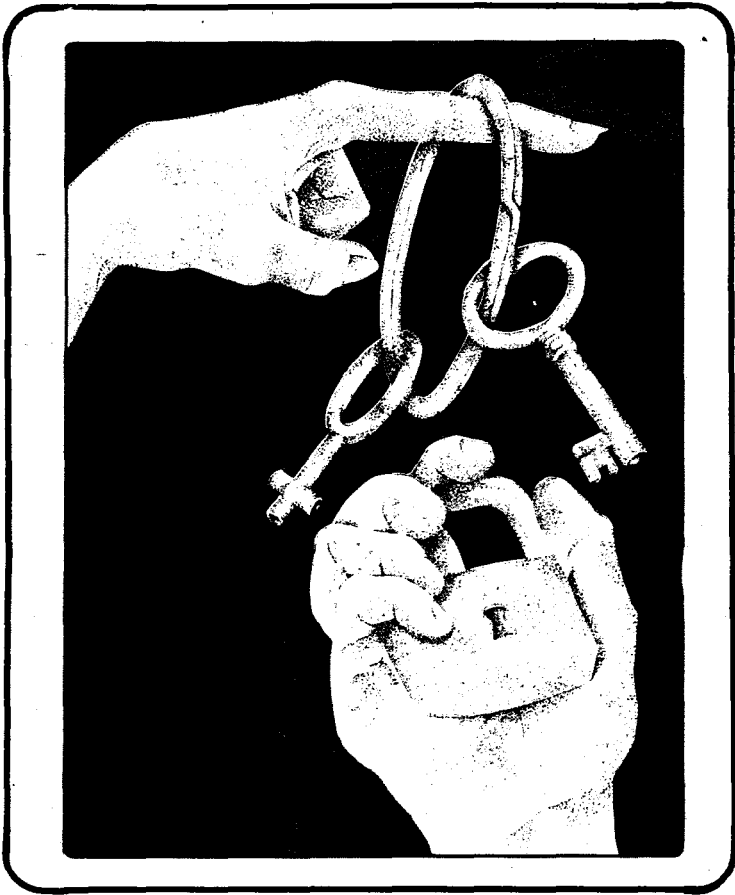
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ACSW kit—a key to power



by Pat Daley

"You cannot avoid politics. It determines the shape of your life. So why not participate in molding the form, instead of submitting to someone else's mold? Don't be content to be the power behind the throne. Share it."

The Advisory Council on the Status of Women (ACSW) has gone ahead and explained how to share the power with a series of pamphlets on everything from "How to Lobby" to "How to Run an Election Campaign."

"Power has been defined as 'who gets what, when, and how,' " the kit says. "Women have got too little, too late, and laboriously."

Sharing the Power provides checklists of do's and don't's and plenty of encouragement to change this situation. With federal, provincial and municipal elections lurking in the near future, the time is ripe for women's groups to begin studying the kit and planning strategies.

The kit touches on all areas, beginning with a list of boards, commissions, councils and other

agencies to which the government appoints people and suggests pressuring for women representatives.

Samples of formats for briefs are presented, as well as plans for workshops. Relationships with the press and electronic media are outlined in detail.

Most revealing for anyone who has considered entering a political race are the sections on "How to be a Candidate" and "How to Run an Election Campaign" which point out women's assets as housewives and career women. The former tells what to look for in spouse support and also outlines "arguments you will face as a woman." Recognizing that the decision to run for office is a great one, the kit says:

"If this has completely discouraged you from vying for political office, disguise your feelings and pass it on to a friend. Encourage her to run and offer to help.

- Babysit for her children
- Invite her family to dinner
- Freeze casseroles for her
- Volunteer to serve on her staff"

The kit makes it clear that the political arena is accessible to

everyone on one level or another. You don't have to be a graduate of the London School of Economics in order to play an active role. One example of the ACSW's attempts to demystify the process is found in the section on "How to Work with Electronic Media":

"Many people considering programming on cable television worry that they will be inadequate as programmers. This is a result of our being brainwashed to believe that only products from expert people and complex machines are of any value. We are beginning to realize the value of such things as ordinary feelings, lay knowledge, handcrafted products, and things we do and make ourselves."

The kit will be useful for any women's groups already involved or considering involvement in politics.

"Your group is already involved in politics, in exerting influence in your community and on your members," it says. "You simply may not have described your actions as 'political'."

Sharing the Power can be ordered from ACSW, Box 1541, Station B, Ottawa, K1P 5R5.

SPC proposal:

solving problems from the wrong end

In a brief presented to the Regional Social Services Committee for Ottawa-Carleton (RSSC) the Social Planning Council (SPC) has proposed that it be empowered to advise the provincial government on matters related to social needs, social service priorities, program planning and evaluation. As well SPC proposed that it be responsible for recommending to funding agencies the appropriate levels of funding and manpower resources for social services in the Ottawa-Carleton region.

SPC, which is over 50 years old, is an umbrella group composed of 110 member agencies. Both the United Way and the Regional Municipality of Ottawa-Carleton are already served by SPC in the same way as it has proposed to work with the Ontario government.

The SPC brief was developed at its 1977 annual meeting. In September of that year SPC wrote to all its member agencies seeking their comments on the proposal. By January 1978 less than half (41) of the SPC member agencies had replied in favour of the proposal.

Despite this lack of response the SPC Board of Directors decided to pass the recommendation to seek the approval of the RSSC. Before the SPC proposal can be forwarded to the provincial government for consideration, RSSC must approve it first.

One member agency of SPC, The Ottawa Tenants Council, doesn't support the proposal at all.

"They're trying to solve the problem from the wrong end," says Aline Akeson, past president of the Tenants Council. "The Tenants Council doesn't want another layer between poor people and the government that should be assisting them."

Akeson stated that instead of paying professionals to come and show people how to solve their problems, money should be given directly to single parent and low income families who would use it

"in a preventive way" to provide better opportunities for their children. Akeson also noted that

there wasn't enough citizen participation in the SPC proposal.

Others involved in local community groups see major problems with the SPC proposal. Generally, they express fears about having yet another layer

that agencies will have to penetrate in order to make their concerns known to the province.

Noting that SPC is not truly representative of the community,

ity, Sandra Ross of the Children's Rights Committee, Civil Liberties Association, National Capital Region, stated that the SPC would have to be re-structured to enable it to fully represent the concerns of all social service groups and agencies in the community.

As it is currently structured SPC is responsible only to its

membership. In the section of the proposal that deals with representation and accountability SPC stresses that there should be strong regional representation.

The Board of Directors proposed by SPC would comprise 35 members, 24 of whom would be drawn from the community at large. The proposal however, offers no concrete ideas on how

these people would be elected, whether they would have to be members of the SPC, or if they could be non-members who had an active interest in and experience with social services.

The Regional Social Services committee has not yet established when it will meet to consider the SPC proposal.

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Pushing Criminal Law into the 20th century

by Christine L. Blain

On Monday, May 1st, the Minister of Justice, Ron Basford, introduced to the House an Omnibus Bill to amend the Criminal Code and a separate Bill to amend some of the sexual assault offences in the Code. The fact that these are presented separately is significant. The Omnibus Bill, which deals with alternative sentencing (restitution and community service in lieu of prison terms), prostitution, pornography, kidnapping and child abuse, may well become law before the end of the year. Basford made it clear, however, that the sexual assault amendments were being introduced as a first draft for discussion purposes only.

This will give us time to respond to the legislation with our own recommendations for reform. We should not hesitate to do so. To have an impact on the Omnibus Bill, however, briefs should be prepared immediately.

Just what do the sexual assault amendments achieve? To see this in context, I'll briefly outline the present structure of sexual assault offences in the Criminal Code. (see box)

In 1975 some changes were made to the procedural rules applying to cases of rape and indecent assault on a female. The judge is no longer required to caution the jury that it is dangerous to convict on the uncorroborated evidence of the victim. Also, the defence counsel, before questioning the victim about her previous sexual conduct, must first apply to the judge, giving reasons. The judge must then decide if this evidence is relevant, before any such questioning can begin. Trials may now also be held in another city, or be closed to the public, at the request of the victim. It is difficult to know how well these amendments are working out in practice. Basford indicated that he intends to continue monitoring these before proposing additional amendments.

The present arrangement of sexual assault offences is fraught with anomalies, for example: a 14 year old boy can be convicted of statutory rape of a 13 year old girl when the act was fully consensual; also, because teenage couples are not "consenting adults" they are liable to charges of buggery and "gross indecency for consensual acts of anal intercourse, fellatio and cunnilingus."

Women can be charged only with indecent assault on a female, buggery and acts of gross indecency (the latter two when our partners are under 21, or the act is forcible). We can't be charged with indecent assault on a male, or for any act involving sexual intercourse, no matter how young our partners are; nor with having sexual intercourse with the feeble-minded or insane. A woman can, however, be charged with these other sexual assault offences if she helps a man to commit them against another woman or man.

In our Criminal Code the relative seriousness assigned to offences is reflected in the maximum sentences attached to each. We might ask why the maximum sentence assigned to the offence of rape is life imprisonment, but 14 years for

buggery? Also, why is it that indecent assault on a male is punishable by a maximum of 14 years in prison, when indecent assault on a female carries a maximum of only 5 years? Why is it that a child of 14 may consent to sexual intercourse, but we are thought not to be competent to consent to acts of anal penetration or "acts of gross indecency" until age 21?

We might also ask what the purpose is of sections such as seduction of female passengers on vessels, seduction of female employees (who are under 21 and not more to blame), sexual intercourse with a step-daughter or ward?

The Amendments

The sexual assault amendments would remove from the Criminal Code the present offences of rape, attempted rape, indecent assault on a female and indecent assault on a male, and replace these with two new offences: indecent assault and aggravated indecent assault. The latter is an indecent assault which "results in severe physical or psychological damage" to the victim, and would be subject to a maximum sentence of life imprisonment. Conviction for the former offence would carry a maximum sentence of 14 years in prison.

This is an improvement over the present situation, in that the violent aspect of the offence is emphasized, rather than the sexual, and because the new offences would apply to both women and men as offenders and victims.

On preliminary review, however, some problems arise. Firstly, we have here, essentially only one offence, which would cover all indecent acts, from a touch on the breast, or even a touch on the arm, while the actor makes an indecent suggestion, up to acts involving any form of sexual penetration, perhaps accompanied by threats of death, where the actor may be armed with a deadly weapon and may use considerable violence. Only if the assault actually results in serious bodily or mental harm to the victim would the more serious

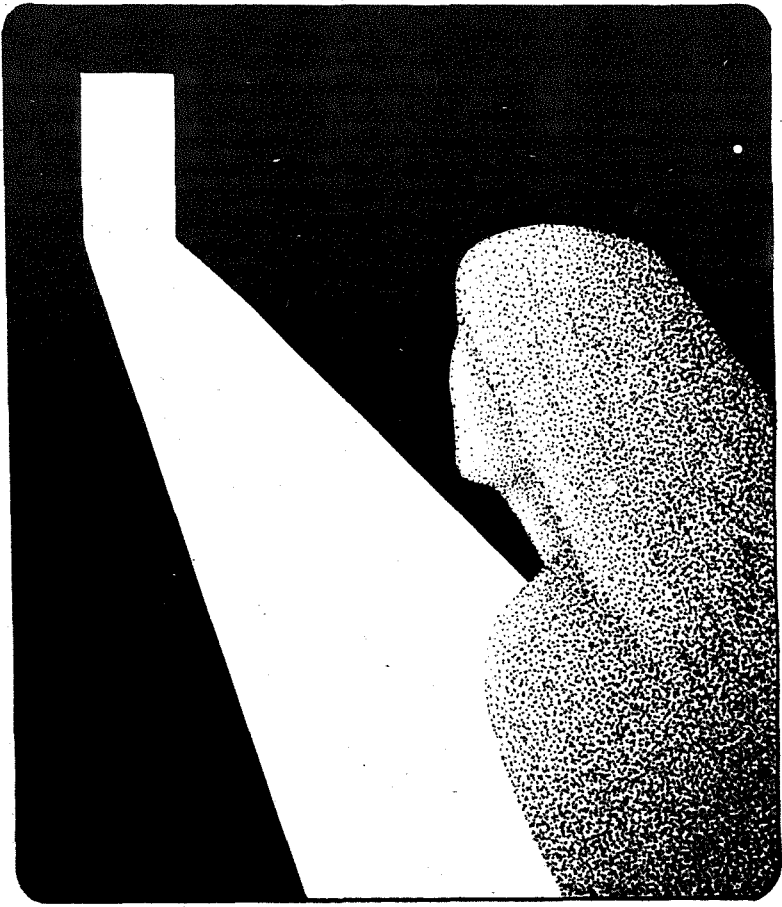
offence of aggravated indecent assault apply.

For procedural reasons, we may prefer a range of sexual assault offences, varying in degree of seriousness, rather than a single offence as presented here: namely, to facilitate plea bargaining and to allow juries the opportunity to convict for included offences.

Under the present law, there are several "included offences" in the offence of rape: attempted rape, indecent assault on a female and assault. This means that when a man is charged with rape, his lawyer may propose that the accused plead guilty to an included offence, such as attempted rape or indecent assault. The Crown Attorney may be willing to agree if she or he thinks that there may be difficulty in proving some element of the offence beyond a reasonable doubt. If they agree, the accused pleads guilty to the lesser offence and is sentenced immediately; the victim does not have to attend for a trial and the taxpayers are saved the expense of a lengthy criminal trial. This process, called plea bargaining, is generally accepted as a necessary part of our criminal justice system and is more commonly practiced for other types of offences than for rape—probably because the conviction rate for rape in the past has been so low that defence counsel hardly feel the need to bargain.

In a criminal trial, the jury decides only whether to convict the accused of the offence charged, to convict for a lesser "included" offence, or to acquit. Sentencing is done by the judge. Juries have been known to do strange things when they feel that the punishment likely to be imposed is too severe for the act committed. How will a jury respond when they are faced for example, with the case of a man who has simply touched a woman's breast as he brushed past her in a crowd, when he is charged with an offence which carries a maximum sentence of 14 years in prison, and they no longer have the option of convicting for an included offence?

A second problem area is the use of the term "indecent." We



OKSANA SHEWCHENKO

should be aware that the use of this term brings with it a whole body of case law, which may or may not be helpful. It will be necessary for us to carefully examine the cases before condemning this approach outright, but judging from our experience with the offence of rape, we have little cause for optimism. Accordingly, in the reforms proposed by women, we have generally recommended the use of new terms, such as "criminal assault" or even "sexual assault."

Thirdly, it is unclear what the relationship would be between the offence of buggery (which would be retained) and these new offences. The term "indecent assault" is defined in the amendments to include "sexual penetration of any bodily orifice." It would appear, as a result, that forcible anal intercourse would be prohibited by separate sections of the Code.

Apart from being schematically sloppy, from our point of view this arrangement will limit the positive effects that a reorganization of the Code might achieve. Our primary goal in reorganizing the sexual offences sections of the Criminal Code is to eliminate the peculiar treatment by the courts of sexual assault offences where the victim was a woman. It has been hoped that, by clearly identifying this offence of "homosexual rape" as an offence of the same degree and nature as rape, the misogyny hitherto inherent in the legal approach to sexual assault against women would be diminished. To achieve this, men must be clearly identifiable as victims of sexual assault of the same degree and nature as assaults against women. Failure to bring the offence of "buggery" within the scope of the amendments, therefore, is a serious oversight.

Sexual Assault Within Marriage

Most disappointing is the failure to remove the immunity from prosecution for rape committed by a husband against his wife. In fact the exemption has not only been retained, but expanded.

Under present law, a man is permitted to rape his wife; that is, he cannot be charged with rape if he forces his wife to submit to sexual intercourse with him against her will, no matter how hideous the circumstances of the attack. A husband may be charged with common assault if he rapes his wife, an offence which carries a maximum sentence of 6 months in jail and/or a \$500. fine. This applies to all people who are married in the technical legal sense; that is, even after separation, until the decree absolute of divorce. Note, however, that the immunity from prosecution for husbands applies only to acts of sexual intercourse. A husband may NOT, under present law, force his wife to submit to anal penetration, fellatio, cunnilingus, or any other "act of gross indecency."

As you might expect, wives are not allowed to force their husbands to do anything.

The exemption from prosecution, formerly available to husbands for forcible sexual intercourse, would, under the Amendment, be expanded to include all acts covered by the new offences. As mentioned above, it is uncertain whether anal intercourse will be included here, but certainly a husband may now force his wife to perform fellatio on him or forcibly insert objects into her vagina or anus.

The exemption would not apply, however, to people who are technically married in the legal sense, but not living together. This is being touted as a "compromise" position. It is important for us to recognize that this is no compromise. All that has been achieved here, is simply a more sensible definition of who is unmarried, the status of women within marriage is not affected in any way by this.

A change for women will occur here, however: we can now do it too! Just think of the possibilities!

Let's make one thing perfectly clear to the Minister of Justice. No women's group in this country has ever lobbied for the

continued on p. 6

THE PRESENT LAW SEXUAL ASSAULT OFFENCES	MAXIMUM SENTENCES
RAPE (sexual intercourse with a woman who is not the assailant's wife, without her consent)	life imprisonment
ATTEMPTED RAPE	10 years
INDECENT ASSAULT on a FEMALE	5 years
BUGGERY (forcible anal intercourse)	14 years
INDECENT ASSAULT on a MALE	14 years
ATTEMPTED BUGGERY	14 years
ACTS OF GROSS INDECENCY	5 years
SEXUAL INTERCOURSE with the FEEBLE-MINDED or INSANE	5 years
BUGGERY of the FEEBLE-MINDED or INSANE	14 years
SEXUAL INTERCOURSE with a FEMALE UNDER 14 (statutory rape)	life imprisonment
SEXUAL INTERCOURSE with a GIRL BETWEEN 14 and 16 who is of PREVIOUSLY CHASTE CHARACTER and NO MORE TO BLAME than the accused.	5 years
SEDUCTION of a FEMALE BETWEEN 16 and 18, who is of PREVIOUSLY CHASTE CHARACTER	2 years
SEDUCTION UNDER PROMISE OF MARRIAGE of an unmarried FEMALE of PREVIOUSLY CHASTE CHARACTER	2 years
SEXUAL INTERCOURSE with a STEP-DAUGHTER, FOSTER DAUGHTER or WARD	2 years
INCEST	14 years
SEXUAL INTERCOURSE with a FEMALE EMPLOYEE who is under 21 years of age and NOT MORE TO BLAME than the accused	2 years
SEDUCTION OF FEMALE PASSENGERS ON VESSELS	2 years
ANAL INTERCOURSE with a PERSON UNDER 21 years of age	14 years
ACTS OF GROSS INDECENCY with a CONSENTING PERSON who is UNDER 21 years of age	5 years

Pension prospects dismal

by Marg Emery

Among the grisly statistics documented in a recent report by the Advisory Council on the Status of Women is one that indicates only 15 per cent of female private sector employees are covered by private pension plans.

The figure for their male counterparts is twice as high, at 30 per cent.

Yet private pension schemes are supposed to comprise the

major pension system in Canada. And a woman worker will outlive her male colleagues by an average of seven years.

Controller Marion Dewar said in a recent interview women themselves must shoulder a lot of the responsibility for the status quo. She said female employees will opt out of paying into a pension plan because they see themselves in a supplementary role and not as major contributors to the family income.

"They see themselves as only there (out working) for a short time. They have a responsibility to look out for their own welfare."

Dewar also pointed out that women need to view themselves as worthwhile and productive, and to recognize "tokenism."

Because women have a greater life expectancy than men, she said, women paying into insurance or pension plans get more out of them.

The situation for female employees in government is somewhat brighter. In Ottawa at least, all municipal employees are compulsory contributors to pension plans.

Widows of city employees are entitled to 50 per cent of their spouse's pension, including half of all supplementation such as life insurance benefits.

The Status of Women report also pointed out that retirement is usually set at 60 years for women and 65 years for men. This not only increases the potential for old women to spend their final years in comparative idleness and uselessness. Such an arrangement increases the potential for old women to be poor as well.

A pension is often geared to the worker's salary in the five years preceding retirement. According to a ruling made when Charlotte Whitton was mayor of Ottawa, female municipal employees hired before 1964 are to retire at the age of 60. Dewar said seven women are currently affected.

She termed this ruling "a real tokenism approach" but added that the feisty Whitton "may have thought she was doing women a favor" at the time.



Marion Dewar

Margaret Emery

Dewar said an agreement has been reached with the unions involved, the Canadian Union of Public Employees and the Canadian Institute of Professional Personnel, to give the women a choice of retirement at 60 or 65.

Calling it "part of the social structure" that lower occupational groups have little or no pensions, Dewar acknowledged that "unorganized groups have been suffering." She said, "Organizing is a major thing that can be done in any group," and the

fact that it goes on "proves social injustices exist."

She cited bank tellers and nurses as examples. "I know nurses who've worked for 45 years and are on low fixed incomes, yet they've provided a tremendous service," Dewar recalled the public attitude which accompanied the arrival of the Ontario Nurses Association as one of "who do these nurses think they are?" She said that women employees should demand pension rights.

Sentenced to feminism

A municipal court judge in Oakland, California, sentenced a young woman defendant to read feminist literature.

It started out as a typical situation; a young woman got caught passing a bad check. But the judge, Jacqueline Taber, knew the defendant "had been shoved around by her father," and was married at 17 to a sadistic, domineering man. "She had a total lack of self-confidence," Judge Taber recalls, "and was utterly amazed that people would listen to her. She had no concept of self-worth."

About her unprecedented sentencing, the judge said she "felt very comfortable with it."

An avowed feminist for years,

the judge left the selection of Women's Liberation literature up to Sheila Dale, the Oakland public defender.

Dale recommended that the young woman read Ms. and some materials at A Woman's Place, a popular feminist bookstore in Oakland.

As for the young defendant's other problems, the judge advised her to see a civil lawyer "and get some good advice....I couldn't say very much more from the bench," she admitted.

Judge Taber heard recently that the young woman was "working in a nontraditional job that seemed to be very constructive."

—Reprinted from Ms.

Aid for Canadian elderly

by Marg Emery

Help the Aged, a charitable organization whose past work has been largely confined to developing countries, plans to branch out here at home.

The co-ordinator for the agency's Adopt-A-Granny program, Linda Atwood, said the idea will be to help Canadian seniors in "small material ways" by providing items such as tools which they couldn't afford themselves.

She said it's clear that the aged in Canada are in need of help and support, as are the aged in third world countries.

Atwood said she hoped the program would begin in the fall, with money for the small pro-

jects being raised by students and volunteers.

Although the overseas Adopt-A-Granny program allows for the sponsorship of both men and women, Atwood said, "There seem to be far more grannies in need."

For about \$8.50 a month, said Atwood, a Canadian sponsor can give food, medicine and correspondence to a destitute old person. She said it closely resembles the foster parents plan.

Atwood said Help the Aged, which has been in Ottawa for 21½ years, is unique in Canada. By June, she said, a new office should be "in full swing" in Toronto.

Criminal law

continued from p. 5

"right" to sexually assault their husbands. Personally, I don't think that women will get much comfort from the thought that we will now be in a position to stick some object in our husbands' ass-holes, without first asking if he is willing. I don't want dominion over my husband's body—I'll be pleased when one day, through change in the law I finally achieve dominion over my own.

Expansion of the marital exemption to include additional forms of sexual assault and to apply to wives as well as husbands is entirely the wrong approach. It flies in the face of the stand which women have taken since the beginning of the women's movement in this country over 100 years ago, to reduce the incidence of violence within the family.

Furthermore, expansion of the exemption will blur the historical reason for its existence. The immunity against criminal prosecution granted to husbands only ever applied to sexual intercourse. The purpose was not only to provide for his sexual gratification, but more importantly, to give men effective

control over their wife's reproduction. The historical right of a husband to impregnate his wife against her will still exists today by operation of this section of the Criminal Code. This is an intolerable situation, and it must be changed.

Women have recognized, also from the outset of the feminist movement, that we must control our own fertility if we are to be self-determining. The issue at stake here is the status of a married woman. Giving us the "right" to do indescribable things to our husbands' bodies will never return to us dominion over our own bodies. Unfortunately, in law, there is no middle ground here: either women have control over their own fertility, or their husbands have effective control. Under present law, our husbands make these decisions for us. No amendment to the sexual assault offences can be contemplated which does not include removal of the spousal immunity.

Sexual Offences Against Young People

The bill does not address the issue of sexual offences against young people. Basford indicated that he is waiting for the report of the Law Reform Commission before proposing reforms in this

area. In preparation for this debate, we may ask ourselves what additional protection children and teenagers may require from non-violent sexual advances of adults.

Similarly, the relative status of acts involving the use of economic coercion and pressure by people in positions of authority, whether against juvenile or adult victims, has not been contemplated by the Bill.

Protection For The Mentally Ill And Mentally Retarded

The new Bill would make it an offence, punishable by 5 years in prison, for a woman or man to have sexual intercourse with a feeble-minded or insane person. Why has sexual intercourse been singled out here? To be consistent, any protection provided to mentally ill or retarded people should extend to all sexual acts covered by the new amendments.

Now is the time to make our views known to the federal government. An election will be called within the next year. This is an ideal opportunity for us to raise these issues on our own terms. Let's not miss this opportunity to bring about meaningful change to the laws of sexual assault.

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Persuading Parliament

by Marie Harte

Saddle up your high horse. Trot up to Parliament Hill, tie up to the Commons revolving door, find a patch of shade under a maple tree — sit, catch your breath. Reflect:

In the past month the Liberal government has introduced in the Commons two pieces of legislation which 1) would change the fortunes of thousands of women, 2) contain none of the essential measures women have specifically sought, but 3) will not be debated or approved by MPs before their summer recess at the end of June.

This means there is time to press MPs for revisions. One bill contains Criminal Code amendments to make the crime of rape a form of indecent assault. The other would replace the 50-50 federal-provincial cost-sharing of social services with federal grants to the provinces, no strings attached.

Retiring Justice Minister Ron Basford's rape bill was bait for women voters at the height of summer election talk. It provoked front-page headlines but many women didn't bite.

There were about 2,100 rapes reported to police last year and only 1.6 per cent of the accused were convicted. The others were probably not all innocent and

many rapes went unreported. Thus, Basford's proposals were to:

- * generally acknowledge rape as act of sexual violence, possible against either sex. It would no longer be defined as sexual penetration of a woman not the wife of the accused.
- * treat rape as a form of indecent assault with a maximum penalty of 14 years in prison.
- * treat rape which causes the victim severe physical or psychological damage as aggravated indecent assault with a maximum penalty of life in prison.
- * permit a person to prefer a newly-named rape charge against a husband or wife only if they are legally separated and living apart.
- * give the victim or prosecutor the right to order that no publicity be permitted.

Among revisions many women will seek before this bill is re-introduced sometime in the next session of Parliament are:

- * remove the right of the accused to use the victim's past sexual conduct as evidence against her in his defence before the court.
- * remove the principle that rape, even under the new name, is an attack on a man's property. This means permitting a woman to lay a rape charge

against her husband, either separated and living apart or married and living together.

- * clarify the use of consent often now a defence for the accused. In assault cases, consent is irrelevant. Will consent still be inferred from lack of resistance by the victim?
- * change the term indecent assault because it suggests morality or sexuality — irrelevant. Or create a new separate category of sexual assault.
- * take the sexual concept out altogether to ensure that the degree of threat and risk, rather than sexual penetration, is the central issue in a trial.
- * reduce the maximum penalties so that juries will no longer be discouraged from convicting an accused on the grounds that the penalty is too high.

A few weeks before Basford unveiled his proposals, the National Action Committee on the Status of Women put some MPs on the hot seat on a series of issues, including rape law reform. They got a sampling of what women are up against on this one.

John Gilbert (NDP-Broadview) said the question of consent is obviously irrelevant in the case of raping a child or retarded

person. But in the case of an adult the issue gets too complicated. He postponed making a commitment. The NDP, however, is on record as advocating removal of a woman's sexual history from trial evidence.

Liberal MP Mark MacGuigan, chairman of the Commons justice committee responsible for examining the bill in detail, said it will take a long time before legal opinion swings around to the view of rape as essentially a crime of violence rather than of sex.

Eldon Woolliams, PC justice critic, says the government proposals may be too lax and may not provide enough protection for men since their main defence so far has been that the woman consented.

Flora MacDonald (PC-Kingston-the-Islands) says she want



Ron Basford, Minister of Justice

to get as many women's groups as possible before the justice committee during hearings on the bill.

Meanwhile, Basford has put the bill to one side and plans to seek further advice from the following organizations. Write them:

Advisory Council on the Status of Women, National Action Committee on the Status of Women, National Association of Women and the Law, the Association of Canadian Rape Crisis Centres, the Canadian Bar Association, the Canadian Civil Liberties Association, the Association of Chiefs of Police, the Law Reform Commission, provincial attorneys-general.

Key MPs to write to are:

Basford, MacGuigan, Woolliams, Stuart Leggatt (NDP Justice critic), Simma Holt (justice committee vice-chairman), Marc Lalonde (minister responsible for the status of women), David MacDonald (Conservative women's rights spokesman) and your local MP.

Health and Welfare minister

Monique Begin's social services bill was introduced the day after Trudeau announced the election would be postponed. It came after nearly a year of negotiations with the provinces and is the first major bill Begin, once the secretary to the Royal Commission on the Status of Women, has had to pilot through Parliament since getting the health and welfare portfolio.

The bill would provide federal grants, gradually growing from \$577.6 million this year to nearly \$2 billion in a decade, to provinces for such services as day care, rape crisis centres, family planning, children's aid, home support, and employment help.

There are two essential protective measures missing from the legislation: a statutory requirement that the provinces actually spend the money on social services instead of highways or bridges, and a mechanism for leadership in social service planning and for setting priorities from the federal government.

In the name of spending restraint in the past three years, several provinces — and the federal government this year — have cut social services. Day care openings dropped last year for the first time since 1970.

At a time when federal-provincial relations are a hot political issue because of Québec, many in government circles applaud this system as one of trust and co-operation between the two levels of government. But it means the federal government is spending federal money without giving federal taxpayers a say about where it goes.

The only measure of protection against abuse is a weak one: if a province abuses the money, the federal government after 1 April, 1980 can end the grants with three years notice. That means five years of downhill racing for women in some parts of the country.

Federal politicians shrug, saying complain to the provinces. Provincial politicians shrug, saying complain to the federal government. Back at the federal level again, women are told if the provinces have sent you here, they're cheating you.

National lesbian newsletter planned

As a step towards forming a national coalition of lesbians and lesbian organizations, delegates to a recent weekend conference sponsored by Lesbians of Ottawa Now (LOON) decided to begin publication of a bi-monthly newsletter.

The 150 women who registered for the conference May 20-22 attended workshops ranging from "Our Mothers" to sexuality to physically disabled lesbians. Most of the conference was low-key, however, with the only resolution coming from the workshop on political strategies.

At the closing plenary session, delegates approved the formation of a national coalition to share experiences, problems and solutions. Initial contact will be established through a newsletter, to be produced every two months. Subscription prices will be set after the first issue, to appear in August, is costed.

What is needed now is a group of women to put out the newsletter. Anyone interested in becoming involved either as a co-ordinator or a contributor is asked to write to Sybil Frei, 305 Huron St., London, Ont. N6A 2K1.

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Summertime—with your



Use your thumb

by Dorothy A. Drinkwater

Here comes one... eye contact... this one's going to pick us up... wave (maybe they'll think they know us and stop)... shit, this calls for drastic measures... a little song and dance stops the next car and my friend and I hop in the open door... where are you going?

Hitch-hiking is a buzz. It costs nothing (well, no money anyway) and it gets you where you're going if you have the time. Due to economic pressures, I've been seriously hitchhiking for the past three years and I've met some crazy people and learned much about hitchhiking itself.

Number one lesson — WOMEN SHOULD NEVER HITCH ALONE. I've dressed as androgynously as possible and have even been initially taken for a man but once you get in their car, they know what you are and you know there are lots around who will eye you as meat. Many men assume something about the "kind of woman" who hitches alone and it didn't take me long to discover what that was. I haven't hitched alone in almost a year and I never will again. Sure it bugs you that you're restricted because of your sex. I've said to myself, "if I were a man, I wouldn't be hassled." Nonetheless, I am a woman and can't expect trouble-free rides if I hitch alone.

The best trip I ever had hitchhiking by myself was when I made it to Toronto last spring in four and a half hours. How it worked was I was picked up by CBER by the handle of "lifeman" (he sold life insurance) who called ahead to "snow white" who picked me up at the lifeman's exit. Snow white was driving a 1969 Chrysler with her CB turned up full, three screaming children in the back seat, and driving eighty miles an hour. Amazing woman. Anyway, my rides told me I should get a CB to call for rides which is a great idea except if I could afford a CB, I could afford train fare. Still, it's a good idea since most people would like to give others rides but are either driving too fast (as on highways) and can't stop fast enough or else are a bit afraid of picking up someone (for fear of getting rolled), so

they'll pass you by.

That's another thing. You really have to "talk" people into picking you up. Standing at the side of the road with your thumb hanging out just doesn't do it. Eye contact is essential — not only to guilt them into picking you up, but also for you since you may decide you don't like the look of the person who is slowing down. Show a little character. Remember, the people who whizz by you on the highway don't know what a fine person you are. I have a short dance routine I perfected in Florida while hitchhiking with some friends. The routine was necessary since men hitchhikers are more awesome to drivers and they're a bit paranoid about being robbed (especially in the US). Terry and I worked out a short act, about a ten-second show to demonstrate we were crazy and could be fun to pick up — instant party.

Before I forget — hitching is illegal on most highways, so you have to hitch on a ramp, which is better anyway since people aren't driving so fast.

Two is a good number for hitching. There is safety in numbers, moral support, and there is still a good chance that most people have enough room for two. With two you can work out together what to do in emergency situations.

As I mentioned earlier, there are some rides you may not want to take. Use your intuition (you've got it, use it). If some guy pulls over in a souped-up, mag-wheeled machine with a plastic nude woman hanging from the rear-view mirror and chains on the dash that he rattles as he leans over to the window and says, "where are you going, chickies?" you may have second thoughts about taking the ride. I either say, "I'm expecting a friend to pick me up and you're not it," or if the ride is as bad as the scene I've just described, I'd probably just say, "forget it." The thing is that weirdos are not always easily identifiable and that's the chance you take when you hitch. That chance is very real and should be anticipated — it may keep you from hitchhiking.

As for me, hitching is an economic necessity if I want to get around and I do, so as I was saying, here comes one now....

Happy days are here again!

Birds are singing their heads off outside my window this morning at approximately 5:17 a.m.; starlings, of course, the ones with the voices that sound like sheet metal going through a buzz saw. The dawn is spreading in all its magnificence, and so is the same muggy humidity that prevented me from getting to sleep last night....

What is it about this time of year that causes itchy feet? Why is it that the first flush of warm weather brings out all the would-be travellers in droves, to congest the highways, waterways and woods?

Have canoe,

by Alma Norman

The Paddler's Hilton tends to be a crowded damp tent; the cuisine leans heavily to peanut butter, cheese, and sausage and whatever hot meals can be cooked in one pot. If you've been smart, the meals have lots of spice, but not much variety. No matter what happens, tough, count on getting pretty tired of macaroni and cheese, chili, and freeze-dried stew.

As I write I wonder (yet again) how anyone can be so crazy as to think an extended canoe trip is fun: On a two-week trip you can probably count on one week of rain; going downstream on a river you can count on a strong upstream wind; portages seem to go uphill, or through swamps or over and under fallen trees — Yet some of us keep at it, so there's got to be some attraction.

For one thing, canoe tripping must be one of the best ways to see Canada's interior — provided that you don't mind sacrificing comfort and convenience. It also helps if you can develop some compatibility with bugs, blisters, cold, and sunburn.

1973 was our "Year of the Paddle". Mind you, the "year" only lasted two weeks, but it took us to the Yukon and introduced us to our first experience of wilderness paddling. We'd been on a few Algonquin weekends previously, so we weren't entirely inexperienced. Wylie could set up the tent in five minutes, I knew how to steer the canoe left and right, and we'd both cooked edible meals over a campfire. So, armed with this experience and advice from more knowledgeable friends, we flew from Ottawa to Whitehorse with gear for two weeks' camping.

Air Canada allowed each passenger two pieces of luggage and no questions asked. But two canoe paddles each tied with sleeping mat, sleeping bag, lifejackets, plus two backpacks containing tent, cooking gear, food for two weeks, and dry clothes was probably not quite what they had in mind. Anyway our luggage was accepted without comment and we eventually landed in Whitehorse after a three-day stop-over in Vancouver.

(Wylie refused to walk into a Vancouver hotel with that gear, especially since he was supposed to be attending a psychiatric convention. Fortunately we were able to persuade the RCMP at Vancouver airport that we were a bona fide expedition, with the result that they luggage-sat our belongings while we visited Van. We never did get to the convention, but that's another story.)

We'd arranged to rent a canoe in Whitehorse, and got a truck to drive us to our put-in on the Nisutlin River. The first miracle was that we survived the drive from Whitehorse along the Canol Road — a courtesy title no doubt, since all we could see were hairpin curves canted in the wrong direction, and a driver who, at each curve would turn to look at us and say, "Pretty steep aint it?" as he stepped on the gas. At MilePost 122 he dropped us, assured us he'd pick us up 12 days later at Carmacks on the Yukon River, and sped

off.

MilePost 122 meant that the nearest settlement was 122 miles downstream. Upstream, and anywhere else, was bush. Wylie and I looked at each other and at the river before us, and realized that This Was It. We pointed the canoe in the right direction, loaded our gear, and started paddling.

We'd decided to paddle the Nisutlin river because it had no rapids and flowed directly to the village of Teslin. We had the Ministry of Resources river description which told us what we'd probably see on the river so we'd know where we were at any moment. No paddling problems and no likelihood of getting lost.

What we didn't know was that rivers are changeable and that a river report made in one year at low water levels would be pretty useless at a different time of year when levels were higher. We also didn't know that winding northern rivers have tremendously fast currents (later we learnt it was 7 to 8 mph), that fast currents do funny things on sharp turns, and that if you don't do the right things, the branches sweeping out from the banks of a narrow river can knock you out of your canoe and send you swimming downstream hanging frantically onto the stern-line until the canoe eventually is swung to shore. We discovered all these things within the first hour. Thank God we were wearing life jackets.

So there we were, dumped in the icy water, two soaked wilderness travellers, with a swamped canoe, in dense bush, pelted with rain, and aware that there was just nobody here but us chickens — and the only way out was downstream through water now roaring past us. The only sensible thing was to wait out the rain. We untied the tent and our sleeping bags from the canoe only to find to our dismay that the sleeping bags were soaked. (Our knowledgeable Ottawa friends had cautioned, "Whatever you do, keep your sleeping bags dry.") The only thing to do was strip, get into one bag and pull the other over us and let our combined body heat keep us warm. It was probably what saved us from hypothermia, a loss of body heat that can be fatal. The rain continued for the next day and a half, the tent leaked, we were shivering with cold, and very hungry. Our only food was an apple, two pieces of semi-sweet chocolate and a handful of milk powder; the rest of the food was stashed in the swamped canoe tied to the shore. We couldn't get to it until we emptied the canoe. The one consolation of sorts was that it never got dark. In mid-June it was still light at 3 AM.

Fortunately, once the rain stopped the worst was over. We emptied the canoe with our saucepans, wrung out our sleeping bags, got some food — uncooked since our stove had been lost in the capsizing — and started paddling, which soon warmed us up. We also saw our first of many moose grazing in marsh by the river.

If you count out the fact that we were cold every night in our wet bags, that we paddled against a headwind the last 2 days

r knapsack on your back

What causes people to create little sub-civilizations in those isolated spots they all flock to to get away from it all?

Whatever the cause, it happens every year. People afflicted with varying degrees of road fever have different cures, depending on the intensity of the disease and the means at their immediate disposal. UPSTREAM spoke to three such people and asked them to tell us their adventures. Three mobile women—three different stories. Enjoy them—then hit the road!

Jean Frances

, will travel

the rest of the 122 miles to Teslin was quite pleasant. We even had two sunny days. As we neared Teslin we saw a large light brown animal on shore but were too tired to paddle for a closer look. Just as well, since we learnt later that it was a grizzly bear, and that they swim!

Teslin, pop. 300, will forever have a spot in my heart. We had too little time to spend there, but we found its one hotel a luxury; there was hot water and heat. We draped our sleeping bags around the registers to dry and plunked ourselves into tubs of hot water. Next day we found someone to drive us and gear to Johnson's crossing where we entered the Teslin River; 200 miles downstream from here we'd reach Carmacks on the Yukon river, our take out point.

Dry and well fed, we felt pretty cocky. We knew there was one rapids on the Teslin, known as Roaring Bull, but everyone had assured us it was a nothing, so we didn't worry — much.

The Teslin was wider and straighter than the Nisutlin. It didn't have the magnificent scenery of wide valleys and tremendous snowcovered mountains in the distance. But it was just as fast. There were frequently great whirlpools which stretched almost across the whole river. And Roaring Bull **did** roar at us as we rounded a curve. Fortunately, though rough the rapid was short and we came through only slightly wet from the run.

Once through the rapid our spirits and confidence rose. Easy paddling now until Carmacks. The only thing to concern us was a marshy section 20 miles long, called the Colombia Slough. Our last night on the river we camped in a rangers hut in magnificent luxury — bunks, a stove with cut wood, and the company of several curious tiny mice.

Next day started drizzly and windy which was too bad but not too serious. After all, by our calculations we were 30 miles from Carmacks, and if we got wet, well, we'd have a warm dry bed, a good

cooked meal and be able to sleep in the next morning until the truck picked us up.

Five years later, we still can't figure out how we so badly misjudged the distance. The remaining distance was 75 miles, not 30. The Colombia Slough was an inhospitable swamp through which the river moved, in innumerable sluggish channels, with so little current it was almost impossible to tell river from dead end. By this time rain was pelting down accompanied by gusty wind; fortunately the bugs were as disgusted as we were by this combination and prudently retired. Would that we could have done the same.

After about five hours of paddling, a quicker current indicated we were emerging from the slough. We figured that Carmacks must be just around the bend. Several hours and innumerable bends later, with a monster thunderstorm setting up, and no Carmacks in sight, we decided to call it quits for the day. We'd been paddling for 15 hours straight and didn't know if those things hanging from our shoulders were arms or just extensions of the paddle. We didn't even bother to eat, just put up the tent and fly and flopped. Next morning we found that Carmacks had been just around the next bend, five minutes paddling away!

Carmacks lives in my memory for three things: the biggest pile of pancakes I've ever eaten; a notice on the door of the RCMP cottage that "IN CASE OF EMERGENCY CONTACT CONSTABLE AT FARO." Faro was 100 or so miles away. The third memory was a sign in the bar which informed us that the number of calories burned in a real orgasm was 250; in a fake one, 12,000. At the time of reading the information was of only academic interest.

A hot bath and several beers later our truck arrived. Somehow it was lots easier getting back to Whitehorse; than paddling out. There was no wind, the sun shone, and the air reeked of hot tar and diesel fuel.

Nous irons nul part et un peu partout

par Sylvie Groleau

L'été, c'est trop beau, c'est trop chaud pour travailler dans un bureau....

C'est ce que je me chantais l'été passé (je continue à le chuchoter parfois, souvent). J'avais des millions de projets de voyage mais pas un seul sou. Qu'est-ce que je fous avec tous ces désirs fous? France, ma soeur, nourrissait le même rêve: Partir pour l'été. Nous avons donc décidé de partir ensemble pour nul part et un peu partout.

Je savais que le Centre de la Main d'Oeuvre du Canada payait des frais de voyage pour n'importe quelle destination au pays, à condition de présenter une preuve comme quoi un employeur avait grandement besoin de nos excellents services! Il nous fallait le dénicher cet employeur nécessaire — ce ne fut ni trop long, ni trop difficile. Nous allions planter du tabac à l'Île-du-Prince-Édouard... et pourquoi pas! Ce job avait l'avantage de ne durer qu'un mois (juin). Cela nous donnait 1) la possibilité de nous rendre sur l'Île aux frais de l'État 2) l'opportunité de gagner rapidement quelques sous, et 3) la chance, le bonheur de flâner, de rigoler un peu partout et nul part dans les provinces de l'est, pour le restant de l'été. Merveilleux.

Le voyage jusqu'à Charlottetown, Île-du-Prince-Édouard, fut délicieux, fou. Un wagon entier du train (parce que nous avons voyagé en train jusqu'au Nouveau-Brunswick, pour ensuite prendre le traversier jusqu'à l'Île) était rempli de femmes qui comme nous allaient travailler au tabac; inutile de vous dire le plaisir que nous avons eu à parler, à faire de la musique, à boire.... Toute la nuit s'est passée, à jaser avec des femmes qui portaient "sur le pouce" pour l'été après avoir travaillé sur une ferme. Quelle surprise agréable de voir toutes ces femmes avides de soleil et d'aventures!

Ce n'était pas ma première expérience de voyage, mais c'était la première fois que je parlais avec une femme. Je sentais que ça allait être beau, bon, mais différent. Je n'avais plus un bonhomme à côté de moi pour me sécuriser. Cette sécurité il fallait que je l'appriivoise pour qu'elle veuille bien se loger EN MOI. Je devais me faire confiance.

Nous avons travaillé dur tout le mois de juin, souvent dix heures par jour dans des conditions parfois pénibles. Le travail était simple mais éreintant et nécessitait de l'endurance, une certaine force physique et surtout, beaucoup, beaucoup de collaboration entre travailleuses. Je vous jure que notre petit salaire (\$3.25 / heure) on le gagnait. Nous étions quatre femmes à travailler sur la ferme: Danièle, Judith, France et moi formions une drôle d'équipe, une équipe de folles. Demeurer quatre dans un petit camp forme le caractère. Le respect de l'autre était de mise, pas de place pour la mesquinerie. L'atmosphère a été, pour la plupart du temps, sereine. Nous avions des discussions à en plus finir, parfois sérieuses, parfois complètement hilarantes. (La fatigue nous abrutissait et nous rendait complètement "gaga".) Quand est venu le temps du vrai départ, France et moi nous sentions "fortes" physiquement et moralement. Rien ne nous effrayait! C'était triste de laisser Judith et Danièle, mais c'est le petit aspect négatif des voyages nul part et un peu partout; on rencontre beaucoup de gens magnifiques mais on doit aussi les quitter. Le travail sur la ferme avait été une expérience de vie plus

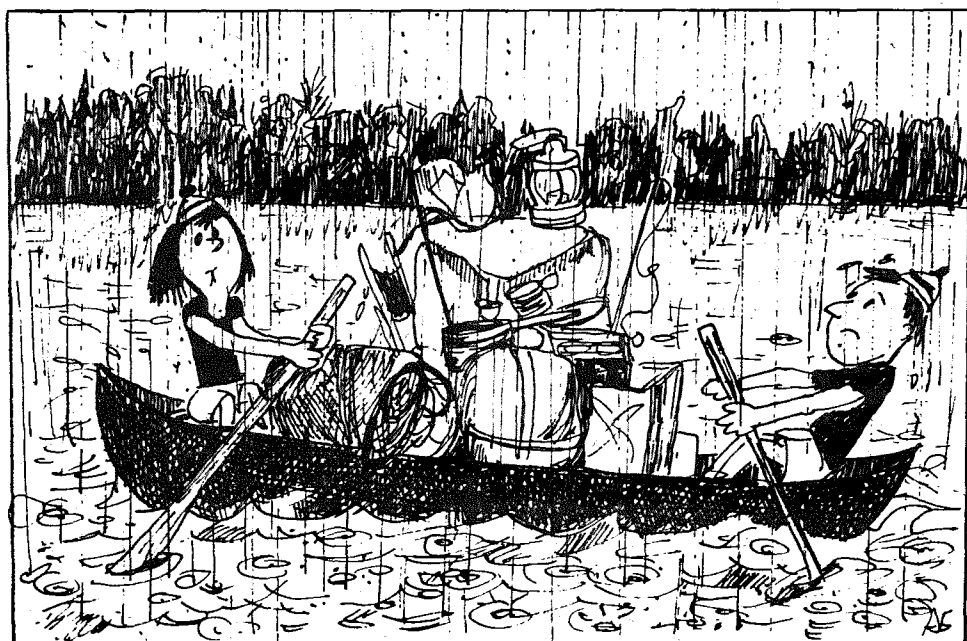
qu'une expérience de travail; cela nous préparait merveilleusement à affronter l'aventure.

Les habitants des Maritimes sont, en général, très chaleureux, très hospitaliers; ils ont su conserver le légendaire altruisme des ruraux. Ce qui a rendu notre voyage des plus agréables. Nous n'attendions jamais très longs temps sur la route et les gens qui nous faisaient monter étaient sympathiques. Je sais que le soleil, la mer, les petits oiseaux, les feux sur la grève sont des clichés, mais c'est ce que nous avons vu, senti et aimé pendant un bon bout de temps. Nous installions notre tente un peu partout sans problème. Nous avons fait le tour de l'Île facilement et joyeusement... presque. Le seul mauvais souvenir que je garde de l'Île, c'est une petite soirée à Charlottetown. Nous étions assises à un bar, lorsque deux gars sont venus s'asseoir avec nous. Nos rencontres précédentes ayant été heureuses nous avions donc une grande confiance en nous-mêmes et aux gens. Mais, ce soir-là... Les gars nous ont payé la bière toute la soirée, erreur fatale que d'avoir accepté cette offre! La suite est facile à deviner. Les deux gars, en fin de soirée, voulaient à tout prix que France et moi leur remettions l'argent qu'ils avaient dépensé "pour nous"... payable en nature — nous leur devions bien ça. Les gars sont devenus agressifs et violents lorsque nous avons répondu que nous n'étions pas intéressées. Une belle engueulade, un peu de bousculade... et il n'était pas question de coucher dans la tente ce soir-là. Nous avons dormi au poste de police, certainement la place la plus sécuritaire! Nous partions quelques jours plus tard pour les Îles-de-la-Madeleine.

C'est beau, les Îles-de-la-Madeleine, mais il y a beaucoup trop de touristes qui comme nous flânent nul part et partout, surtout partout. Je ne peux pas dire que ce bout de voyage ait été désagréable, au contraire, mais il nous a été impossible de rencontrer les Madelinots tant ils étaient effrayés et aigris par ce tourisme qui envahissait leur domaine. Et ce qui était le plus enrichissant dans notre voyage, jusqu'à date, c'était les échanges, ces contacts avec le monde du pays. Nous sommes reparties après dix jours; la pluie et la terrible vent des Îles nous ont chassées. Nous étions lasses de dormir dans l'eau, inondées, la tente sur la tête.

La traversée, Îles-de-la-Madeleine — Île-du-Prince-Édouard, prend ordinairement cinq heures, il nous en fallut dix pour revenir — t'as beau avoir bon moral, le coeur lui.... Après une bonne nuit de sommeil à Souris (IPE), nous étions prêtes à continuer.

Ce dernier bout de voyage a été plus qu'amusant. Nous avions décidé de nous rendre n'importe où en Nouvelle-Écosse. Nous avons rebondi au Cap Breton, suite à une série de "lifts" avec des camionneurs. C'est un bon et rapide moyen pour voyager. Les chauffeurs de gros camions font habituellement de longs trajets et grâce à leur radio "cb" peuvent contacter d'autres camionneurs qui peuvent nous prendre à l'endroit même où le premier nous a laissés—mieux que des taxis! Nous avons passé trois semaines au Cap Breton à rigoler avec des Acadiens de la région. Nous avons habité chez eux, avec les grand-parents, les enfants, les chiens, à manger de la poutine, met acadien par excellence. Nous étions bien, bien. Il fallait penser à retourner chez nous, l'été était fini. La routine de l'école reprendrait bientôt. Un bel été plein de souvenirs encore chauds.



EDITORIAL

"Don't vote Conservative," mother always said, "or you'll end up with a depression."

But we would have liked a chance this summer to vote anything, (well, almost) because we're already suffering a depression of both economics and spirit.

We can't deny anymore that the federal Liberals are leaders. The only problem is that they're leading straight to cynicism.

It started with the last federal budget. When there are more than one million people unemployed and the government adds nothing to its budget to help the situation, you know there is something wrong. It's nothing but cynical when they don't even bother to try.

Then you think you'll have a chance to influence what's happening to the country through an election. And that opportunity is snatched away when Gallup polls show Liberal popularity taking a nosedive. If a fall election is being considered, do they think we'll be fooled by a drop in unemployment because students are back in school? That's about the only major change we can see taking place.

The election is not the only issue. After three years and \$3 million, the Bryce Commission on Corporate Concentration finally reported, only to recommend the abolition of capital gains taxes, corporate income tax and government interference in corporate mergers. People power, it ain't. Don't give up yet because there's more.

Maintiens le droit is an understatement. Since last fall we've heard incredible stories about illegal RCMP activities. But they weren't really illegal, you see, because nothing was done with criminal intent. So no one will be prosecuted at the same time the government is planning to build 24 new federal prisons.

Presumably those are for all the new criminals who are going to be caught when the RCMP are able to open mail legally. Our lives have become open books, we're finding. The RCMP was given permission by the federal cabinet to investigate income tax files with little control over justification. Investigation agencies and insurance companies have had little trouble getting access to criminal and medical records. For those who are unconcerned because

they have nothing to hide, remember that it all depends on who's doing the looking and for what reasons. People can interpret your life to suit their own ends.

The move to the right, which is a move to curtail individual freedom, is not restricted to government and its agencies.

The lack of public outcry regarding the things we already listed is an indicator itself that many Canadians are willing to forfeit their rights as citizens. In fact, there seems to be a fair bit of approval for events of the last few months.

More serious is that the right-wing, which is also anti-feminist, is organizing itself. Look at Renaissance International which organized fundamentalist Anita Bryant's cross-Canada tour. They are also responsible for trying to have several books, including Margaret Laurence's *The Diviners* and John Steinbeck's *Of Mice and Men* (which has been on schools curriculums for years), banned from high schools.

The white-supremacist Nationalist Party, formerly the Western Guard, submitted 13,000 signatures in a bid for status as an official political party in Ontario. Those signatures are now under investigation and will be interesting, perhaps frightening, to find out how many are bona fide.

Anti-abortionist forces, too, have already prepared a slick campaign to make abortion a major issue in a federal election.

What does this mean for feminists? It means that we have to organize ourselves to be an effective political force. We have to form coalitions with other progressive groups to broaden our interests and support. We have to take the offensive, instead of reacting, and talk about the dangers of the right-wing, of multinational corporations and the power concentrated in their hands, of the loss of individual liberty.

Most important, we have to take a positive approach. We have to tell people what is right about our way, rather than what is wrong with others. We have to convince people that a society based on trust, on equality between sexes, between races, and between classes is a real possibility, but only if we are all committed to the ideal and work hard to reach it.



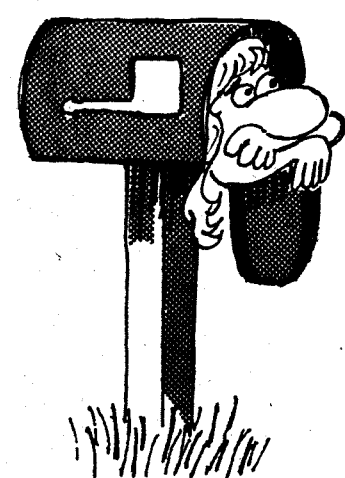
— CP photo
Policewomen protecting strikebreakers at Fleck strike near London, Ont. Will we soon lose all rights to protest too?

Jobs For The Girls

Item: Pay women to have babies, ex-head of OISE suggests. Globe and Mail May 10 1978

Yippety, yappety, guess what's new?
There's work for the jobless gal to do—
No more waiting for UIC
Go into Production for a fee
The State would pay us to have our kids—
Will the fee be set?
Will they ask for bids?
Can older models put in a claim?
If twins come out is the fee the same?
Is there holiday leave?
And a five day week?
What fringe benefits, so to speak?
And will there be a special clause
For pensioning at menopause?
What an offer!
What a gas!
What more can a modern woman ask!

Sibyl



**We don't
have any
letters!**

FORUM

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

L'éducation et les femmes

par Lucie Masson

L'étude sur laquelle est basé cet article date de décembre 1976 et concerne la province de Québec. Les tendances qui en ressortent sont cependant encore présentes aujourd'hui en '78 et ce à travers tout le Canada. C'est pourquoi nous avons décidé de vous en faire part.

Les réalités économiques et sociales changent et de plus en plus de femmes se retrouvent à la tête d'une famille ou du moins obligées de subvenir à leurs propres besoins. L'éducation qu'elles reçoivent et à laquelle elles ont accès ne leur offre cependant pas la formation qui leur permettrait d'obtenir les emplois les plus susceptibles de les aider à rencontrer ces charges nouvelles.

Au Québec en 1971 le revenu annuel moyen des femmes est de \$2,971. et de \$6,288. pour les hommes; 44% des femmes sont sans revenu, 26.5% sous le seuil de la pauvreté, là où sept femmes sur dix se retrouveraient sans l'aide d'une autre personne (mari ou autre).

De plus en plus de femmes ont à porter seules le poids de leurs enfants et d'elles-mêmes. On évalue à 23% le taux de probabilité de divorce, lequel laisse dans 39% des cas une femme avec au moins un enfant à charge. Sans compter les familles monoparentales, qui dans une proportion de 95% sont dirigées par des femmes. Parmi ces mères seules, en 1973, 59.6% sont dans la pauvreté par rapport à 14.1% des pères seuls.

Il est donc évident qu'on ne peut plus limiter le concept de "chef de famille" aux hommes. De plus en plus de femmes ont à faire face à des responsabilités financières égales sinon supérieures à celles de bien des hommes. Pourtant les emplois qui leur permettraient de mieux faire face à ces responsabilités leur sont encore fermés. La principale raison en est, qu'au niveau éducationnel, les femmes, par choix ou par manque d'orientation objective, se dirigent vers des secteurs conduisant à des emplois subalternes et sans envergure.

Le choix de cours

Jusqu'au niveau Cégep, les femmes sont en nombre égal aux hommes. Mais à mesure qu'on s'achemine vers des études supérieures, l'écart s'agrandit au détriment des femmes: 39% d'entre elles se retrouvent au niveau universitaire sans diplôme et 31% seulement au niveau universitaire avec diplôme. Les femmes ont donc moins de scolarité que les hommes: 19.6% ont plus de 11 ans de scolarité comparativement à 26.8% pour les hommes.

Les cours du soir aux adultes de niveau secondaire, rencontrent cependant la faveur des femmes et démontrent chez celles-ci un désir, limité il est vrai, d'apprendre et d'approfondir leurs connaissances. Elles sont majoritaires dans les cours de formation générale menant à un diplôme, mais minoritaires dans le cours de formation professionnelle dont la moitié des spécialités sont virtuellement réservées aux hommes. Dans ce secteur, sur 300 spécialités, 43% des femmes se limitent à quatre d'entre elles, soit: sténo-dactylo bilingue, infirmière, commis-dactylo et commis-comptable.

Les femmes accordent d'ailleurs leur préférence aux cours socio-culturels. Ces cours ne donnent pas de crédits et s'adressent d'abord à la ménagère sans chercher à la faire sortir du cadre du foyer; alimentation, décoration intérieure, comment joindre les deux bouts, couture et habillement sont du nombre.

Bien que de plus en plus de femmes poursuivent leurs études à un niveau supérieur, cela ne signifie pas cependant que la répartition de celles-ci soit égale parmi les spécialités offertes. Les femmes se confinent encore aux secteurs qui leur sont traditionnellement réservés: les services, les emplois de bureau et l'enseignement, qui leur offrent peu de possibilités en fait de salaire, d'avancement, de mobilité et de perfectionnement.

Au Cégep, au secteur général qui

conduit à des études universitaires, en 1976, 46.3% se retrouvaient en sciences humaines, 20.3% en arts et lettres, 22.7% en sciences de la santé. La tendance s'accroît au niveau universitaire où plus de la moitié des diplômées de '74 étaient en sciences humaines et en sciences de l'éducation. Chez les inscrites de '75 même avec un écart de trois ans les proportions étaient sensiblement les mêmes.

Pourquoi les femmes se limitent-elles à ces secteurs peu privilégiés? Est-ce que seuls leurs goûts personnels sont en cause ou est-ce que l'accès à certains niveaux d'éducation et à certaines spécialités leur est fermé pour des raisons inhérentes à leur condition sociale?

L'accessibilité

Au Québec comme ailleurs, le système d'éducation ne tient pas compte des possibilités financières et matérielles des femmes. Au niveau de l'orientation, les descriptions de cours sont souvent sexistes, dans leur terminologie même et dans la façon dont elles sont utilisées par les spécialistes du domaine. Les instruments de mesure et d'évaluation des aptitudes tendent également à maintenir le statu quo. De plus au moment de l'inscription, l'expérience de vie familiale et l'éducation des enfants ne sont pas considérées au même titre que l'expérience professionnelle.

Un pas de plus

Dans l'article "Le sexisme dans le langage des femmes", publié dans le dernier numéro d'Upstream, nous encourageons les femmes à utiliser autant que possible; lorsqu'elle existe, l'appellation féminine de leur profession. Le gouvernement québécois a récemment marqué un pas dans ce sens en établissant la règle suivante: "lorsqu'un titre comporte une forme féminine très usitée, cette forme devra être employée". Les exemples suivants sont donnés: avocate, présidente, candidate, conseillère, sénatrice, députée.

Lucie Masson



A cela s'ajoutent les problèmes matériels d'accessibilité aux cours. 34.9% des femmes adultes ont un enfant de moins de 15 ans et 8.6% d'entre elles ont en plus un emploi rémunéré. Cela suppose dans bien des cas la nécessité d'une garderie et les 11,700 places disponibles au Québec (en 1978) sont bien loin de pouvoir suffire à la demande. Il faut aussi des horaires flexibles qui permettraient aux femmes d'assister aux cours aux moments qui leur conviennent. Ce n'est pas le cas, puisque la majorité des cours à temps partiel (préférés par les femmes dans une proportion de 86.7% des cas) sont offerts seulement le soir.

Cela n'est rien comparé aux problèmes que les dépenses encourues par les cours supposent. 40% des femmes chefs de famille vivent de l'aide sociale. Malheureusement l'octroi d'une bourse ou d'un prêt d'études supprime ou diminue cette aide. Celles donc qui ont le plus besoin d'améliorer leur condition économique par une éducation accrue ne sont pas encouragées à le faire.

Pour les femmes mariées et sans revenu l'octroi d'une aide financière pour les études est basé sur le revenu du mari. Ceci augmente l'état de dépendance de celles-ci, le financement de leurs études étant lié au bon vouloir de leur mari.

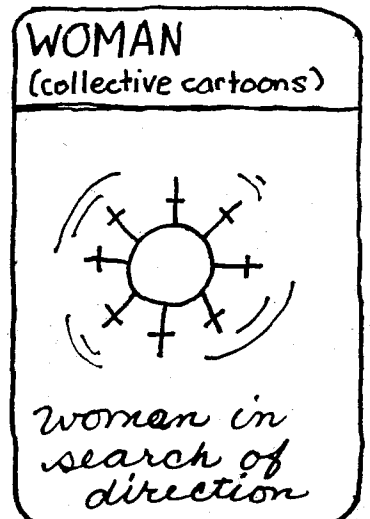
A noter qu'aucune aide financière n'est fournie pour les études à temps partiel et que seuls les étudiants à temps plein ont droit aux allocations d'études fournies par le centre de main-d'oeuvre. Ces mêmes allocations ne sont offertes qu'aux personnes qui faisaient partie de la population active l'année précédente, ce qui exclut 60% des femmes, le travail à la maison n'étant pas considéré.

Les recommandations soumises en 1976 à différents ministères par le Conseil du statut de la femme, découlaient de situations décrites plus haut. La plupart de ces recommandations: libre choix devant les programmes existants, absence de discrimination au niveau de l'orientation et de l'admission services mieux adaptés aux besoins des femmes, etc... restent encore en 1978 à être appliquées.

Source: L'accès à l'éducation pour les femmes du Québec, Mémoire du Conseil du statut de la femme, décembre 1976.

Annexe: tableau

Scolarité de la population de plus de 15 ans			Répartition de la population étudiante selon le sexe			Pourcentage de femmes selon les options choisies	
FEMMES		HOMMES	FEMMES		HOMMES		
- de 5 ans	7.69%	9.07%	université	39%	61%	SECONDAIRE (pour adultes)	
5 à 11 ans	72.67%	67.59%	sans grade			socio-culturel	87.28%
12-13 ans	12.51%	10.73%	université	31%	69%	général	59.69%
université	4.45%	6.09%	avec grade			professionnel	34.21%
sans grade						CEGEP (général)	
université	2.67%	6.51%				sc. humaines	46.3%
avec grade						sc. santé	23.0%
						arts/lettres	20.6%
						UNIVERSITE (% diplômées '74)	
						sc. humaines	37.9%
						sc. éducation	56.8%
						sc. santé (para)	96.7%
						arts	67.2%



Law For Women

by Shirley Greenberg

Few women escape sexual harassment. On the street or at work, women meet men who act as if it is their god-given right to ogle, whistle, nudge, or grab women. If a woman responds negatively, she risks some form of male disapproval; women are trained to please and are hurt by this rejection.

Several subtle messages are conveyed by this kind of encounter, all related to sexual stereotypes and all ultimately confirming the male need to know that he is in control.

These attitudes are reflected in our laws and judicial interpretation. For example, the Human Rights Codes do not specifically deal with sexual harassment. The Criminal Code section dealing with soliciting was interpreted as applying only to females, because only females are prostitutes and soliciting is an offence only in relation to prostitution. However things do change, and a case is to be tried against a male arrested for soliciting, according to Toronto's Globe and Mail of May 20th.

A new Criminal Code section to deal with sexual harassment may not be the best solution at this time because effective enforcement depends so much on public support, which in turn depends on raised public consciousness. After all, women have tolerated this kind of abuse for an eternity, it seems. While a target group ought to be prepared to fight back before it can expect the public to back it, if

fighting back exposes it to hazards it will need legislative protection.

It is in the employment situation where women have much to lose by fighting back, and where public sympathy is most likely to support better protection. Unfortunately, in employment standards legislation or human rights codes no specific section gives protection from sexual harassment. Women are extremely vulnerable and the situation is one which invites tyranny: the person in authority feels unhampered and can go beyond suggestion or comment to make sexual advances or proposals.

Some protection is available despite the lack of express provision in a statute, but judicial interpretation varies. For example, although one British Columbia court decided that workers have a right to a work environment free of verbal abuse based on a group factor, in another case a bias was held to be permissible as long as it was an "honest" bias. And as we all know, some people still "honestly" believe that the only place for women is in the home, and if they venture outside it, they deserve (ask for) what they get. (This latter case is being appealed to the Supreme Court of Canada.)

Even though no section expressly deals with sex harassment, BC human rights officers take the position that once an employer is made aware of it, that employer must take action and correct the situation. Any kind of work climate where a person is treated differently because of a group factor is discrimination.

Alberta, on the other hand, interprets

its legislation narrowly. For example, racial abuse would have to result in denial of job opportunity before it would be acted upon by human rights officers. Mere verbal abuse infecting the environment is not enough. Presumably the same reasoning would apply to sexual abuse.

Amendments to Alberta legislation have been proposed by Calgary's Status of Women Action Committee, who have presented their brief to the Minister of Labour for amendment to human rights legislation by addition of this section: "No employer, or person acting on behalf of an employer, shall refuse to employ or refuse to continue to employ or penalize with respect to any employment matter any person by reason of that person's resistance of sexual advances by the employer or person acting on behalf of an employer."

A possible problem in applying such legislation is the definition of sexual harassment, including the scope of sexual advances, but clarification should come with the cases. As in other innovative legislative situations, there are always problems of proof and credibility, and that these are anticipated is no reason to deny legislative protection. Although provocative behaviour of a complainant may be a defence, the test should be objective: did she lose her job or fail to get a promotion because of sex discrimination?

What To Do In The Meantime

Calgary women are to be commended on their foresight and representations made to law-makers, and we would be well

to imitate them. But complaints can and should be lodged with human rights offices even if there is no express legal authority for acting on them. If the volume grows, it will support the claim that legislation is needed.

Documentation is essential but until a woman is protected from reprisal the required documentation may be withheld. Helpful agencies could be any women's groups working for improvement in status and conditions of work as well as the government-appointed advisory councils.

As an individual you can take the position that you don't have to put up with harassment and assert yourself accordingly — see the April 1977 issue of UPSTREAM for suggestions on what to do. Teach your daughter to respond with dignity to strangers who call her "dear."

Don't forget that there is a long way to go to convince some people that sexual harassment is a problem. For example, one judge in the U.S. decided that an employer who denied a woman a job opportunity because of sex was discriminating against all women, but one who only harassed a woman would not necessarily harass all females.

Solidarity is the key, whether on the job or among women working together as a pressure group. Especially courageous women may be ready to run for political office and become law-makers, but much can be done by letter-writing and speaking up. It is important to get the problem out of the closet. To accept these "little rapes" is dangerous: at stake is our right to privacy, dignity, and equality.

Women Helping Women

Just the other day in Liverpool, a husband got a court injunction to prevent his wife's abortion. This was despite the fact that English law — like Canadian — does not require the husband's permission for this. The man told reporters that the fetus was half his and he should therefore have the right to say what happened to it. He apparently conveniently ignored the fact that for him to have "half-rights", his wife couldn't have any.

Only in the U.K., you say? Not at all. In Canada in 1972, Ottawa lawyer David Dehler pulled the same stunt. As a result, a frail anemic woman bore her fifth child.

Now in 1978, Dehler, a defeated Tory with a penchant for writing light verse "to amuse the ladies", is worming his way through the courts on a similar mission. He has succeeded in having himself appointed to represent the interests of all fetuses involved in requests for abortions at Ottawa's Civic and Riverside Hospitals. As such, he is asking the Ontario Supreme Court to prevent these hospitals from performing any more abortions, rule that the father's consent is essential, and declare that abortion committees are "contrary to natural justice" because, for example, the fetus "is deprived of the opportunity of being heard."

If he wins this suit, the way seems clear for anti-woman fetus-firsters in the rest of Canada to attempt other such actions. They could ask the courts to declare that the fetus' representative has to agree before the abortion is authorized. And given the likely affiliation of such representatives with so-called "pro-life" organizations—whose interest in "life" is limited to events occurring before birth or after death—ice-skating in hell could start sooner.

For those of Dehler's ilk, this current case may well be the first step in setting up a mechanism to assert proprietary control over all pregnant women. They might possibly try to extend their efforts beyond the denial of abortion into such

areas as, say, penalizing women whose food, exercise, or even sexual habits during pregnancy were not "in the interest" of the fetus.

Ridiculous? Delusions of grandeur? Of course. But no more ridiculous than Windor M.P., Mark MacGuigan waving a "save the fetus" placard when National Action Committee delegates lobbied the Tories about removing abortion from the criminal code. No more deluded than Peace River M.P., Frank Oberle introducing a private member's bill which as one of its consequences would have given convicted rapists the right to veto abortions by their impregnated victims.

People like these clothe themselves in lables dripping with positive associations like "life," "respect," "sanctity," etc. They use these resonant titles to cloak the fact that what they are trying to do is petty, dark, repressive, and hypocritical.

Example. Over the past few weeks, a slickly produced, carefully worded pamphlet has been distributed to Ottawa homes. It comes from Action Life, a group with charitable tax status, and promulgates the belief that the fetus is human from whatever point onwards and that killing it is murder. To promote this view is Action Life's right.

What is dishonest and shabby about the group's pamphlet, however, is that it leaves the reader with the impression that all the group is doing is trying to persuade women not to choose abortion by convincing them that it is the murder of a human being. This is not Action Life's aim at all. What Action Life really wants to do is to push a law through Parliament which would make it impossible for those whom they do not persuade or convince to choose abortion — ever. All the rest is window-dressing.

Action Life is far more than anti-abortion. It is anti-choice. Compare this with the pro-choice position that says abortion is a matter for the individual's conscience to decide for herself. This position is held, for example, by anti-

abortion groups such as Catholic Alternatives (30 East 23rd St., New York, N.Y. 10010). In the U.S., this group lobbies for abortion to be a matter decided by a woman in consultation with her doctor. In Canada, groups such as Planned Parenthood, CARAL, and many others lobby similarly. All these groups urge government to spend more money on sex-education and contraception information, and to provide alternatives other than adoption for women who do not wish to choose abortion.

Action Life, on the other hand, has never publicly supported sex education or contraception. Birthright, a similar kind of group although a bit more acceptable since it does provide a "home" for "girls in trouble," is even prohibited by its constitution from giving out contraceptive information or referring people to places where they can get it.

Groups like these regularly try to tag the pro-choice groups as "pro-abortion." This is nonsense. Abortion per se is not a "good thing." It may be the "best thing" under the circumstances for the individual concerned but only she can decide this. In any case, abortion is not something which one chooses frivolously or does with the same ease as visiting the dentist.

In fact, there has only ever been one pro-abortion government in modern history. And it was selective. Nazi Germany compelled Jewish women to have abortions. At the same time, it punished Aryan women who had abortions with the death penalty. In essence, therefore, the Nazi position was anti-choice — just like that of Action Life, David Dehler, and their cohorts.

The anti-choice Nazi regime was also the only one which ever practised euthanasia, something which the anti-choice lobby should remember before they next try and link the freedom-of-choice position with this unsavory topic. In addition, the anti-choice lobby might also consider the fact that by opposing or not supporting contraception, they are creating the very

situations that make abortions necessary. Surely, in a very material sense, therefore, Action Life et al. are the real pro-abortionists.

To the majority of the Canadian public, who, opinion poll after opinion poll, support freedom of choice on abortion, the whole issue is one big yawn. Abortion is, pardon the phrase, a motherhood issue. Of course women should choose. What's the hassle?

The hassle is that a small, vocal, and well-financed minority represented in the House by the likes of MacGuigan, Oberle, Whiteway, Appolloni and one or two more, has the rest of our MP's running scared.

Well-financed? Well, who paid the \$10,000 for the Action Life pamphlet? (By contrast, the Ottawa Women's Centre has been running on one \$10,000 grant for the past three years!) Catholic Alternatives reports that just one of the many US anti-choice groups raised at least half a million dollars in 15 months in donations from the Catholic Church alone. And it is no secret that in Canada also, most funding of anti-choice groups comes from Catholic sources.

Yet as the opinion polls prove, the Church hierarchy is fighting a losing battle. In time, our MP's will wake up to the fact that these non-representative people are exactly that. And abortion will be removed from the Criminal Code.

Meanwhile, two things would help. Your enrolment as a member in the Canadian Association for the Repeal of the Abortion Law is one (send \$10 to CARAL — Ottawa, PO Box 3232, Station C, Ottawa).

And dead women is the other. In Italy, the toll of 2,000 women killed each year by illegal abortions finally forced that most Catholic of countries to pass last month the most liberal abortion law in western Europe — absolute freedom of choice for the first 90 days, and after that subject to a doctor's approval (incidentally, the Neo-Fascist party opposed the bill). Do Canadian MP's need the same kind of mortality figures before they'll act?

FEMINIST CONNECTIONS COUNSELLING FOR CHANGE

by Helen Levine

This column has had a hard time getting born.

There's a reason. It's because I've been thinking about the institutions of motherhood. Not only about being a mother, but how political and cultural roles and responsibilities are imposed upon women as mothers. "Heavy," as they say.

Since struggles with parenthood crop up at the center of many women's lives — and thus in feminist counselling — the question deserves a very careful exploration.

I've decided to use this column to try to help build a feminist framework within which to place our experiences as mothers.

Historically, there has been a powerful mythology as well as ideology of motherhood entrenched in a variety of institutions — the family, the school, the work force, the church, the helping professions, etc., which have prescribed ways of being a good or a bad mother.

Some of the propaganda goes this way. "Anatomy is destiny" (Freud). It therefore follows that: being a mother is the greatest possible fulfillment for a woman; maternal instincts are the driving force in women's lives; women can only find an identity in marriage and motherhood; motherhood is a biological imperative; women are inevitably and appropriately those primarily and centrally responsible for child-rearing.

Bluntly, "Who said so?" Simply, "mainly men!" It was, in fact, those "awe-inspiring" social scientists, the experts and professionals that Betty Friedan warned women about years ago in *The Feminine Mystique*.

The following are only two contemporary examples of that large anti-woman vanguard.

Bruno Bettelheim (analyst, writer): "We must start with the realization that as much as women want to be good scientists or engineers, they want first and foremost to be womanly companions of men and to be mothers."

Joseph Rheinhold (psychiatrist, Harvard): "When women grow up without dread of their biological functions and without subversion by feminist doctrine, and therefore enter upon motherhood

with a sense of fulfillment and altruistic sentiment, we shall attain the goal of a good life."

Another subtle form of propaganda is the beloved fairy tales we heard in childhood. In *Women Hating*, Andrea Dworkin says, "Fairy tales are the primary information of the culture... Cinderella, Sleeping Beauty, Snow White, Rapunzel — all are characterized by passivity, beauty, innocence and victimization. ...They never think, act, initiate, confront, resist, challenge, feel, care or question.... We see that powerful women are bad and that good women are inert."

It's my contention that much of our adolescent pain and adult guilt and conflict on being inadequate (meaning imperfect) women and mothers is rooted in such stereotypes.

Thanks, not to fairy tales and experts, but to the writings and sharings of the current women's movement, there has emerged a determination on the part of many women to confront and to demystify the presumptuous, male-defined myths of motherhood.

Women themselves have begun to examine the real issues — women-defined this time — in this complex area of female experience.

For me, the publication of Adrienne Rich's *Of Woman Born* marked a turning point in women's consciousness of motherhood as institution.

For a long time after the present women's movement arose in the 1960's, many of us wanted to talk or write about anything but motherhood. The role had so defined our lives, for good or ill, so limited our horizons, that we needed to focus on the missing parts of our existence. Many of us moved headlong into investigating our own herstory, our potential, our needs, our own oppression in private and public spheres of life. We asked why men took for granted having marriage, children, occupation, and interests and why women were supposed to make the one ultimate choice. We asked why only men were brought up to care for the "self" while women were taught to deny the self and to live through and for others.

With Adrienne Rich's book, we may have come full circle: back to looking again at being mothers but in a totally new way.

As feminist counsellor, I would recommend that women read *Of Woman Born* because it offers new dimensions, new ways of thinking about and seeing most aspects of motherhood.

The question of kids and mothers comes up over and over again in feminist counselling. Am I a good mother? Have I damaged my kids? Why can't I always be loving and rational? How come I feel so eternally responsible, so guilty? Should I want, do I want, custody of my children? Is it OK, is it normal to decide not to have children? Am I a good mother even if I can't stand my kids sometimes? Is it fair to want my own life, too?

Given the ideology and mythology of motherhood, the answers to these questions we all ask ourselves are anything but simple. The area is full of land-mines for women, fraught with taboos and mystiques.

I've decided to comment briefly on a handful of issues and happenings, just to get at the tip of the iceberg, and to follow through with some of these themes in future columns.

1. I'm convinced that we have to begin looking at our own mother's lives in a feminist framework, how their values, personalities, roles, and behaviour were shaped by questions of power and powerlessness in the family and in society at large, their lack of real control over their single success or failure in life. If you've been lucky enough to see J.A. Martin, *Photographe*, you will recall a beautiful film with a remarkable portrayal of motherhood and womanhood.
2. Illegitimacy — one of patriarchy's most cruel inventions: isn't it time to assert that motherhood, along with contraception and abortion, is essentially a question of control over our own bodies, our own beings? and to assert that motherhood is ours to decide how, why and if, within or outside our marriage?
3. Full-time motherhood: is this a time-honoured means of keeping women in their place as second-class, service persons in the family, and as a reserve army of labour to be pulled in and pushed out of the work force when convenient? Watch for outpourings

about the joys and necessity of mothers at home, damage to children wrought by "working" mothers and daycare, as the economic crisis worsens.

4. International Year of the Child: this can be a very important year if the emphasis is on daycare services, a decent income and decent housing for women and families, and greatly increased child-care responsibility that must be carried by fathers and the community. If it lands on mothers again, by way of responsibility, heaven help us all!
5. "In Her Place": this once-a-month cable TV program, in May, dealt with the topic of "A Baby, Maybe." A very worthwhile discussion, including the point that having or not having kids is not necessarily the most important decision of a woman's life. I'm buying the video of this program, if any group wants to borrow it.
6. A course on "Mothers and Daughters" that I have been facilitating through the Women's Programme at Algonquin College: it has been a remarkable experience for most of us, coming to grips, together, with a complex area in our lives.

It seems inevitable that until and unless we begin to appreciate what all women have been/are up against in relation to motherhood, we will have a hard time understanding or liking ourselves. When we comprehend that mothers, past and present, were and are held uniquely and unjustly responsible for the least controllable and most impossible of tasks — human relationships in this society — we will no longer blame mothers for our struggles and so in the process collaborate with misogynists (woman-haters).

We need to use the politics of feminism to understand the personal lives of women.

Next column, I'll write about some concrete examples, related to motherhood, that have come up in feminist counselling. Meanwhile, feel free — the understatement of the year — to write to this column with questions, problems, arguments.

We're still waiting to hear from you!

KNOWING THE ROPES

This is the first in a series of advocacy columns co-ordinated by the staff of Interval House.

by Marilyn Fuchs
Sue Goodman
Jan Frizell

Over 70% of welfare recipients in Ontario are women. We work at unpaid labour as house wives and mothers, and therefore don't develop job skills. We're squeezed out of the job market by lack of decent paying jobs and lack of daycare facilities. We're pressured into economic dependence upon men, yet often find ourselves in abusive marital situations. Often public assistance is the only alternative, but the treatment we get is discouraging at best. We're threatened; we're judged; we're made to feel responsible for our situation.

A knowledge of rights is imperative. Being aware of procedures is also valuable. If we know what to expect, we're less likely to become intimidated. The purpose of this column is to outline a bit of both.

The Welfare System

The difficulty in dealing with welfare may in part be unintentional. It's a result of the bureaucracy. Wading through the

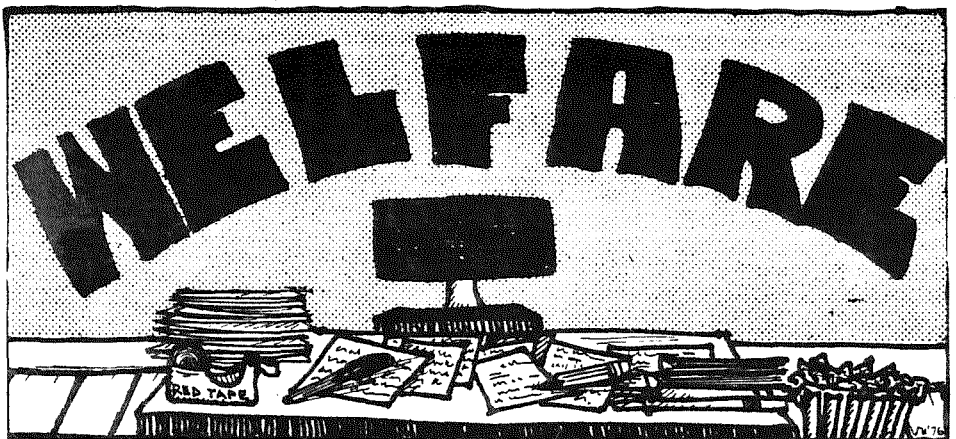
red tape involves dealing with three levels of decision-making. The provincial government regulates the municipal General Welfare Assistance Act. The mandate is so loosely defined that interpretation filters down in very different ways. Each separate municipal department and office establishes its own policy. Finally, much interpretation and treatment of individuals is left up to each welfare worker.

Much of the difficulty women experience, however, is a result of intentional intimidation. It's part of the supposed concern to "save the taxpayer money." Threats, infringements upon privacy, and impositions of values and standards upon the applicant are often applied in the hopes that she will withdraw or minimize demands.

Phoning For An Appointment

If you think you need welfare, phone the General Information Number (563-2922) of the Social Services Department of the Regional Municipality of Ottawa-Carleton. State your address (you cannot receive welfare if you don't have a fixed address) and you will be referred to one of three area offices, on Montreal Road, on Somerset West, or Richmond Road.

Next, phone the appropriate office and state that you would like to schedule an intake appointment. It takes about one week to get an appointment, so don't wait



until you're down to your last dollars if you can help it. If it's an extreme emergency, you can ask to be seen by an assistant supervisor and perhaps get a quicker appointment.

On the phone, you will be asked for your name, date of birth, address, phone number, and social insurance number. Through your SIN, welfare can check to see if you're received public assistance before, or if you are receiving UIC benefits.

When scheduling an appointment, there are a few things to keep in mind. Try not to schedule an appointment for the 1st or the 15th of the month. That is when most cheques are issued so you'll have a longer wait. Also, try for a morning appointment before 11:30 or an afternoon appointment before 3:30 so you won't have to wait

through lunch hour or possibly until the next day for your cheque.

Be prepared to spend about a half a day in the welfare office, and expect to be uncomfortable. The offices are not air conditioned; there is no food available; there are no magazines, or toys for your children.

The Intake Interview

The intake worker is the person to whom you must explain your situation and prove your eligibility. Briefly, in order to be accepted for welfare, you must be categorized as either "unemployable" or "employable and out of work due to circumstances beyond your control." You also must have less than one month's

continued on p.23

SPORTS



Lift off for June Takahashi as Fukuda, right, demonstrates skills.

Keiko Fukuda

North American judo expert retired but not tired

"I'm retired," Keiko Fukuda says with incredulity almost as if saying it will make some sense out of it. The idea of retirement is ridiculous as ever to her and she just chuckles.

Fukuda, at 65 but not looking much over 50, is the foremost women judo expert in North America. When she steps onto a mat to teach her sport, she looks less than half her age. A slight, Japanese woman who may tip the scales at 100 lbs, Fukuda holds a red and white belt, denoting the degree of excellence attained and warning those around her that she can fling an opponent effortlessly.

Plenty Busy

Recently, she was retired from one of her teaching jobs because she reached the magic age, 65. She isn't disappointed — just a little surprised — because she has plenty to keep her busy. Although she will no longer be teaching at the Women's College in Los Angeles, she continues to hold beginner and intermediate classes at City College. She also offers beginner and advanced courses in her own studio and conducts many tours.

Last month for three days Fukuda held classes in Ottawa at the Takahashi Judo Club. The week before she was just outside

Toronto and at the end of the week she was due back in Los Angeles for her regular classes. Two months ago, she visited Vancouver offering clinics there.

In July she will be in Japan for the 100th anniversary of her grandfather's death and will be just in time to see the first women's competition ever held in her native country.

As Technical advisor to the United States Judo Federation, Fukuda designed standards for women's competitions and defined the requirements for women to earn proficiency awards, such as a black belt. She also proposed a set of standards for women's kata — a competition that compares with the compulsory figures in skating or the pre-arranged moves in gymnastics.

Although she would like to see more kata competitions for women, at present, the women's shiai is more popular in international meets. The shiai is a tournament, a free-for-all, in which the women fight to win rather than perform. Strategy and psychology are most important in shiai and, according to Fukuda, many women quit competing because they don't want to fight anymore. Besides, after age 25, throwing becomes more difficult. Whereas, "even at 65, women can compete in kata."

At 65, Fukuda could probably make short work of a shiai as well, but she prefers to teach rather than compete.

She has taught judo for 42 years; had taken it for 8 years and earned her 3rd degree when she started teaching. "Very few people were taking judo in Japan when I started. My grandfather was jiu jitsu instructor — during the civil war, jiu jitsu was a means of fighting, self-defense without weapons — most everyone took self-defense. After he died, judo — which means gentle — was begun. The principals for jiu jitsu are the same as for judo... mental training and physical exercise."

Those who know judo realize that 8 years is a remarkably short time in which to advance to 3rd degree. When someone comments to that effect, Fukuda nods and smiles. "I studied Monday to Saturday for 3 hours a day for 8 years."

Fukuda has written a book on judo *Born for the Mat: a kodokan Kata textbook for women*. On the inside cover is her motto:

"Tsuyoku, Yasashiku, utsukushiku — Be gentle, kind, and beautiful, yet firm and strong, both mentally and physically. It's a pretty accurate description of Keiko Fukuda, herself."

Top women to compete in judo tourney next month

The third international open judo competition promises to be an uplifting experience for participants and an intriguing contest for spectators. Canada's top women will match wits, speed, and skill in "throwing," "grappling," and "gentleness" — the three forms of judo.

The tournament, which will be held at the Chateau Laurier, July 1-2, will comprise kata competitions for both men and women as well as a women's shiai. A kata is a pre-arranged series of moves, in which two partners assume the roles of attacker and defender — for example, one member of a team may play the role of a purse snatcher and the other, the victim. Precision and perfection are the goals of kata competitors, and the five judges will be looking for correct, effective movements.

A shiai is entirely different. Two opponents are pitted against one another with the goal of scoring a single point and winning the match. Scoring is complicated, with an ippon equal to 1 point, a waza-ari about 7 / 10 of a point; a yuko somewhat less than a waza-ari and a koka worth the least. A competitor who

succeeds in throwing her opponent flat on her back or holding her down for 30 seconds gains an ippon and thus wins. A throw that sends her to the mat on her side results in a waza-ari. One that lets her thighs touch the mat first is equal to a yuko. Penalties are also scored for infractions such as stepping out of the contest area, placing fingers inside a sleeve or pant cuff, etc.

At least 100 competitors from the US and Canada ranging in ages from 15 to over 40 are expected to participate.

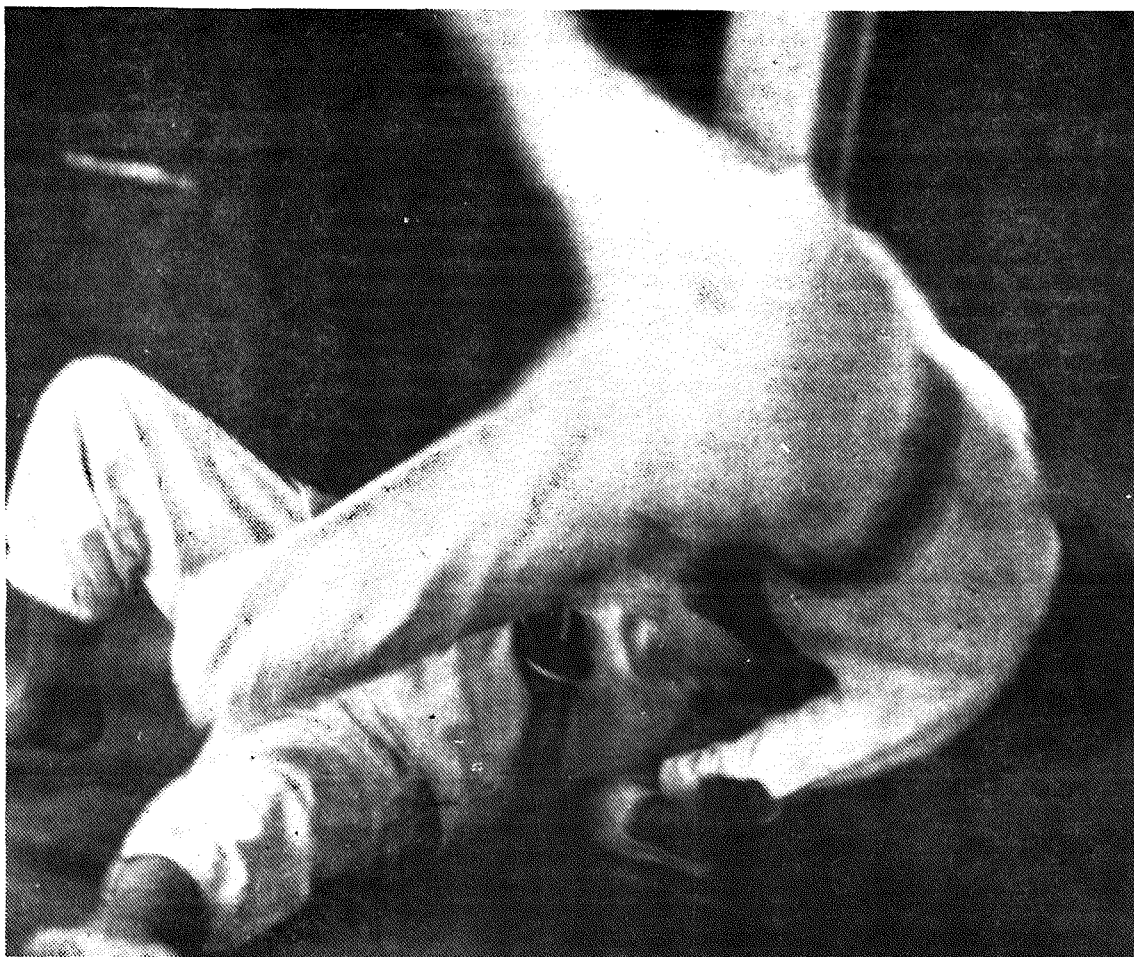
The tournament organizer, June Takahashi, is hoping to have time to compete in the kata maneuvers. Her partner will probably be her daughter, Tina, who is the Canadian junior champion in the 48 kg category.

Tina will likely compete in the shiai as well, but her mother is not interested in fighting.

Other participants will be the Ontario and Quebec champions for most of the weight categories (48 kg, 52 kg, 56 kg, 61 kg, 68 kg, 72 kg, and over 72 kg).

The Canadian champion in the senior division (56 kg), Nicole Forget will also be there along

Amy McDonough



with most of the top women in Canada.

The meet offers one of the few opportunities women get to

sharpen their skills with equal caliber opponents. At present, the established sports contests, such as the Pan American Games, Commonwealth Games,

Olympics, etc. don't include an event for women's judo. In fact, women's competitions have only been taking place in North America for the last 4 years.

Sport speculum: soft ball

by Rose Jones

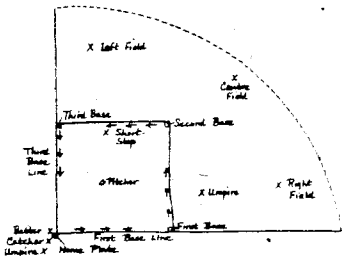
Get out your sneakers, an old pair of jeans, and a comfortable T-shirt (and borrow a baseball glove if you have any respect for your hands) — it's softball season again! Whether you're playing catch with a friend, a pick-up game of "scrub" over the weekend, or practicing for a team that plays in an organized league, now that the warm weather is here you may find yourself caught up in the popular sport called softball.

A softball team playing in an organized league usually consists of about 14 members, nine of whom will be playing at any one time. The game takes place on a diamond (softball jargon for the playing field), and as in many other sports, two opposing teams try to score points (called runs). One team is "at bat", and the other is the team in the field.

The team on the playing field takes the positions indicated in the diagram. There are six players in the infield: the catcher, who squats behind home plate; the pitcher on the pitcher's mound; players cover the areas around the first, second, and third bases; and a short-stop, who stands between second and third base. The other three positions are in the outfield: right, left, and centre. Each player is responsible for catching balls that are hit or roll into her area and for doing anything legal to keep the other team from scoring.

A team scores when a batter advances safely around the three bases and across home plate without being called out.

A player is out when the ball that she has hit into the air is caught by an opposing player before it touches the ground; when the ball is caught by or thrown to the opposing player at the next required base before the at bat player can reach it, when she is touched by the ball while she is between bases, or when she "strikes out". A batter can strike out by swinging three times at pitched balls and missing them all. There are a few other, highly technical ways of getting players out, but these will do for an informal game.



Umpire Has Last Say

Formal games of softball, like other sports, have officials, called umpires, who make sure that the game is played fairly. There is usually one umpire at home plate who stands directly behind the catcher and shouts out whether pitches are good or bad ("strike" or "ball"). A strike is a pitch that passes over home plate in the area between the batter's shoulders and knees, and, in a game with an umpire, the batter can also be called out if she fails to hit one of three pitches within this area. Consequently, there are two ways to strike out in a game with an umpire.

A ball is a pitch that is thrown outside the allotted area, and

there is no penalty for refusing to swing at it (although if you swing and miss, it counts against you as a strike). If the pitcher throws four balls to you before you have accumulated three strikes, you get to "walk" to first base (an appropriate name for it, since under any other circumstances you would have to run). Pitchers who walk too many opponents are not well thought of, especially if they do it when the bases are "loaded", i.e. when there is a member of the opposing team on every base, because then everyone gets to move ahead one base, and a run is scored. There can never be more than one member of the at bat team on the same base, and doubts about whether or not a player has reached a base safely are settled by the second umpire, who stands out in the field. However, the home plate umpire is the ultimate authority and can overrule the base umpire if a bad call is made.

Softball is unusual as a team sport in that the quality of the team depends to a large extent upon the quality of the pitcher. Most team sports require that all members of the team be as competent as possible, but a softball team with eight super athletes and a "slow" or incompetent pitcher is still going to lose a lot of games. A team with a "fast" pitcher and eight average players will also lose games but probably not as many. For this reason, softball committees always want to know the relative strength of the pitcher when they are seeding the teams. Fortunately for the enjoyment of the participants, most softball teams can back up competent pitchers with other skilled players.

The pitcher's calibre is determined by the accuracy, speed, and variety of her pitches. Most people are accurate enough to toss the ball across home plate most of the time, so the ability to control the second two qualities are what distinguishes the best pitchers from the average ones and consequently determines the seeding or ranking of the team.

Types of pitches include the "spin ball", the "curve ball", the "drop ball", the "fast ball", and the "change-up" pitch. The spin ball is thrown at normal speed, but the pitcher puts an extra spin on the ball that causes it to pop up in the air if it is hit, which naturally makes it easier for a member of the opposing team to catch it. The curve ball curves to the left or right and the drop ball takes a sudden dive just before they reach the plate, making it harder for the batter to hit them. The pitcher throws a fast ball as hard and as accurately as possible into the catcher's mitt and tries to catch the batter off guard and mess up her timing. The change-up pitch is an even more deliberate attempt to deceive the batter into swinging too early by throwing what looks like it is going to be a fast ball but turns out to be a nice, gentle pitch instead.

Tips For Batters

Although it may seem as though the pitcher has control of the game in the palm of her hand, there are a few tips that batters can follow to help them hit any type of pitch. First of all, keep your eye on the ball. It may sound silly, but most batters do

not concentrate on the ball from the moment it leaves the pitcher's hand; instead they start watching it somewhere in mid-flight and consequently have no clear idea of its trajectory. Secondly, to combat curve and drop balls you can cut down on the area the pitcher has to play with by "choking up" on the bat (sliding your hands further up the neck of the bat) and standing closer to home plate; if the pitcher gets too adventurous, she may hit you with the ball, and for that indignity you get an automatic walk. Third, you can avoid "pop flies" that go straight up in the air by keeping your swing as even as possible (keep your right elbow up if you're a right-handed batter) or even swinging downward and punching the ball into the ground. Finally, you can improve your timing by watching and waiting to swing until the ball is over the plate. Timing is hard to acquire at first — the best method is to practice.

A "bunt" is the batter's equivalent of a change-up pitch — a short, gentle hit designed to catch the infield off guard. A batter may sometimes bunt down the first base line in a sacrificial effort to enable a teammate to run home from third base, since the batter herself will probably be tagged out at first; if she is trying to stay in the game and nobody is on base, then the batter can bunt down the third base line. Any ball that crosses either of these lines, however, is a "foul" ball and counts as a strike against the batter, unless it would be her third strike, in

which case it is simply forgotten. Runners on bases can only move ahead when a teammate's hit is "fair", and it is a good idea to make sure it is before you go. If you run on a foul ball, you will have to return to the base you started from, and if you run on a hit that is caught in the air, you will also have to return to the base you started from, but this time you face the risk of being tagged out. You can only run on a pop fly after it has been caught.

A softball game lasts for nine innings. In every inning each team has one turn at bat and remains at bat until three of their players are out. Team captains can toss a coin or use some other method to determine which team bats first. The team who scores the most runs during the game wins, and, if the opposition hasn't scored a single run, the game is called a "shut-out". Two games played one after the other are called a "double-header".



Rose Jones Fielding the ball.

Women marathoners not taken seriously yet. . .

The top two Canadian males in the National Capital Marathon last month qualified for the Commonwealth Games; the top females had no place to go because the Commonwealth Games, like the Olympics, doesn't even recognize a women's 5,000-metre event much less a marathon.

Chris Lavalee, who ran the National course May 14 in 2:47:37.1 took first in the women's field. Her time was the best ever for a Canadian woman, slicing nearly 20 minutes from Joanne McKinty-Heale's record of last year. Brian Maxwell, who won the race finished in 2:09:02.6, more than half an hour earlier.

The huge gap in time between men and women, according to many experts in human kinesiology, will narrow markedly in the next few years and may even disappear.

At present, the two main factors holding women back are the lack of serious international competitions above 3,000 metres and specialized coaching for women in distance running.

"The initial marks that were set were weak because there were so few women competing. The few who were running weren't getting proper training, coaching, and their diets were probably totally inadequate," says Ken Parker, East Ottawa Lyons Club marathon runner and coach.

Seasoned long distance runners have learned to regulate their carbohydrate intake to increase their energy level right before a run; women have only recently tuned into the tricks of the trade.

Women marathoners are usually new to running, says Parker, whereas men have moved up from shorter distances. As runners get older, their speed is the first to go, but their endurance and experience has increased and makes them ripe for longer distances. "There has always been a tradition of moving up to longer distances with age," says Parker. The problem is that now women who lose their speed are out of the running.

According to Parker, there has been a lot of pressure to include a 3,000-metre race in the olympics, but "there is a lot of resistance from the Olympic Committee, which is made up of senile 80-year-olds who would probably not have women at all if they weren't forced. Women have only been competing in 1,500-metre races for two olympics."

The Commonwealth Games has included a 3,000-metre event for women since 1966, states Ron Wallingford, Technical Coordinator for the Canadian Track and Field Association. And there has been a lot of pressure for a 10,000-metre event. "There has also been a contravening move that wants to keep the games at a manageable size. So there has

been a saw-off. . .Everytime you add another event, you add people up and down the line, another day has to be added to the time necessary to complete the games, and so on."

Change is slow and starts at the grass roots, say both Parker and Wallingford. Women start competing in longer distances and once they start to run in an event it's only a matter of time.

Participants at a woman's marathon in Atlanta in March petitioned the Olympic Committee to introduce a change. A 19-year-old Ottawa marathoner, Anne Wardlaw was there and added her name to the list. Altogether, she says, about 200 women participated. "The race was on Sunday, and Saturday there were discussions and speeches. Dr. Van Aaken who began women's marathon running in Germany was there to talk. And there were some women giving speeches that there should be a women's marathon in the olympics. It's really too late for 1980, so I guess they were working on 1984."

The Olympic Committee's decision affects more than just the level of competition; it strongly influences funding in Canada. Gameplan which is a principal funder for top athletes deals only with olympic events; other agencies are similar. Consequently, Wardlaw hopes to have her expenses to Atlanta paid by Wintario.

career:

Switchboard operator

by Jean Frances

UPSTREAM interviewed two switchboard operators who work for a major corporation. They prefer to remain anonymous.

How did you get into being an operator?

Operator 1 — I had just quit one job and I was looking for another. I had a choice of sales clerk, waitress, or switchboard operator, so I applied for the operator's job because the pay was better.

How good is it?

Operator 1 — Well, it's hard to say. We get paid at different rates depending on the shift or whether it's the peak period or whatever. It's not broken down on the paycheck, we just see a lump sum. But I can live quite comfortably on it.

What about working shifts? How do you find that?

Operator 2 — It's hard on you. Some aren't too difficult, but others, like the graveyard shift, or split shift, are really rough. Then there's meals. Some shifts start at awkward times, like 4:30 in the afternoon. You don't really want a meal at 3:00 before you go to work, but you might not get to eat then until 8:00 or 9:00 or even later.

What about actual working conditions?

Operator 1 — You mean the physical working conditions? Well, the board is designed for small people—the "feminine ideal" you know, petite. If you're tall, or heavy, it can be very uncomfortable. Your knees hit the top of the board (table) or you spill out of the chair. Also you're very close to the two people on either side of you—close enough to bump elbows—and you can't get away because you're plugged into your board. So if the person next to you has been eating garlic or whistles under her breath or has any other annoying habits, you just have to put up with it. It's very claustrophobic, two people jammed on either side of you and your board in front of your face. Your nerves get worn out really quickly.

You mentioned that you were plugged into your board. What did you mean by that?

Operator 2 — When you start your shift you plug into the computer, which basically monitors every call you make, everything you say. We have a quota we're supposed to meet, which is an average of one call per minute. If we don't make that quota, the supervisor tells us off in no uncertain terms.

How does that affect customer relations then? I always thought of a switchboard operator as being a service-oriented job.

Operator 1 — In theory it's supposed to be but in practice it doesn't work out that way at all. Besides the fact that we have to keep the calls short, which often means cutting people off, there are supervisors walking up and down behind you constantly, listening to what you're saying. I've been told off for being too friendly to the customers. But we don't usually want to be friendly to them. In fact, that's one of the

few ways we have of relieving our frustrations—we take it out on the customer.

Operator 2 — I have learned to be extremely rude and nasty. But that doesn't matter to the supervisor. All that matters is your quota. Once you're plugged into that machine they know what you're doing every second. If you make a mistake and take your break at the wrong time, there's usually a supervisor waiting for you wanting to know if you switched breaks with someone and why didn't you tell her? We even have to ask permission to go to the bathroom. If someone is out already, the supervisor asks her to wait until the first one comes back so that there aren't too many away from the board at one time. Also, the time you spend in the bathroom is recorded, and if at the end of the month you've spent too much time in the washroom, according to the company's ideals, you get reprimanded. So you could understand that if a call is taken by someone who has just been denied permission to use the washroom, that very basic frustration gets directed to the handiest one around, which is very often the customer.

One morning she said, "Every day you think you can't possibly hate it more, and then the next day you hate it more."

Jean Tepperman

What official recourse do you have? How are labour-management relations?

Operator 1 — If you've got a grievance you're supposed to go to a supervisor first. But the way that works is that you just put in a call for a supervisor and you have to deal with the first one to come along. Chances are that it's the one you're having trouble with anyway. You could try to get to see the assistant manager but it's not that easy to do. When you do get to her, her attitude is likely to be very patronising, teacher to kindergarten pupil: "The supervisors know their jobs, go back and do yours like a good girl and stop making trouble." That sort of thing.

It seems to me that the system is designed to keep everything fragmented, isolated. There's no solidarity among the operators themselves. For instance, there is constant bickering between part-time and full-time workers. The full-time people are the ones who gain seniority quickly. A person working full-time for a few months has more seniority than a part-time worker who's been there for years. This is the way the system is designed, to foster this attitude.

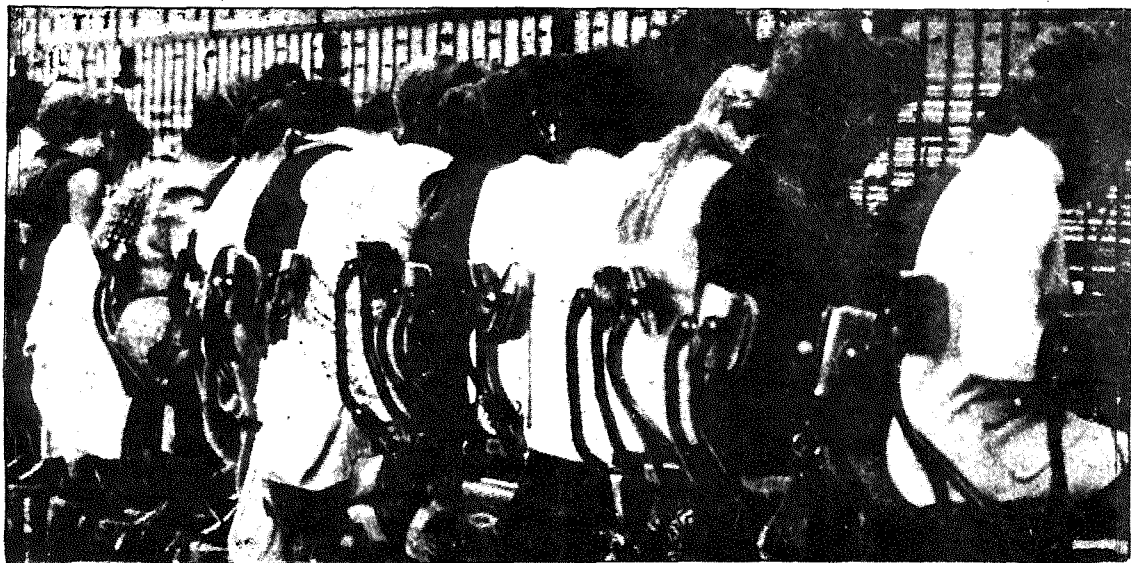
It's the same with the unions. In the first place, most of the people just are not union-oriented. They don't have a clue about what's going on in it, and couldn't care less. Our union represents women almost exclusively, but there are other unions

for other departments. Right now our little union is being "courted" by one of the bigger, predominantly male ones. Our union reps are advising against it on grounds that seem feminist on the surface—they say that the male union will just absorb us, do away with the woman who's currently head of our union, and instead of doing anything more for us would just be insensitive to the needs of women. But what nobody seems to realise is that if there are four or five small

women are conditioned. It's "feminine." Tied in with that are the controls imposed on us, technological and human. Women don't—or don't know how to—resist controls like that, which are then very effective. Men who do work on the board who stay for any length of time have basically "feminine" personalities (for want of a better word). What I mean is that women will put up with an incredible amount of stuff like the controls that men would find

busy just to make everyone else work a little bit harder.

Operator 1 — Almost everyone wants E-time, and everyone signs up for it. Because of the frustrations, physical and mental, you'll do almost anything sometimes to get away from the board even for fifteen minutes. The company plays on that, makes it look like they're doing you such a big favour by letting you off, but actually it doesn't work that way. It works to the company's advantage because



Workers' Action

unions within the company, no one of them has very much clout. If one-fifth of the workers in a company threatens to strike it's not too serious for the management. But if every worker in the place threatens to walk off the job, management is going to have to give in.

Operator 2 — I don't know if I agree with you. I think the basic unit of alienation is the FADS machine (computer). Once you're plugged into that you're totally isolated from other people, all you deal with is technology. We're not supposed to talk to each other, you know, and we get reprimanded by the supervisors or actually even moved away from each other if we do.

"Women are more ready than most for the liberation struggle. We have only to direct our hostility from the vertical down (the kids, the merchants, the family, co-workers, and other women), and the horizontal—to the vertical up. According to my modus operandi this means systems and institutions less than people."

Florynce Kennedy

You mentioned that your union is predominantly female. Switchboard operators are predominantly female, too, aren't they? Do you have any comments about that?

Operator 2 — Being an operator is represented as being a service-oriented job, and that's the way

basically appalling. Any men who do put up with them are seen as being like women.

Does the company offer you anything in the way of special benefits?

Operator 2 — Special benefits—the predominantly male unions had dental benefits negotiated into their contracts, but the women didn't get that benefit.

"Very usually consent to oppression is obtained by the issuance of a licence to oppress... consent is sometimes obtained through the ennoblement of suffering and sacrifice."

Florynce Kennedy

We all thought it was going to be in the contract but when the bargaining got slowed up it appeared that the dental benefits were the first things to be sacrificed. At least, I think that's what happened. It was never really clear. Then there's what they call E-time (excused time). This is time off during slack periods, without pay, which the company says is a privilege. We have to sign up for it if we want it, and there's no guarantee that we'll get it on any given day. The computer—the FADS machine—computes whether or not ninety-eight per cent of the calls are being answered within ten seconds. When that happens the manager has the option of letting some people off on E-time—how much time depends on the manager. Some of them give out E-time even when the board's

they don't have to pay as many people for that length of time, and it's also another little control. Since the gift of E-time is at the discretion of the manager, in order to get it you really have to fall in with the "be a good girl or you won't get your treat" routine.

How would you suggest going about combatting these conditions?

Operator 1 — The way things are now, it'll never happen. As long as we consent to be passive victims of the company's policies we'll never be able to do anything about them but gripe. We have to stop turning our frustrations back on ourselves or directing them towards third parties, like the customers, and direct them where they'll do some good—against the company. But we need the unions too—that's where our strength comes from. And to have the unions fragmented the way they are plays right into the hands of the management. We have so much strength, if only we could get together to use it.

"I used to look around at them, knowing in my own sore muscles that they had just finished eight hours of being pounded down physically and psychologically, seeing them all rush out now to do the next job... So beautiful and so strong—if only all of them would look around at each other and see that power."

Jean Tepperman

Pen and buckskin: women journalists in the West who knew wheat and justice

by Deborah Gorham

*She told how to cut and fit a dress
And how to stew many a savoury mess
But she never had done it herself
I guess
(Which none of her readers knew)
She wrote about children
(Of course she had none)
She wrote and was paid to fill space*

By the turn of the century, women's pages had become a feature of many Canadian newspapers. Newspaper owners and editors realized that women made up a significant proportion of their readership and that special women's pages would attract not only women readers, but also advertising revenue from businesses selling products like washing machines, remedies for "female complaints," and ladies underwear.

Isobel Armstrong ran a typical women's page. For the most part, women's page editors, like the majority of women readers, accepted prevailing Edwardian views about women's nature and women's proper sphere. They ran features about housekeeping, childrearing, fashion and entertaining and, when they wished to appear serious, they reported on the activities of women in charitable organizations. They wrote and were paid to fill space, as Armstrong observed, and, although they were working women at a time when it was unusual for a middle-class woman to be employed, they usually did not see themselves as pioneers for women's rights nor did they challenge dominant ideas about women.

However, it is important to remember that, while Isobel Armstrong typified the majority, a significant minority of Canadian women journalists in the early years of this century did not conform to this type. Members of this small but influential group contributed to the cause of women's suffrage all across the country. In some parts of Canada, women journalists were the dominant group among women's rights activists. In Manitoba, Canadian Women's Press Club members Nellie McClung, E. Cora Hind and the Beynon sisters were essential to the suffrage cause. With the exception of Hind, who successfully invaded the "masculine" field of agricultural reporting, those women who wrote regularly for newspapers were largely restricted to the women's page. It is significant that in many cases they turned this restriction into an asset and used their columns to further the women's cause. In their writing, they agitated for the vote and inveighed against such injustices as those provisions of the Homestead Act restricting women's rights to participate in the opening up of the West on equal terms with men. The most radical among

them exposed their readers to a wide range of ideas about the women's movement, discussing such thinkers as Olive Schreiner, C.P. Gilman and August Bebel, all of whom attacked the foundations of bourgeois family life.

On the prairies, there were several feminist journalists who acted as women's page editors. The most interesting of the prairie women's pages appeared in the Grain Grower's Guide. The Guide, founded in 1908, served as a newspaper for the three prairie farmers' organizations: the Grain Growers of Manitoba, the Grain Growers of Saskatchewan and the United Farmers of Alberta. Because these progressive farmers' organizations and Guide editor George Chipman were sympathetic to the cause of women's rights, the Guide became a forthright exponent of the cause.

Under the editorship of the journalist who signed herself "Isobel," and, after 1912, under Frances Marion Beynon, the Guide women's page offered its readers a quaint variety—a recipe for lemon pie might appear next to a story about the activities of militant suffragettes in England. This mixture does not strike the reader as incongruous; rather, it conveys a refreshing sense that the prairie farm women who read the women's page in the Guide and who wrote numerous letters to the editor saw themselves as people of dignity who performed useful work for which they received insufficient recognition.

In agitating for an improved position for their women readers, the Guide's women's page editors stressed that women played an essential part in the life of the new West. As homemakers, women were the foundation of the nation: "the home is the foundation of the state and in the home under the mother's care are today being reared the men and women who will decide the future of this nation" (Oct. 11, 1911). The Guide insisted that, as farm wives, women were not dependents, but were rather "partners in the home-firm," and that, in recognition of their essential labour, they had a right to share in the firm's decision-making, and a right to share in its income. In the same vein, the Guide took up the question of the injustice of those provisions of the Homestead Act which declared that, while single men could homestead, women could homestead in their own right only if they were widows with dependent children.

Who were these women journalists of the West? One was E. Cora Hind, whose contribution to journalism was made, not as a writer on the woman question, but as agricultural reporter for the Manitoba Free Press. Born in Ontario in 1861, Hind moved to Winnipeg in the early 1880s. She decided in her early twenties that she wanted to be a journalist, but had to wait twenty years to be hired as a full-time reporter by the Free Press. Meanwhile, she demonstrated her enterprise by becoming the first typist west of the Great Lakes and by

establishing her own successful stenographic service.

When she did finally land her job with the Manitoba Free Press, it was as an analyst of the wheat crop that she became famous: in riding breeches and buckskin coat, she toured the prairies, gathering information for her annual prediction about



the size of the harvest. But she was also intensely interested in the cause of women's rights. She was an active member of the Women's Christian Temperance Union for many years and was a leading figure in Manitoba's suffrage movement.

An interesting pair of Western women journalists of the early twentieth century were the Beynon sisters. Frances Marion was editor of the women's page of the Grain Grower's Guide for several years. Her sister, Lillian Beynon Thomas, edited the women's page of the Manitoba Free Press, using the name "Lillian Laurie." The Beynon family had come

from Ontario to homestead in Manitoba. The family moved from the farm to Winnipeg while Lillian and Frances were girls. As young women, both sisters wanted to make a career of writing. They moved in a circle in Winnipeg that was made up of young people interested in social reform. One of these was Vernon Thomas, who became Lillian's husband. Thomas was a close associate of J.S. Woodsworth and, through Thomas, both Frances and Lillian had links to the radical wing of the Social Gospel movement. Both sisters were active in the Winnipeg Branch of the Canadian Women's Press Club and in the Political Equality League, the organization that led the fight for women's suffrage in Manitoba in 1912.

Frances had the more radical views on the woman question. She was very much influenced by the South African, Olive Schreiner, and by the American, Charlotte Perkins Gilman, both of whom believed that a fundamental alteration in the structure of the family and of women's work would have to be made if women were to achieve equality.

There were feminists working as journalists in Eastern Canada too. In Toronto and Montreal, and even in small cities like Port Arthur (now Thunder Bay), Ont., women journalists were using their women's pages to disseminate information about the women's movement. The most influential journalist in Toronto was Flora MacDonald Denison, the president of the Canadian Suffrage Association from 1911 to 1914.

Unlike the better known Nellie McClung and Emily Murphy, Denison had little sympathy for the temperance movement and even less for organized Christianity. She was willing to explore far-reaching changes to the structure of the family and she was one of the few Canadians to give vigorous support to the methods of the militant English suffragettes. As a working woman with experience in the clothing industry, she had a deeper understanding of the real position of women in the work force than did most Canadians.

Born in Picton, Ont. in 1867, she was from early childhood a natural rebel, determined to build an independent life for herself.

In Toronto in the '90s, she worked as a dressmaker and later set up her own successful high fashion dress business. But she also wanted to write and, as early as the 1890s, she was contributing pieces to Saturday Night. The most important part

of her career as a journalist began in 1906, when she became a contributor to the Toronto Sunday World. The World was a "people's" newspaper with a large circulation. The paper's reporting style was informal and breezy and in its layout it used innovative techniques that the more respectable dailies avoided, but it had a genuine commitment to social reform. Denison became an irregular contributor to the World in 1906, writing columns on the women's movement. In September, 1909, the newspaper's editor agreed to make her column into a regular weekly feature. Unlike the ordinary women's page, Denison's column in the World was devoted explicitly to the women's movement. In it, not only did she publish detailed reports of local, provincial and national activities of the women's movement, but she also exposed her readers to wide-ranging discussions of issues related to the ideology of feminism.

The work of these pioneer women journalists of early twentieth-century Canada has a significance for women journalists today. Women journalists of the 1970s are much more numerous than their forerunners of seventy years ago, but women still encounter discrimination and still are confronted with editors who believe that women's place is on the women's page. The best women's pages today, like the best ones of the past, are run by women editors with a commitment to the women's movement. Women's pages can be dreary if their writers accept the narrow view of womanhood that our society still fosters. But when they are used as forums from which to attack those structures in our society that limit women, they may be the best place for the woman journalist to fight those prejudices that keep her tied to the women's page.

Recommended for further reading on:

- E. Cora Hind: Kenneth Haig, Brave Harvest, Toronto, 1945.
- Francis Marion Beynon: Ramsay Cook, "Francis Marion Beynon and the crisis of Christian reformism," in Carl Berger and Ramsay Cook, The West and the Nation: Essays in Honour of W.L. Morton, Toronto, 1976.

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JUNE 1978

UPSTREAM 2

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

Agnes McPhail -1922

BOOKS

Des livres français

Les Nuits de l'Underground,
Marie-Claire Blais,
Editions Stanké.

par Marie-Claude Hecquet

Geneviève, femme sculpteur, voyage de Paris au Canada. Un soir dans un bar "L'Underground" elle est saisie par la beauté d'un visage. C'est soudain Lali qui apparaît dans sa vie, elle, et la faune qui peuple son monde: femmes qui s'aiment, se quittent, se déchirent. Femmes à la tendresse toujours renouvelée pour celles qui tombent, qui souffrent. Mais Lali n'est pas de celles qu'on s'attache pour très longtemps et Geneviève en fait trop rapidement la découverte. Avec effroi elle s'aperçoit du vide immense que laisse dans sa vie l'absence de Lali tant aimée. La vie quotidienne n'a désormais plus de sens.

Un autre voyage à Paris, une autre rencontre entame l'exis-

tence de Geneviève: Françoise, la femme plus âgée, meurtrie, abandonnée par son mari et qui a dû souffrir de nombreuses années la terrible humiliation de taire son besoin du corps, de l'amour des femmes. Françoise lentement revit, et se bat contre la maladie pour trouver auprès de Geneviève cette joie oubliée depuis si longtemps.

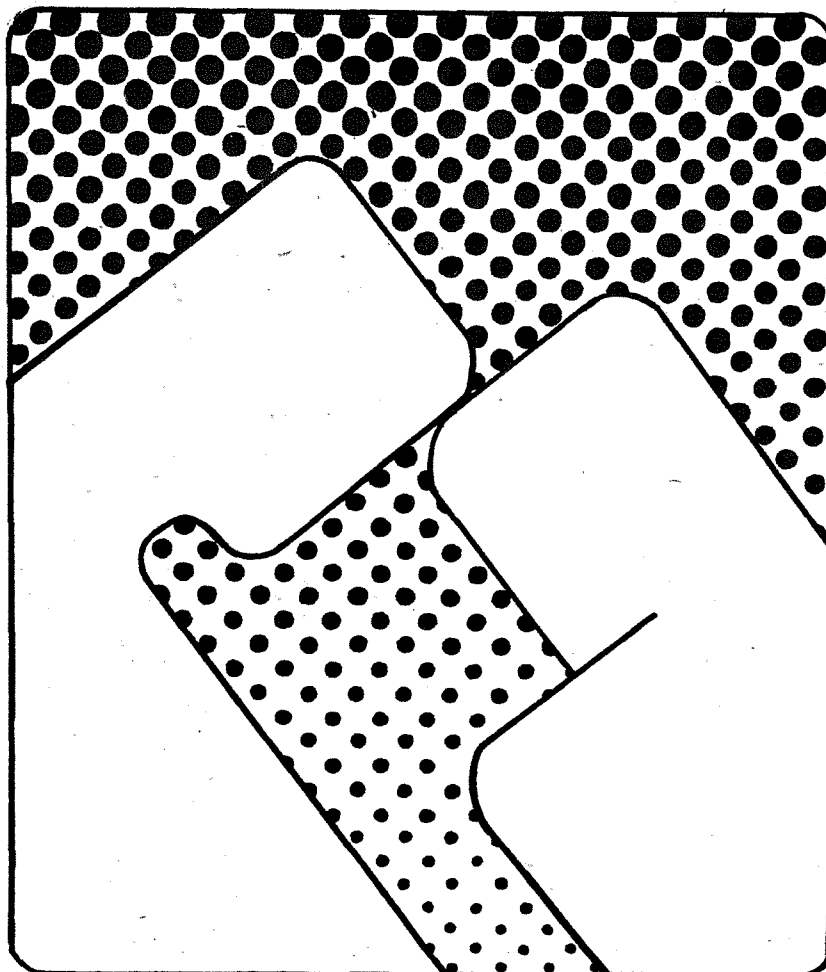
Les Nuits de l'Underground est un livre dense, riche, immensément poétique. Les mots roulent sous la plume de Marie-Claire Blais et on se prend d'une tendresse infinie pour ces femmes de l'Underground et d'ailleurs, pour ces marginales qui essaient de vivre leurs amours en plein soleil et se défaire enfin de ce statut de "parias" qui est le leur depuis si longtemps.

Un livre à lire, à relire, à déguster et à vivre intensément page après page.

Lesbian Anthology Needs Submissions

The London Lesbian Collective
is planning a Lesbian Anthology
of photos, writing and graphics.
Anyone interested in submitting
material should contact:

London Lesbian Collective
P.O. Box 4724
Station C
London, Ont.



Pentimento, Lillian Hellman.
Signet Book, 1973.
softcover \$1.95.
by Kate Middleton

...and now that you've seen the movie, perhaps you should read the book. The movie was Julia, the book, Pentimento.

We all tend to nurse on the celluloid pap from Hollywood. Last year Julia was the new elixir. This year it will be something else. As the taste of each "new" film dies on our lips we can only lie waiting for the next cinemagraphic innovation to seduce us; a very passive pastime.

Books are not. They can be opened and digested at a moment, the best parts savoured again and again. Pentimento is a rich meal. Comparatively speak-

ing, the movie Julia rates as a bland appetizer.

Hellman is a stunning writer. She has written Pentimento in retrospect, glancing at people and scenes now gone from her life. Her introduction defines the book's perspective:

"Old paint on canvas, as it ages, sometimes becomes transparent. When that happens it is possible, in some pictures, to see the original lines... That is called pentimento... Perhaps it would be as well to say that the old conception, replaced by a later choice, is a way of seeing and then seeing again. That is all I mean about the people in this book. The paint has aged now and I wanted to see what was there for me once, what is there for me now."

Everything in this book speaks of life and the struggle of her characters against death and malaise. The most obvious example is her friend Julia. Julia personifies nobility, courage and love. Hellman was very obviously in love with her. During the Second World War Hellman smuggled money to Germany to aid Julia's struggle to free interned Jews.

Hellman expresses bitterness at Julia's wealthy family when they refuse to search for Julia's daughter after she is killed. She expresses distaste at a male acquaintance who associates her love for Julia with his incestuous practices. Constantly, she shows her love for Julia and a great bewilderment over Julia's seemingly erratic political actions. In the end it is Hellman who has Julia cremated and puts her ashes to rest.

Running throughout the book, bobbing up in each chapter is Dashiell Hammett, the man Hellman was involved with for many years. Their relationship was certainly atypical, even for our "modern" times. At any moment one of them would pack up and leave for parts unknown and then unexpectedly appear, sometimes in a different city, to resume the relationship.

They each had private areas in their home to retire to. When Hellman had guests, Dash would disappear into the confines of his suite. Hellman describes their relationship as "a mixture of commitment with non-commitment". Their relationship survived, for longer than most of today's marriages.

Hellman is a painter, colouring instances with emotion and depth. Her sensitivity is astounding. As she touches her past in this book she touches the reader too, with a warmth not often found in paperback racks.

Hellman must be experienced. This book is a good place to start. Her play The Children's Hour would make an excellent next step. Do yourself a favour. Read this book.

La librairie des Femmes d'ici

J'aimerais vous rappeler, si vous allez à Montréal, de faire un tour à la "Librairie des Femmes d'Ici", située au 375 rue Rachel Est. La librairie est ouverte le lundi, mardi et mercredi de 9 h 30 à 18 h 00, le jeudi et le vendredi de 9 h 30 à 19 h 00, et le samedi de 10 h 00 à 17 h 00. La Librairie

des Femmes d'Ici fonctionne depuis 1975. Vous y trouverez des ouvrages écrits par des femmes, groupés sous différentes sections: autobiographies, arts, féminisme, lesbianisme, essais, chroniques et récits, poésie, politique, romans, érotisme, sexualité, travail, humour et

oeuvres québécoises. Sont également à votre disposition des livres pour enfants choisis pour leur caractère non sexiste et des périodiques: Têtes de Pioches, Sorcières (revue française) et les Cahiers du GRIF (Groupe de Recherche et d'Information Féministe Belge).

La danseuse topless— "une esclave bien payée"

Une Esclave bien payée,
Carole Paquin,
Editions Quinze, \$4.20

Une Esclave bien payée est un roman autobiographique. L'auteur, Carole Paquin, nous raconte comment pour échapper au 9 à 5 et éviter l'aliénation du travail de bureau, secrétariat en tous genres, traditionnellement réservé aux femmes, elle décide de se faire engager comme danseuse "topless" dans un bar de Montréal.

Nous la suivons donc dans sa "descente aux enfers" avec l'ennui qui marque le visage des "filles", la gêne, l'écoeurement

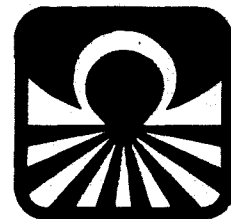
qui étouffe insidieusement la moindre étincelle de bonne volonté, la jalousie entre les danseuses, mais aussi la meilleure technique pour attraper le "poisson" qu'on se refille entre copines... Un monde sordide où le respect de soi et des autres devient un vain mot. Mais loin d'être là le seul cauchemar de notre héroïne, voilà qu'entre dans sa vie Michel, jeune acteur québécois et schizophrène latent. Après deux semaines de communication parfaite et sublimée par l'alcool, le "pot" et la mesaline, le rêve tombe en morceaux. La relation devient de plus en plus inégale et laisse l'auteur désespérée et souffrant

d'un cas de dépendance émotive prononcé, doublé d'un début de paranoïa! Puis la schizophrénie latente de Michel se réveille et la vie quotidienne confine à l'horreur... Il faut interner Michel. Enfin, l'argent venant à nouveau à manquer, c'est le retour au "topless", au Cartier à Chibougamau, au sordide et à l'ennui.

Le moins qu'on puisse dire en lisant le livre c'est que la vie de Carole Paquin est plutôt mouvementée! Ecrit dans un style parlé, Une Esclave bien payée est facile à lire, terriblement déprimant et pourtant émouvant dans sa simplicité. A lire donc pour découvrir le premier ouvrage de ce jeune auteur.

par Marie-Claude Hecquet

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almost as if i asked
you gave me freedom.
where do i go from here?
wander through my dreams
blind and stumbling
till i find a clearing
to settle in—
but not for long—
the storm hits
without warning
driving my sensibilities
to their limit
before i have a chance
to search out
the pleasure
of being free.

trish

The Sacrifice

Veils of flesh
lace fire pulled over the body
an ice pick growing from her hand
he gave her this silver stake
to replace all the broken bottles
that lay beneath her bed

jackie d'amboise

LITERARY

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graphics by Ana Guzowski

you were fatima
i saw you in my mirror
i turned to an empty space

you forgave me
for my lack of fate
and three days later
you smiled through my mirror again
i did not turn to find you

ah, you said such crazy things
in that entrancing whisper
and i laughed
you faded
and as you faded you looked so sad

i didn't believe you fatima

(they were true,
everything you said,
come back i'll listen,
come back, i won't laugh)

wanda



the temptation is to mimic success
to fling myself at the mercy
of repetition

i've written down yesterday
drowned in my wine
it is the time of ashes
and i feel divine

wanda

then there was two hundred of us
yelling and stamping our feet -
following the banners of life and living

arms around her and hers around me
women surround me
and we march

women sing, and we dance

talking quietly
talking freely, give me liberty i am alive
golden posts of advance

wanda



The conference of

"La littérature n'est pas la projection spontanée de la vie. L'écrivain se contemple dans des expériences qui lui permettent de s'exprimer."

Esther de Izaguirre, Argentine

"Irony is a refuge that has been used by women which may not be needed much longer."

Carol Shields, Canada

"Les textes écrits d'un point de vue de femmes sont soit des textes de revendication ou d'exploration d'un nouvel ordre du monde qui de toute manière n'est pas arrivé à la reconnaissance de la féminité. Cependant, celle-ci se fera au singulier et non pas au pluriel."

France Théoret, Québec

"Writing is an imaginary space, a space of desire. Writing is like a perpetual orgy. Words nourish and appease. Writing reinvents paradise, no defects, no absence, no loss."

Julietta Campos, Mexico

"Il n'existe pas de littérature féminine en tant que tel; quoiqu'il en soit, la littérature devrait être assexuée."

Gloria Stolk, Venezuela

"Le théâtre permet à l'écrivain de sortir de sa solitude."

Griselda Gambaro, Argentine

"Une tradition c'est un héritage et à ce titre transmissible. La tradition est un handicap parce qu'elle est masculine. Il n'y a aucun remède à cette maladie-là. Il n'y a pas du tout de tradition féminine en littérature mais il y en a une, aliénée."

Louky Bersianik, Québec

"I see poetry born of amazement. It has a great potential to transcend life."

Carmen Conde, Spain
Rita Geada, Cuba
Ida Gramcko, Venezuela



"Virginia Woolf told me (in her writing) to get a room or a pension in order to be a writer. Since my family was poor I had to find my room and sell my writing."

Louky Bersianik, Québec



"Men use the principle of exclusion against women."

Miriam Waddington, Canada



"Il faut que nous perdions notre peur du savoir en n'oubliant pas que le savoir est le pouvoir."

Madeleine Gagnon, Québec

From May 20 to May 24 women writers from Spain, Central and South America, Cuba and North America participated in The Conference of Inter-American Women Writers. Luminaries such as Margaret Atwood, Carmen Conde, Denise Boucher, and Hilda Perera appeared with other equally-qualified but otherwise less-known writers in a series of panel discussions, and presentations of papers.

It quickly became apparent during the panels that a wide political spectrum

existed in the participants. During the panel on "Poetry as a means of communication in the works of women poets" one panelist declared "women do not have an intellect, only men." A woman from the audience then stood and denounced the panelist by stating, "This is a conference for women writers and I find your statements an insult to all women," and was received by thunderous applause.

The Quebecois writers established a solid feminist image from the beginning of

A passionate relationship v

by Alexa DeWiel

"Writing is the only way in which I can return to a paradise I don't even remember...so I reinvent a paradise where there is no voracity, no absence, no loss," Venezuelan poet Gloria Stolk stated during a panel discussion on "Is There a Feminine Voice in Literature." (No, but there's a feminine accent, someone in the audience quipped).

Answering the session question Stolk said that the origin of creativity for her is in the unconscious area of being and as such is genderless in itself. The attitude of experience being human rather than either male or feminine, let alone feminist, seemed to prevail among the Latin American women attending this conference. Several Argentinian, Peruvian and Venezuelan poets and novelists harked back to the ancient myth that woman is more related to domesticity than the "games of public relations which men play."

"What is Woman?" Argentinian novelist Marta Lynch asked during a panel discussion on "Women Writers and Society."

Feminism is obviously a non subject among economically elite Latin Americans. These women, like black women in

the United States before feminism sunk in, seem to love their men uncritically in the face of their problems as victims making good under an imperialistic economic, racial structure.

The writers they referred to for stylistic, psychological and ideological comfort were de Beauvoir, T.S. Eliot, Whitman, Freud and Jung. None of the names who represent, among many others, the lyrical tradition of South America and Mexico were mentioned, no Octavio Paz, Juan Carlos Onetti, or even the great Chilean poet Pablo Neruda. The impression, gleaned through the simultaneous translation service, was that the Latin American delegation are predominantly involved with their own individual development as mythmakers, soothers of the way, and submerged in their own psychic waters, much akin in tone to the writing style of Anaïs Nin. For example, Gloria Stolk said, "Poetry is the passionate relationship with works, a desire such as a dream is deep and veiled in an area now called the subconscious..."

English Canadian representation was markedly downbeat in tone by comparison. Tongue in cheek, Dorothy Livesay began her talk with: "In my comfortable English Canada...." before she was drowned out by laughter. The concept of delicate Canadian womanhood became a



Dorothy Livesay, Canada

the conference. Their presentations, combining a feminist perspective with the role of the woman writer in society caused a considerable reaction among the other participants. Beth Harvour, an English Canadian writer, sitting beside Louky Bersianik and Madeleine Gagnon, two blatant feminists, stated, "no book exists, written by a feminist that could be called a work of art." Harvour clearly represented the conservative English Canadian writer while Waddington, Atwood and Livesay

appeared far more supportive of the Quebecois delegation.

Even though political passions darted madly about the conference, there was an overwhelming level of support and camaraderie among the women. Differences exist, but at the same time a great need exists for women writers to meet and realize, through their differences, that they are all, in some ways, involved in the same struggle for recognition in a patriarchal society.

ionate with words

dominant and prissy theme which has very little to do with the state of affairs among women in this country today.

Novelist Carol Shields spoke at some length about the first Canadian novel written by a woman in 1769, Emily Montague by Frances Brooks. Shields described it as a "frost piece, a silvery bit of wintery description like piecework which mocked the tradition of gentility among Canadian womanhood." This was the kind of satirical character affirmation of English Canada, albeit historical, that seemed unnecessary.

A beacon in the midst of Anglo foginess was poet Miriam Waddington: "I think and create according to my individual female experience" she shouted triumphantly. She quoted Colette, who near the end of her life said to L'Académie Française, "I've written about nothing, just love." Waddington, at one point, called Hemingway "an emotional adolescent," and repeated that it is the writer's responsibility to write about what is going on in her society.

Waddington made the point that literary criticism is a great problem for women writers today. Men working in this field have been working on the old principle of exclusion unless they're busy praising to the skies women writers such as Erica Jong who are male copiers.

American novelist May Sarton made a brief appearance and stressed that time in itself plays a very important role in a writer's life and that the periods of fermenting are invaluable in order to reach a wise perspective on subject matter. She ended by quoting the German poet Rilke: "Here there is nothing that does not see you / You must change your life."

Having come to poetry at an early age when my mother would read to me in German from the epic works of Goethe and Schiller, I looked forward to this conference as perhaps creating a well-spring of inspiration. Certainly the trilingual aspect would be exciting in itself. As a poet struggling with the value of poetry in a contemporary society which blithely sings along with advertising jingles, I often ask myself what room there is, except for a dedicated minority, for the inner transfigurations found in the poetic word.

This was not a question answered by anyone during the conference, which leads me to believe that you can't expect anyone else to encourage you just because they are engaged in a similar struggle. Writing, as is feminism, is a journey from which you do not return, and writers, just like everybody else, are off in a million different directions.

Inter-American Women Writers



"When I was a child, I felt all the girls in the world were little Nells, like the 'Little Women'."

Lisa Mercedes



"L'art ne peut jamais s'épanouir dans un état fasciste de droite ou de gauche, masculin ou féminin."

Beth Harvour, Canada



"J'écris en français et au féminin parce que c'est les deux seules langues que je connais."

Denise Boucher, Québec

"La question n'est pas de savoir pourquoi mais comment se fait-il que l'on connaisse si peu les auteurs dramatiques féminins?"

Carole Bolt, Canada

"Poems are essentially true though parts of them may be a bunch of lies."

Elizabeth Brewster

"La fiction féminine est certes l'une des grandes avancées de notre époque mais en ce moment elle a à lutter contre sa propre mort."

France Théoret, Québec

"Men accord credit only to women who write like men. Example: Erica Jong. Men are afraid of women writing. Women need women critics to be recognized."

Miriam Waddington, Canada

"Si je pensais que j'étais une femme quand j'écris, j'écrirais très mal."

Griselda Gambaro, Argentine

"A lot of people are afraid of feminists. It's funny because they are afraid of women who are trying to be happy."

Denise Boucher, Québec

"It's a myth that a woman had to suffer in order to write. The women's movement has stated that suffering is not a necessary criterion for writing."

Margaret Atwood, Canada

"Le mot 'fiction' m'obsède davantage que la fait elle-même. Nous sommes la fiction."

Nicole Brossard, Québec

"To be a writer is to show the infinite mirror of this whole cosmos within me."

Lisa Mercedes



Margaret Atwood, Canada

Vancouver women's video and film festival

"When one group rules another, the relationship between the two is political. When such an arrangement is carried out over a long period of time it develops an Ideology (feudalism, racism, etc.). All historical civilizations are patriarchies: their ideology is male supremacy."

— Kate Millet

Philosophy & Purpose of Women's Video & Film Festival
Sept. 22, 23, 24th.

As women we have become aware that our experience of the world has by and large not been represented in the ideological world of Video and Film. We are withheld from the world of Media by being confined to positions

that are inherently powerless. As producers of the visual images we see, we have until recently been non-existent. As subjects of video and film our lives have been mainly reduced to images of passivity and powerlessness that do not represent our experience in the world. Therefore it is necessary for us to take control of the process of

production that reflect and form the visual images that present our lives and actions.

The purpose of the **Women's Film and Video Festival** are:

- to show women-produced films and video and other works of art that represent strong images of women in their day to day life and fantasies, that

begin from a feminist consciousness i.e. that women are a political class and that this political class is repressed to provide a forum for women's works that are not getting wide distribution to provide a forum for discussion between women producers, and between women producers and their audiences. We invite you to participate in this Festival by submitting Video tapes / Films, attending the Festival, passing on and posting this information. Please contact us if you have any information relevant to this project. We will be sending you further publicity in the future.

La galerie Powerhouse

Par Janick Belleau

Powerhouse est une galerie multi-arts administrée par des femmes et promouvant les oeuvres d'autres femmes-artistes. Depuis 1973, Linda Covit et Nell Tenhaaf montent des expositions dans les deux salles, toutes les trois semaines. En outre, les membres de la coopérative animent des cours de dessin, louent des espaces de travail et publient un journal bimestriel. Powerhouse existe et survit modestement grâce aux dons des membres et du grand public, et aux subventions sporadiques du gouvernement. Le Conseil des Arts du Canada semble boudier la galerie. "Sait-on pourquoi?" s'interrogent les dirigeantes. Afin de remédier, subtilement à une situation financière embarrassante, Powerhouse a trouvé une solution pratique et ingénieuse. Depuis trois printemps, une vente aux enchères, prévue pour les premiers jours de juin, fournit à toutes et à tous l'occa-

sion de se procurer des oeuvres originales, une pinata bourrée et peinte à la main, des vêtements anciens, etc. Les travaux artistiques sont gracieusement donnés par la communauté artistique de Montréal.

Expositions

De plus, les projets de deux artistes sont en exposition du 4 au 23 juin. Dans la grande salle, les aquarelles de Judy Garfin traduisent, selon elle, "une complexité de détails qui s'ouvrent pour faire apparaître les profondeurs de l'espace". Dans la petite salle, "Les boîtes mémorielles" d'Esther Williams témoignent de "deux sujets qui m'intéressent particulièrement, confie-t-elle: le théâtre, monde de l'illusion, et le passé, le vôtre et le mien".

La galerie Powerhouse, située au 3738 rue St-Dominique à Montréal, est ouverte du mardi au samedi de midi à 17:00 heures et le vendredi jusqu'à 20:00 heures.



Atlantis: women and creativity

Women are invited to contribute to a special issue of Atlantis, a women's studies journal, on the theme of women and creativity. The issue will be published in the Spring of 1979. Creative writers and artists as well as critics and scholars are invited to submit articles and creative work. Atlantis is Canada's only interdisciplinary journal devoted to critical and creative writing in English or French on the topic of women. The Editorial Board welcomes manuscripts embodying all viewpoints on women's studies. Submissions should be accompanied by a stamped, self-addressed envelope and should be no more than 10,000 words. Book and film reviews, photography and graphic work will also be considered for inclusion in the publication. Atlantis is published twice a year. Subscription rates are:

ELIGIBILITY

Format: Video Tapes — 1/2" reel to reel or 3 / 4" cassette. Color, B / W. Films — 16mm. Optical sound. S.8 mm- Silent / sound. Color, / W.

Year: No restriction. We anticipate suitable productions will be from the past decade.

Length: No restriction. Succinct productions appreciated.

Contact Marion Barling for the Screening Committee Women's Video & Film Festival Vancouver Women in Focus 6-45 Kingsway, Vancouver.

Individual per year: \$7.00
Institution per year: \$12.00
Subscriptions and manuscripts should be sent to Atlantis, Box 294, Acadia University, Wolfville, Nova Scotia.



(Photo by Gayla Wadnizak)

Brico to appear at Illinois festival

URBANA, Ill. — Dr. Antonia Brico, world renowned conductor, will appear at the National Women's Music Festival on the University of Illinois Urbana campus, June 13-18. During this fifth annual festival, Brico will lead a workshop and will conduct a full "pick-up" Orchestra. Brico was the first woman to conduct both the Berlin Philharmonic and the New York Philharmonic Symphony Orchestra, and has conducted all over the world. She was the subject of the 1974 award-winning documentary called "Antonia: A

Portrait of the Woman" made by Jill Godmilow and former piano student, singer Judy Collins. The film will be shown during the festival. This year's festival is dedicated to the memory of Malvina Reynolds, singer / songwriter who died recently at the age of 77. Malvina performed at the third and fourth festivals, and had been planning to perform again this year. Some of the confirmed performers for this year's festival are: Casse Culver and the Belle Starr Band, Woody Simmons,

Cheap Cologne, Kay Gardner, Mother Chord, Annie Dienerman, Alive!, Linda Tillery, Lilith, Bessie Jones, Airhart, Debbie Banks, Izquierda, Teresa Trull, Any Old Time String Band, Sue Fink and Joelyn Grippio, and Jubilee. A full classical concert, conducted by Dr. Brico, is scheduled for Saturday evening, June 17. Women interested in participating in this orchestra should contact Kay Gardner, Box 33, Stonington, Maine 04687. As part of an effort to include the music of Third World women, the Thursday evening concert will be produced by Val Grey Ward, a Black cultural worker from Chicago. This event is being planned in response to a workshop, "Third World Involvement in the Festival", which was held last year. Other scheduled events include: daily workshops, evening and Saturday and Sunday afternoon concerts, a dance following the Saturday evening concert, "open mike" and "jam" sessions, films and sales of women's crafts / merchandise.

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I am registering for the entire week _____
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Registration: \$30 (\$40 after June 11)
Weekend passes \$15 \$20 at door

NWMF: PO Box 2721, Station A
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We especially request classically trained musicians to join our orchestra, to perform in the Saturday evening concert.
RSVP to Kay Gardner c/o Wise Women Enterprises

herbs: yours for the picking

by Jean Frances

By the time this issue goes to print summer will be upon us, and by the time you read it herbs of all kinds will be available in abundance. If you're planning to do any gathering this summer, you should know the best time to pick what you find, particularly if you want to use it for medicinal purposes.

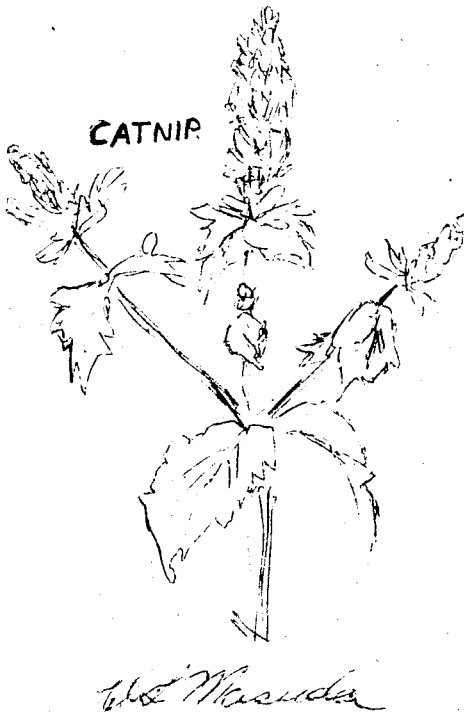
Roots should be gathered either in the spring, before their energy goes to making new plants, or in the fall, when energy is being stored to last through the winter. Leaves, or leaves and flowers, should be gathered when the plant is in full bloom, and preferably not after the blooms have started to fade. Seeds should be picked when they are fully ripe.

The best way to preserve herbs is to dry them. If possible they should be dried in the shade (this helps to keep the medicinal properties strong) in an open, airy place. Last year was the first time I had preserved herbs in any quantity. I allowed them to dry for about three weeks, but I could have gotten away with one. You should be sure the herbs are completely dry before you store them, otherwise they may go moldy. I stored my herbs in gallon glass jars, but heavy brown paper bags would do just as well. Keep them in a cool dry place, out of direct sunlight.

Many medicinal herbs can be used as beverage teas with no ill effects. The more accustomed to them your system is, the

more readily the active medicinal principle will work when needed.

One of the most versatile herbs is catnip. This plant, in the country, can grow to be quite large. It is characterized by pale green, toothed and somewhat fuzzy leaves, white, purple-spotted flowers at the top of each stem, and a



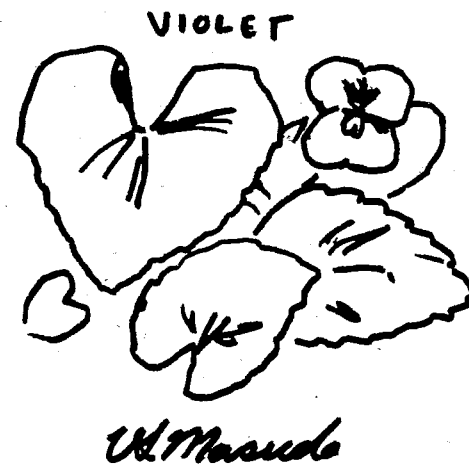
pungent odour somewhat reminiscent of skunks. When dried, however, the odour fades significantly, and the herb makes a very pleasant tea.

Catnip has two main uses. A member of the mint family, it is known as carminative and aromatic. It has the effect of soothing the stomach and expelling gas from the stomach and intestines. Catnip is also calmlative, nervine, and sedative — which means that catnip produces an overall calming effect on the entire system. It may be used to allay the discomforts of colds, to help you rest more easily. If your nerves are taut due to excitement, strain, or fatigue, a cup of catnip tea will work wonders. Women find it helpful for incidental minor discomforts due to impending menstruation. This tea can be taken and enjoyed by children, too. A cup of catnip tea between supper and bedtime sends my children (ages 3½ and 4) quietly and comfortably off to sleep.

Another herb you're sure to notice if you get a chance to go walking in the woods this time of year is the violet. Blue violets are the ones to look for, both nutritionally and medicinally. One of my sources reports that yellow violets are possibly poisonous; at least, they have a purgative effect on the bowels.

Blue violet leaves are very high in Vitamin C. A few fresh violet leaves a day would more than meet the requirement for this vitamin. They are best nutritionally when eaten raw, and nice and

green-tasting too, but they may be cooked as well. Violet leaves are mucilaginous, so that when they are added to soups or stews they thicken the liquid they're cooked in.



It's this last quality that gives violets their medicinal value. Known as demulcent, they are used to relieve throat irritation caused by coughs due to common colds. The leaves, fresh or dried, should be made into a tea by covering them with boiling water and allowing to steep for 15 minutes in a cup or pot with a lid, then taken while still warm. Drink as much as necessary to relieve the throat.

CURRENTLY

Women's dances every Friday night at the Town House Motor Hotel. Admission \$2.00.

Ottawa Public Libraries offer preschool story hours, films and activities for children. For more information and the location of the branch nearest you, call 236-0301.

The photography of Clara Gutsche is presented by The Still Photography Division of the National Film Board of Canada, 150 Kent Street until June 5th.

An exhibition of wall quilts by Barbara Carlson is on view at the Wells Gallery, 459 Sussex Drive until June 10th.

The Hard of Hearing Club meets Wednesday, June 7th at 6pm at 2140 Haig Dr. For

more information call 749-8160 in the evening.

The Fifth National (US that is) Women's Music Festival will take place in Champaign-Urbana, Illinois, from June 13 through June 18. For more information call 217 333-6443 or the UPSTREAM office at 232-0313.

Canadian Mothercraft of Ottawa-Carleton Preparation for Childbirth classes beginning June 26. Couples, mothers and refresher classes available at six locations. For more information and to register, call 233-5605.

The Ottawa Coalition for Full Employment is sponsoring a full-day seminar on women and unemployment at the end of June. Exact date and location to be announced. Call 234-6933 for details.

Second Annual Feminist Womens weekend July 14 to 16

Women celebrate with old and new friends—a weekend in the country with lots of space to enjoy yourself. Bring your own food, tents, sleepingbags and musical

instruments. Parking will be limited, so double up in rides. For more information and directions call UPSTREAM at 232-0313.



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continued from p.13

welfare entitlement as cash on hand. (More about this in future columns.)

Be prepared to present certain documents to verify your statements. They include:

1. Birth or baptismal certificates for yourself and all dependents
2. Bank book(s)
3. Rent receipt
4. Receipts for "necessities" of the past month
5. Separation certificate with your OHIP no. 104 if you were on group coverage at your previous job
6. Canada Manpower registration slip if you are seeking welfare as an employable.

Signing Forms

You'll be asked to sign various forms. Read them carefully and know what you're signing.

The first form to be filled out is the form 1A. You'll be asked your addresses for the last three years, names, ages and relationship to you of all others living in your house, and everyone's income and assets.

There are many questions you may be asked that are not on the form 1A. Nowhere are you required to state your sexual preference, or your relationship with any roomers or boarders. If you are a woman previously supported by a spouse, you'll have to state where your husband lives or works if you know. If you're not aware of his whereabouts, you are not required to give the names and addresses

of any friends or relatives who may know. Refusal to answer such questions may result in threats, but will rarely result in being refused assistance.

If you are applying for welfare while waiting for money due you, such as a delayed UIC or paycheque, you will be asked to sign a reimbursement form, which states that when the money comes in you will repay the welfare department. Note, however, that nowhere on the form are the terms of repayment specified.

Upon acceptance, you will have to sign a "Consent to Inspect Assets" form and a Contract Form 28. Signing the contract form means you agree to tell welfare of all changes in certain specified circumstances or face possible fraud charges.

The Emergency Cheque

When the interview is completed, the worker will leave you for at least 20 minutes while she or he goes to get your emergency or "EFO" cheque. The cheque will consist of enough money to cover only immediate needs, usually two weeks' food. A maximum of two such cheques can be issued before your case must be officially opened or closed. Once your case is opened, it is assigned to a field worker, and you will have to be involved with home visits from welfare.

As in any situation where potential abuses of power are a constant threat, it's best to know your rights. Do some reading. If any problems arise, you can call the Ottawa Tenants Council for information. They've been through it. They know the ropes.

UPSTREAM

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