

Loss of status:

Townson quits Advisory Council

After 18 months on the job, Monica Townson, vice-president of the federal Advisory Council on the Status of Women and director of its research program, has left the Council. She is now senior economic advisor to the Centre for the Study of Inflation and Productivity at the Economic Council of Canada.

Curiously, neither Marc Lalonde, minister responsible for the status of women, nor Yvette Rousseau, the Council's president, has seen fit to make any public statement about the August 15 departure. Indeed, as of August 24, Townson admitted that she had not even received an acknowledgement of her letter of resignation.

The next day, Rousseau said she expected Lalonde to make an announcement in "around 15 days" when a replacement for Townson is found. Rousseau did not know who that would be, saying, "It's not our business. It's his responsibility."

The secrecy surrounding this event is in contrast to the recent public fuss made about Julie Loranger's promotion from the Office of the Co-ordinator of the Status of Women. For Loranger, Lalonde held a lavish reception attended by people working on status-of-women issues both inside and outside the federal government.

It could be that officialdom is actually relieved to see the last of Monica Townson. This past winter, at a Swedish embassy symposium, her outspoken criticism of Finance Minister Jean Chretien and the Liberal government's tacit acceptance of the myth that women are secondary wage-earners, raised more than one Liberal eyebrow. And it is no secret that the media or public relations background of many of

the Council's members (all Liberal appointees) gives them little understanding of or sympathy for the research activities Townson managed.

In fact, a significant number of Council members appear to have little understanding of feminism. For example, at least 6 of the 27 part-time members of the Council (who function rather like its Board of Directors) are members of the Catholic Women's League. This organisation's position on abortion is so single-mindedly anti-choice that cabinet minister Jeanne Sauvé (herself no pro-choicer) took the group to task for risking alienating younger women and thus losing members and power altogether.

To such women, Townson's obvious non-alignment with the Liberals or any other political party—as evidenced by her involvement with the Ottawa Women's Lobby and the rape crisis centre—must have been threatening indeed. And the fact that the research program's commentary on Bill C-51 (pornography) is still not listed as a council publication available to the public despite its release to the press last spring, indicates that there is disagreement within the Council on the policies governing release of research documents and the degree to which researchers' findings are expected to agree with the opinions of the Council members.

"The research of the Advisory Council is a great help to us," said Kay Macpherson, president of the National Action Committee on the Status of Women. "The loss of Monica Townson is a blow. Everything she has said has been right on the button. We need more research of the quality and character that has been produced during her stay at the

Council. Without more women of her calibre, I just don't see it coming."

A member of the Ottawa Association of Women and the Law said that all she knew about the Council was Townson's research. "Does it do anything else?"

Under Townson's guidance, the Council has produced studies of sex stereotyping in advertising, problems faced by aging women, the value of the housewife's labour, and the status of immigrant women (this last due for publication in October 1978). It has produced critiques of every federal bill affecting women from pension rights to sexual offenses. Townson herself worked on the Human Rights Commission Equal Pay Task Force and served as the resource person for the consultations with employers.

Another Townson achievement was the agreement she negotiated with the Canadian Life Insurance Association to share funding of a project to study the implications for the next 10-20 years of women forming permanent attachments to the labour force. The Council will use these socio-economic profiles to make recommendations to the government on policies such as job splitting and sharing, work patterns affecting women, and requirements for shared parenting responsibilities. The insurance companies will use the same data to identify their future markets and the needs of clientele. This study will be out in the spring of 1979.

Friends say the work Townson personally found most satisfying was the joint project with Indian Rights for Indian Women, which culminated in the publication of Kathleen Jamieson's study, Citi-



Monica Townson: will the Council's research go with her?

zens Minus. This original research documents for the first time the history of legalized discrimination against Indian women under the Indian Act. It contradicts the widely-held assumptions that the Act reflects Indian traditions and that it is designed to protect Indian land from encroachments by whites.

The report is a massive indictment of past governments for the injustices they created through the imposition of white values on native cultures. It also makes clear why the present Liberal government—influenced by pressures from the National Indian Brotherhood—is perpetuating the injustices and refusing to act and change the law.

Such content may explain why the report is so hard to come by. "Everybody who's asked for a copy has received one," one native woman was told when she

complained about the lack of distribution plans and the non-existent publicity. Maybe so, but one recalls that the "Sharing the Power" brochure, which reflected the PR interests of the Council's members, was distributed widely for free and attended by a mammoth publicity campaign. One wonders therefore why the distribution of Citizens Minus is on an "as requested" basis. In addition, the study—unlike all other Council Publications—has no interior information telling how to obtain additional copies.

Rumour hath that the Advisory Council is now planning to cut back the research program, if not phase it out altogether or at least restrict the subjects studied to "safe" areas. If this happens, Canadian women's major source of objective, non-partisan research will be completely down the tubes.

UPSTREAM

September 1978

La loi 43 encore sans effet

par Lucie Masson

Des conflits juridiques et administratifs qui ne connaîtront leur dénouement qu'à la fin octobre privent d'ici là les Québécoises des bienfaits de la nouvelle loi sur le congé de maternité adoptée au Québec en juin dernier et des \$5.8 millions prévus à cette fin.

La présentation de cette loi, qui n'est en fait qu'un amendement à la présente loi du salaire minimum, avait été annoncée par Pierre Marois, ministre d'Etat au développement social et Lise Payette, ministre responsable du

Conseil du statut de la femme aux congressistes de la Fédération des femmes du Québec réunies en mai dernier.

La nouvelle ordonnance donne aux Québécoises l'assurance de pouvoir conserver et réintégrer leur emploi à la suite d'un congé de maternité aux mêmes conditions ou l'équivalent. De plus la femme au travail aura une grande latitude dans le choix de la période de congé. Des mesures seront également prises pour assurer la sécurité de l'enfant à naître. Ainsi dans certains cas on pourra assigner à la femme

enceinte, sans perte de bénéfices, des tâches différentes pour la période de sa grossesse.

En confiant la responsabilité de la nouvelle ordonnance à la Commission salaire minimum, le gouvernement du Québec a ainsi accéléré l'adoption de la loi, mais prive ainsi les Québécoises non-couvertes par la loi du salaire minimum, les plus démunies en somme, des avantages du congé de maternité.

Les travailleuses à pourboires, les travailleuses domestiques et les femmes qui travaillent pour le compte de leurs maris ne seront

donc pas plus protégées qu'au-paravant.

L'ordonnance sans laquelle la loi 43 demeure sans effet reste cependant à être connue. Des conflits opposant le fédéral et le gouvernement québécois sur la répartition des allocations aux nouvelles mères constituent la principale raison du retard apporté dans la publication de l'ordonnance.

Le gouvernement québécois voudrait que les \$5.8 millions destinés aux congés de maternité viennent s'ajouter aux allocations déjà versées par la Commission d'assurance-chômage portant ainsi de 15 à 18 le nombre de semaines de congé payés. Cependant un des règlements de la CAC veut que les sommes versées à la nouvelle mère par un autre que son employeur soient soustraites du montant accordé par la CAC. En d'autres termes les trois semaines de prestations que désire verser le gouvernement du Québec seraient enlevées, dans les cas où il n'est pas l'employeur des femmes concernées, des 15 semaines accordées par la CAC. Les femmes québécoises ne recevraient donc

plus que 12 semaines de prestations.

Cette situation étant, il va sans dire, inacceptable pour le gouvernement du Québec, des pourparlers sont présentement en cours dans le but d'en venir à une entente. En attendant les Québécoises font les frais de ces conflits constitutionnels.

Une deuxième raison qui empêche la présentation à court terme de l'ordonnance c'est le désir de la Commission du salaire minimum de consulter les organismes et personnes intéressées sur les modalités d'application de la loi. Des auditions, dont la date reste encore à déterminer, devraient avoir lieu dans les prochaines semaines. Il est cependant trop tard pour modifier les principes de base de la nouvelle ordonnance.

Il reste aussi à déterminer si la Commission du salaire minimum sera également responsable de l'application de l'ordonnance et de son contrôle. Car, selon la loi, un employeur qui refuserait de réintégrer une femme dans ses fonctions à la suite de son congé de maternité, serait passible d'une amende.

FLECK: strike ends

by Marilyn Burnett

Striking women members of United Auto Workers voted earlier this month to accept a two year contract ending a five month strike at Fleck Manufacturing Company.

UAW Director Bob White told the women that he didn't think that the monetary gains were good "but the issue in this strike

was your right to have a union."

The contract provides for a 20 to 24 cents an hour increase in the first year and 20 cents an hour in the second year plus a safety committee and other fringe benefits. But the real victory is union security through the adoption of the Rand Formula—something that Fleck vice-president Grant Turner had pledged the strikers would never get.

Last month the Ontario Labour Relations Board decided that there was sufficient evidence for the UAW to file charges against Fleck, Grant Turner, Ontario Provincial Police Constable MacIntyre and Liberal MPP Jack Riddel.

Although UAW has decided to drop charges against Fleck and Turner it is continuing to press charges against Riddel and MacIntyre.

chez nous

The Idea

"Chez nous" is a women's centre club being organized for the purpose of providing a pleasant space where women can meet for socializing and organizing. The club will be the main money generating body for the Ottawa Women's Centre which, through its policy committee, volunteers and other collectives, will continue the work that has been carried out since its formation in 1972.

Services

"Chez nous" will provide an environment where women can have light lunches and beverages, meet other women, listen to women's music and music by women, enjoy games or perhaps sit quietly and read magazines or books from the library. Feminist literature will be available for sale and women's art will be hung and sold for a small consignment fee. It is hoped that this part of the club will develop into a bookstore. Coffee houses featuring musicians, poets and other artists will be organized on a regular basis.

The limited menu of light lunches will include such things as cheese and pâté plates, salads, sandwiches, pastries, juices, espresso and regular coffee. Beer and wine will be sold once a liquor license is obtained. Pool, chess, scrabble, backgammon will be available.

Fees

"Chez nous" is the Ottawa Women's centre — a place for all women. A sliding fee structure has been established that will allow all women to become members while encouraging the women's community to support its centre. Although the figures in the scale indicate the kind of breakdown we would like to see in membership sales, it is not the intention of the Ottawa Women's Centre to stipulate what anyone will pay. The initial membership drive is a fundraising drive. Each woman must decide what she will pay for her membership.

INFORMATION

Louise 238-6706
Sheila 234-8344

Ask about an evening
"Chez Nous"
Ottawa South Community Centre
September 23

L'idée

"Chez nous" est un club du Centre des femmes d'Ottawa mis sur pied dans l'intention d'offrir à ses membres un endroit chaleureux où elles peuvent se réunir, discuter et établir des plans d'action. Le club sera la principale source de revenu du Centre des femmes d'Ottawa qui, par son comité de la politique, les bénévoles et autres groupes, poursuivra son travail comme il l'a accompli depuis ses débuts en 1972.

Services

En plus d'abriter un local où les femmes pourront prendre des repas légers et des boissons, "Chez nous" servira aussi de lieu de rencontre où elles pourront écouter de la musique composée par et pour les femmes, se distraire, ou encore, se détendre en lisant revues et livres de la bibliothèque. La littérature féministe y sera en vente et des oeuvres d'art produites par des femmes y seront exposées et vendues moyennant un léger tarif de consignment. Nous espérons même que ce coin de lecture se transformera en librairie. Au café, des artistes, musiciennes et poétesses s'y feront entendre régulièrement. Fromages, pâtés, salades, sandwiches, pâtisseries, jus, café régulier et espresso seront au menu.

Dès qu'un permis de vente de boissons alcoolisées aura été obtenu, on y vendra bière et vin. On pourra aussi y jouer aux billards, échecs, scrabble et backgammon.

Frais

"Chez nous" est en fait le Centre des femmes d'Ottawa... un endroit pour toutes les femmes. La structure pyramidale des frais d'adhésion qui a été établie permet à toutes les femmes de devenir membres, tout en aidant la communauté des femmes à supporter financièrement leur centre. Si la répartition des frais d'adhésion est celle que le Centre des femmes d'Ottawa voudrait voir réaliser, nulle n'est cependant tenue de s'y conformer. Ces frais d'adhésion serviront à amasser des fonds. Chaque femme doit décider de la somme qu'elle veut déboursier pour son adhésion.

INFORMATION

Louise 238-6706
Sheila 234-8344

Demandez renseignements
pour une soirée "Chez Nous"
le 23 septembre
Centre Communautaire
Ottawa Sud

HALIFAX — Last year, Judy Fobin collected unemployment insurance benefits for three weeks longer than she was eligible because a computer programmer in Ottawa fed wrong information into the computer.

The Halifax woman was one of more than 5,000 Nova Scotians who received extra benefits because the regional rate of unemployment was incorrectly coded at more than 1% above the national rate, rather than at exactly 1%.

Now Fobin is one of a group of people in the Halifax-Dartmouth area involved in a joint action to appeal an order by the UIC to repay the money. A clerk at the federal dockyards in Halifax, her job is expected to end in September, and her uncertain financial situation will make it difficult to give UIC the \$285 it wants.

She also doesn't feel she should be accountable for an error she didn't make. "It wasn't my mistake. I don't think it's fair I should be held responsible for someone else's mistake," she said.

Virginia Green is a member of the



Virginia Green: "These people accepted UI benefits on good faith."

Halifax: Unemployed fight payback order

By Sue Calhoun

Halifax Coalition for Full Employment, an organization which represents unemployed people in the metro area. With help from Dalhousie Legal Aid, the group is conducting a representative appeal before the UIC Board of Referees, the first step of appeal under the UIC Act.

Under a representative appeal, a decision on one person's case applies to all those whose names are attached to the order. So far, about 20 people are involved in the joint action.

Green, who has been co-ordinating the overpayment appeals for the coalition says most of the people are in the same situation as Fobin. Many are still on UIC, or unemployed but no longer eligible for UIC, and just can't afford to repay the money, as much in some cases as \$700.

"These people accepted UI benefits in good faith. Some of them even checked with local UIC offices before cashing their cheques and were told it was okay. There was no way they could have known they shouldn't be getting the money. It's not fair now for UIC to turn around and say 'you owe us this money.' It's just too hard for most of them to come up with it," she said.

Though obviously not wanting to elaborate on the case that will be presented before the board in the near future, Green says the group has a very strong case.

The action has sparked a lot of media coverage both in the Halifax area and nationally, because its outcome could conceivably affect not only the 15,000 Canadians who were overpaid because of this error, but also numerous other people who may be overpaid and then asked to repay money in the future because of UIC errors.

The mistake happened between April 17 to May 13, and June 12 to September 16 last year. Many Nova Scotians were able to collect an average of four weeks extra benefits because the regional rate of unemployment was incorrectly coded at more than 1% above the national, rather than 1% exactly, as it supposedly was at the time.

People in the Vancouver and Montreal areas were also affected by the error.

Under the UIC Act, the number of weeks for which a person can collect benefits is determined in part by the unemployment rate in her region. The figures used, however, are not those reported by Statistics Canada, since at any given time in 1977 the unemployment rate in Nova Scotia was more than 1% above the national figure.

(Figures for the period in question, in fact, show that the national figure went from 7.4 to 8.7%, while the N.S. rate rose from 10.4 to 10.7%. These figures were given by the Halifax UIC office.)

Ottawa UIC public affairs officer Cedric Jennings says the figures used are

ones "calculated specifically to determine eligibility for regionally extended benefits." He said that under that act local offices "have no choice" but to ask for repayment when claimants are overpaid, even though the mistake is UIC's.

"The law is very clear. We must collect overpayments once we identify them." UIC is allowed discretion as to how to collect the money, he said; but not whether.

A section of the legislation does, however, allow UIC to write off the debt if the claimant can prove repaying it will cause "undue hardship," though Jennings himself admits that this is a nebulous phrase, left wide open for interpretation at the regional level.

A Halifax UIC spokesperson said this section of the legislation would be used only if the claimant was "very old," and the overpayment "a modest amount." He admitted that this very seldom happens, and also that most people aren't aware that such an option exists when they are advised of their overpayment.

Though Jennings stressed that each case will be dealt with individually, and "every conceivable step will be taken to minimize the hardships caused by having to repay the money," Green isn't convinced.

She says UIC has been fairly oblivious to individual situations. "UIC says it is concerned that repayment won't cause hardship, yet one man was advised in a letter that his benefits would be reduced by one-quarter until the money was recovered. That's a big drop in income for someone who's not making all that much in the first place."

Other people have received letters saying the money will be deducted from their benefits even though they had already told UIC they planned to appeal the payback order, she said.

Sue Calhoun is a freelance writer and a regular contributor to Upstream from Halifax.

WOMAN
(collective cartoons)



woman on
top of things

SORWUC pulls out of BC banks



SORWUC, neither did it deny the charge.

In November 1977, SORWUC Saskatchewan coordinator Jean Burgess complained in a letter to Joe Morris that CLC representative "Ray Segwick has involved himself with encouraging and assisting Mr. Terry Stevens of the Steelworkers to organize a Toronto Dominion Bank Branch in Saskatoon. He has continued to support the Steelworkers' efforts to begin full time organizing in precisely the same bank branches which we are working with, and with the expressed intention of opposing SORWUC. He has also attempted (unsuccessfully) to remove the support which the Saskatoon Labour Council has given us for our organizing efforts."

"When we raised our objections to Ray Sedgwick his response was unacceptable to us. He stated that the CLC with his participation intended to actively oppose SORWUC from organizing, and would use whatever means necessary to sign up bank workers into an affiliate union."

The response from CLC regional director of organization for the Prairies, E.W. Norheim said: "The actions of representatives Sedgwick and Stevens were in accord with the CLC's intentions and plans to organize bank workers into the CLC."

SORWUC had also complained the previous July that the Office and Technical Employees Union, a CLC affiliate, was mailing leaflets to BC banks where the UBW was attempting to sign up members.

"In regard to the so-called organizing efforts of the Office and Professional Employees International Union (OPEIU parent union)," SORWUC national president Jean Rand wrote to Morris in October, "we think this organization is more concerned with undermining SORWUC's efforts than with organizing bank workers. Since the June decision allowing branch by branch certification, the OPEIU has applied for certification for only two branches, both in BC. The only application by a CLC affiliate outside BC was by the United Steelworkers of America."

"If the OPEIU is so interested in organizing banks, why is it not applying for branches in Toronto, where there is the greatest concentration of bank workers in all of Canada; and why is it not applying for bank branches in Québec, where it already has a base in the Montreal City and District Savings Bank?"

Talking about the UBW decertifications, Robyn Alexander said, "It's too bad." That it is, SORWUC has organized a province-wide leaflet blitz to explain to bank workers exactly what happened, says Sheree Butt.

The small, democratic union committed to organizing working women and helping them speak for themselves hasn't given up yet. Local 1, says Butt, is still actively organizing restaurant employees, day care workers and retail clerks in BC.

were being paid out to workers in uncertified banks.

Negotiations will continue, however, at two SORWUC branches in Saskatchewan, Butt said, and the UBW is "going to continue to build an organization of bank workers" in British Columbia.

"When we get a few hundred members who are committed to organizing we can start again," she said. Although workers at the BC banks will remain members of SORWUC, the executive has said they will not stand in the way of any branches that decide to join another union, referring to the CLC's national campaign to organize bank workers.

Robyn Alexander, of the CLC organizing committee for bank workers charges that SORWUC did not inform its members that it planned to apply for decertification.

"We have had several calls from some of the branches saying they didn't know what SORWUC was going to do," she said.

The battle between SORWUC and the CLC has been going on for more than a year. While Butt says the CLC actively campaigned against SORWUC in BC, telling its affiliates to withhold financial support, Alexander claims they wanted to cooperate right from the beginning. CLC president Dennis McDermott called SORWUC's charge a "cop-out", saying, "I suppose they need someone to blame. They are leaving a lot of people in the lurch."

According to the CLC's publication Canadian Labour Comment, McDermott said, "CLC representatives have been told to tactfully let bank workers deserted by the UBW (sic) that there is a place for them within the ranks of the CLC's United Bank Workers or one of its affiliated unions."

The charges and counter-charges started in the summer of 1977 after the Canadian Labour Relations Board reversed a 1959 decision and made it possible to organize banks by branch rather than nationally. The case was argued by the small, independent Canadian Union of Bank Employees in Ontario and SORWUC who ended up with more than \$20,000 in legal costs. In July 1977, SORWUC national secretary Elizabeth Godley wrote to the CLC asking for financial help since the decision paved the way for bank organizing.

Over five months of correspondence SORWUC never received a direct answer to their request from the CLC, which instead tried to encourage the UBW to affiliate in order to build national strength against the banks. SORWUC was willing to affiliate but only as a national union, maintaining its "ultra-democratic" constitution.

Robyn Alexander says it couldn't work because SORWUC wanted to remain independent and have the right to organize in any area where the majority of employees are women. Other unions, such as the Canadian Union of Public Employees, which were already CLC affiliates were organizing in these areas, Alexander said.

Correspondence between sorwuc and the CLC also shows that, while the CLC never admitted to actively opposing

ers Union of Canada in September, 1977.

Almost a year later, Morris' warning became reality for the United Bank Workers section of SORWUC. The union is blaming many of their problems on the CLC and bank attempts to stall negotiations.

Jackie Ainsworth, vice-president of SORWUC Local 2, told a news conference July 31 that the union decided to pull out of

negotiations with British Columbia banks because of unpaid rent, the inability to pay negotiators and a \$30,000 legal bill.

But there's "no way" the UBW is dead, according to organizer Sheree Butt. In an interview from Vancouver, Butt said SORWUC applied to the Canadian Labour Relations Board for decertification of its 24 BC bank units so that workers could get cost-of-living increases which

Delegates resolved to maintain day care service primarily for normal children and support the integration of handicapped children, but not at the expense of the primary service. If the present day care dollar is expected to stretch to cover additional programmes, it can only result in a reduction in the quality of care.

Because day care is most accessible to families with incomes at or below the poverty line, the Day Nurseries Act already encourages the image of day care as a service for the "disadvantaged". The conference resolved that there should be more input from the community before any changes are made in the Day Nurseries Act and regulations. They also resolved that day care should no longer be dealt with as a welfare service for special needs families, but that quality day care was the right of every family regardless of income.

The workshop on unionization introduced the concept of unionizing in order to gain more strength in tackling the problems that day care faces in Ontario at this time. In Ottawa, day care workers from eight centres have recently joined the Canadian Union of Public Employees (CUPE), and are organizing to form a local. The decision to unionize was made in March at the first general meeting Ottawa day care workers held to discuss cutbacks.

John Mack, a representative from CUPE local 503 of the Municipal Day Care Centres, Larry Katz, CUPE researcher, and Florence Boswell, from the OCDCA workers committee shared information and responded to the many questions concerning unionization. Boswell emphasized the workers' concern not only for better salaries and conditions for workers, but also their strong commitment to the provision of quality day care service.

Because of the need for increased contact between day care organizations across Ontario, particularly the need for increased spending and commitment to day care services at all levels of government, conference participants resolved to strengthen the day care community through the formation of a provincial organization. The next provincial conference will be geared specifically to organization and strategy on what needs to be done, what can be done and how to do it.

Conference participants were unanimous in saying that availability of quality day care is the right of every family, regardless of income and that the well-being of children is a societal responsibility. They resolved that day care should no longer be dealt with as a welfare service for special "disadvantaged" families. All levels of government should recognize that all children are a top priority and make funding policies reflect this priority, they said.

During discussions on funding, some issues causing problems in provision of day care services were isolated as:

- Low salaries paid to non-unionized day care workers
- High cost of day care to families of moderate income, who are not eligible for subsidies
- A general lack of licensed day care spaces
- Lack of capital funds for starting new centres, renovations to existing centres, or purchase of major equipment
- The current "means test" used to establish eligibility for subsidy.

Delegates realized that problems will continue as long as governments continue to make decisions like the provincial moratorium on day care expansion until 1979. Government spending restraints like this were seen as responsible for last year's 2.24% decrease in day care available to Canadian children of working parents.

Discussions included the analysis that cut backs were meant to prohibit women from participating in the labour force during times of economic recession. Melinda Feldman, president of the OCDCA, said "the whole problem is related to women and employment." In periods of high unemployment women are seen only as "secondary wage earners" and are encouraged to return to their traditional position in the home.

Serious reservations were raised concerning another government decision: that of integrating all children's services into a Children's Services Division (CSD) of the Ontario Ministry of Community and Social Services. All services to be incorporated, with the exception of day care, are "special needs" services. The question raised was whether day care could influence the CSD to become more preventative in nature or if day care for all children would receive lowest priority and become lost in crisis-oriented agencies.

The situation of incorporating handicapped children within day care programmes was also exam-

by Pat Daley

"We sincerely hope that the lack of finances, staff and affiliation to a stronger back-up organization will not impede your progress and that your members, present or in the future, will not be placed at a disadvantage due to these impediments," former Canadian Labour Congress president Joe Morris wrote to the Service, Office and Retail Work-

Ontario:

Provincial organization planned

by Vera Wall

A provincial organization is necessary to work for better day care, delegates to the first Ontario-wide day care conference decided.

The 70 day care operators, staff and parents attending the conference sponsored by the Ottawa-Carleton Day Care Association spent August 11-13 talking about the frustrating relationship between providing day care services and funding them.

Few municipally-run day centres were represented since their problems are different because the city picks up debts. Most municipal centres are also unionized, meaning workers have a voice in issues of salaries, working conditions and the provision of quality service.

The four main workshops at the conference dealt with quality of day care, funding of day care, education of day care workers, and unionization. There were three other workshops running at the same time on the history of day care, integration of children's services and the Day Nurseries Act, and subsidization of day care. Optional technical workshops on how to form city-wide day care association and communications were also held.

In her introduction of the workshop on Quality Day Care, Linda Archibald, member of the OCDCA parents committee, outlined how the inadequacies of existing day care services in Ontario isolate the nuclear family as solely responsible for children and ignore the economic reality of women needing to work, the social reality of women's professional advancement, and freedom of choices. "Day care services reflect governments' regard for parents' and children's needs as a low priority," she said. Archibald emphasized the large gap between the needs and the provision of services. "Only 10% of children who require day care have it," she said, and only 3% of the Ontario government's budget goes to providing day care services. This prompted the comment that "there is something wrong with the whole system."

The conclusion to a lively discussion on the ideal day care service was that "we can't talk about quality day care without talking about money." One of the participants emphasized that "funding isn't a problem of availability, but one of distribution based on priorities." She pointed out that a 10% cutback on military expenditures could give all Canadian children quality day care.

Ou en est l'affaire Dalila Maschino?

par Marie-Claude Hecquet

Rappelons d'abord les faits: En août 1975, Dalila, jeune Algérienne et son époux Français, Denis Maschino, se réfugient au Canada où ils obtiennent le statut d'immigrants reçus. Dans la nuit du 24 au 25 avril 1978, Dalila Zeghar-Maschino est enlevée par son frère aîné, Messaoud Zeghar, aidé par d'autres membres de la famille.

Pourquoi cet enlèvement? Le frère de Dalila, le tout puissant Messaoud, patriarche borné et archaïque qui a déjà pris en main les destinées du reste de la famille, ne supporte pas que Dalila ait échappé à son emprise et qu'elle ait pu se marier avec un homme qui n'apas été choisi par lui—homme qui de surcroît n'est ni algérien, ni musulman. La loi algérienne ne reconnaissant pas ce mariage, Dalila ayant épousé un non-musulman, rien n'est plus facile à Messaoud Zeghar—homme très influent en Algérie et qui possède de nombreux appuis dans les milieux militaires et gouvernementaux—que de louer un DC 8 et (avec la complicité ou l'indifférence bienveillante des autorités canadiennes?) d'enlever sa soeur. Il la séquestre maintenant à El-Eulma, sur les hauts-plateaux, à

350 km d'Alger. Et si rien ne se passe elle va devoir épouser un "fiancé" qu'elle ne connaît pas et à qui elle a été promise depuis l'enfance.

Au Canada des groupes d'action en faveur de la libération de Dalila Maschino se sont créés. Des lettres ont été envoyées au Premier Ministre Pierre Elliott Trudeau et au Président de la

République algérienne H. Boumédiène, ainsi qu'une pétition réclamant au Gouvernement canadien de négocier avec Alger pour obtenir la libération de Dalila.

La première action politique des groupes de femmes a été la manifestation au Carré Philipp, le mercredi 28 juin, qui a rassemblé 250 personnes.

Face à la réponse massive et spontanée des groupes de femmes et autres donnant leur appui et montrant leur solidarité, il a été créé un "Comité pour la libération de Dalila Maschino", dans le but de déclencher un vaste mouvement de solidarité au niveau international qui ne prendra fin qu'avec le retour de Dalila Maschino, libre.

Encore une fois, l'histoire de Dalila, illustre d'une façon spectaculaire la négation du droit élémentaire de toute femme à disposer d'elle-même. La bataille qui sera gagnée contre le frère de Dalila, le sera au nom de toutes les femmes opprimées d'Islam et d'ailleurs...

Si vous voulez participer financièrement au mouvement de lutte qui a été entrepris vous pouvez envoyer vos chèques ou mandats à l'ordre de:

Fonds pour la libération de Dalila a/s Denyse Therrien
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Tout groupe voulant s'impliquer peut déléguer une ou des représentantes pour adhérer au Comité pour la libération de Dalila Maschino en s'adressant à:

Consult-Action
1255 Carré Philipp
Suite 401
Montréal H3B 3G1
(514) 873-8384

Paris "Coordonnation des Femmes Arabes." In Montréal, the campaign's organizers are planning further public meetings on the plight of Dalila and of other immigrant women in Québec and Canada. A massive demonstration is planned for September.

Also planned is an International Day of Solidarity with Dalila Maschino, set for the end of October.

Further information can be obtained by writing to the Comité pour la Libération de Dalila, 1255 Carré Philipp, suite 401,

Montréal, Québec, (514) 873-8384.

Donations are urgently needed.

MONTREAL—On the night of April 24, 1978, Dalila Zeghar-Maschino was kidnapped in Montreal by her older brother, Messaoud Zeghar, and flown to her parents' home in Algeria where she still remains, a captive of her family. The reason: Dalila defied her parents in 1975, marrying a man she loved, instead of the man whose marriage to her had been arranged by her brother without her consent.

On June 28, women in Montreal held a demonstration in support of Dalila's right, as a legal immigrant, to remain in Canada and, as a woman, to direct her own life. On August 17, a defense committee formed on her behalf held an evening of solidarity, protesting her kidnab

and imprisonment in Algeria, and demanding that the Canadian government negotiate with Algeria to obtain her release.

Organizers of the protest activities say they will "refuse to be silent in the face of this violent act" by Dalila's brother, a man who has used his enormous financial resources and high-level political connections in the Algerian government, to try to force his sister into a marriage against her will.

Numerous groups have already given support to the Montréal-based "Committee for the Liberation of Dalila", and at the August 17 "Evening of Solidarity", telegrams were read from women's groups throughout Québec, Canada, the US and Europe, including one from the

Solidarity theme of CLGRC conference

by Georgina Chambers

HALIFAX- In the face of growing repression, lesbians and gay men across Canada have been taking to the streets in protest against the strong anti-gay, anti-feminist attacks of the new right.

The past year has seen increased police harassment of individuals and organizations within the gay movement—raids on Truux and The Body Politic—as well as the moral crusade of right wing organizations like Renaissance International and the Right to Life anti-abortion groups.

It was against this background that 150 lesbians and gay men met in Halifax from June 28-July 3 for the annual conference of the Canadian Lesbian and Gay Rights Coalition, formerly the National Gay Rights Coalition. Building Solidarity-The Fight Against Repression was the theme of the conference but we barely touched on this whole area in any but a piece-meal fashion.

From the opening workshop on CLGRC structure, divisions emerged which caused many of us to question the purpose and function of the Coalition and our relationship to it. Throughout the conference there developed a strong polarization: some of the delegates wanted to build a movement based on the activity of local groups whose participation in a national organization would increase collective action in areas of general concern, such as censorship, abortion and age of consent.

Other, more conservative delegates appeared to be immersed in the bureaucracy of a male-defined civil rights strategy.

Even so, the conference was not completely split. The real solidarity of the women influenced the meeting in a deep way, particularly in their support of

the concerns of gay youth. This unity grew largely out of the many discussions concerning the issue of 50% lesbian control in CLGRC decision making.

Because many lesbians are prevented from attending conferences for financial and child care reasons, a resolution was passed at last year's conference in Saskatoon in an attempt to ensure that lesbians be heard and taken seriously. The resolution called for the prorating of the votes of women delegates with those of the men to give lesbians 50% of the decision-making power. However, much to the dismay of many delegates, particularly those from the Prairies, a proposal for implementing this resolution was not arrived at prior to the conference in Halifax. Discussion and debate over the contentious issue raged on from the opening session until the final plenary where last year's decision was rescinded by a majority, which included the greater number of lesbians present.

What was most remarkable throughout the debate was the way in which women were able to really discuss our political differences without letting them divide us. Indeed, it was quite clear that we all agreed on what we wanted—increased lesbian participation—and that our disagreements concerned the way in which this could be best achieved.

Some of us felt that inherent in the 50% resolution was the danger of a false sense of power which, while perhaps allowing gay men to not feel guilty about their domination of the movement, would not guarantee that they would take up the fight against sexism both personally and politically. Nor did we see 50% as a way of ensuring that more women would be present at future conferences. Instead we felt that we should look for real ways to achieve this beginning with a travel equalization fund which would give priority to lesbians and gay youth. The Saskatoon Gay Community Cen-

tre now has the ominous task of making this fund.

Those in favour of the resolution based their arguments on the experience of those Prairie groups who had been using 50% pro-rating during the past year and attributed to it the increased co-operation between lesbians and gay men in that region. They saw the resolution as a positive indication to lesbians that our needs and concerns, hitherto ignored in the male-dominated movement, would be taken seriously.

What effect the failure of the resolution will have on the involvement of women in CLGRC remains to be seen. What is certain is that the issue of 50% has

not been satisfactorily resolved. Many women left Halifax tired and angry but promising to arrive at next year's conference with 50 more women each. In the meantime a serious evaluation of our role within CLGRC should be taking place among all lesbians across the country. Central to what we should be discussing is how we can best make use of CLGRC in building a strong, autonomous lesbian movement in Canada.

See you next year in Ottawa!

Georgina Chambers of Halifax, Conference Planning Co-ordinator, is a member of the International Socialist Lesbian and Gay Group.

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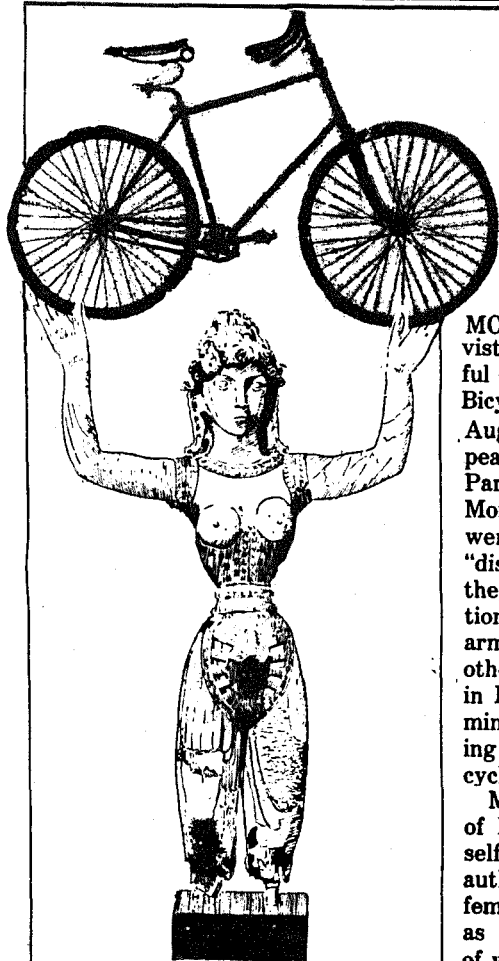
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Cyclo-feminism

MONTREAL—Two women activists in Montréal's most colourful political group, "Le Monde à Bicyclette," stood trial on August 23 for their role in a peaceful demonstration last May. Part of a contingent of 40, Claire Morissette and Françoise Guay were arrested and charged with "disturbing the peace" when they entered a city Métro station, bikes tucked under their arms, on their way to join 150 other cyclists at a demonstration in Berri-Demontigny Métro terminal. The cyclists were demanding the right to transport bicycles in subway cars.

Morissette, 28, feminist leader of Le Monde à Bicyclette, and self-avowed eco-anarchist, is author of an article on "Cyclo-feminism", and sees the bicycle as a tool for the liberation of women. Suffragette Susan B. Anthony was an early cycling enthusiast, back in the late 1800's

Velorution in Montreal

when the bicycle first permitted women to escape the smothering confines of their families, to become athletic, and to wear pants for the first time.

Today, the bicycle can give women independence from increasingly costly public transport and relieve them of the financial burden of owning and maintaining a car. Housewives trapped without cars in isolated suburbs can use bikes for shopping and recreation.

That women are playing an active role in Québec's radical cyclists' groups is demonstrated by their presence in leadership roles. Andrée Hamelin of Trois-Rivières is a leader of "En Bicycle à Trois Rivières" and Sylvia Craig of Québec City is also a well-known "velorutionary."

The Montréal bicycle movement's poetic approach to politics is one cause of its wide public appeal. Their vocal hatred for the internal combustion engine in all its forms (from cars to Greyhound buses) is matched by a willingness to ally themselves with the most marginal kinds of personal transport, from roller-skates to unicycles. Their most recent gesture of solidarity came on behalf of a helter-skelter demonstration of "amuseurs publiques"—clowns, jugglers, and other street performers—who were lately menaced by a City Hall effort to make unauthorized street performances illegal in the city of Montréal. But the cyclists are also train-lovers, as well as outspoken supporters of women's and gay liberation.

Women members of Le Monde à

Bicyclette were instrumental in planning and coordinating last month's surreptitious street-painting, carried out under the cover of darkness. When morning dawned, Montréal's downtown streets had miraculously acquired bicycle lanes: a cyclist's dream come true. Hours later they were removed by the Roads Department but the point had been made.

Other activities in which the women cyclists have been active were the group's summer mechanics classes and the August 18 women-only Full Moon Bike Ride.

"Cyclo-feminism" is catching on. A sizeable proportion of the hundreds of adults to be seen cycling through Montréal's streets these days are women.

Vive la Velorution!

Quebec women oppose PQ gov't abortion stand

by Sondra Corry

QUEBEC—While ignoring the demands of organized women, both within and without his own party, for free and legal abortions, Québec premier René Lévesque has further aggravated women by recently responding to a letter on the same subject from Maurice Cardinal Roy, Roman Catholic archbishop of Québec diocese.

The archbishop had expressed his concern that should the government proceed with its plan to increase the number of therapeutic abortion clinics in the province from eight to 20, the number of women seeking abortions would increase. Lévesque defended his plan to the archbishop, saying the hospital committees respect both the right to life and women suffering from unwanted pregnancies.

The communication drew a protest from the Coordination nationale pour l'avortement libre et gratuit, a group that represents 28 Québec pro-choice groups. In a letter to Lévesque, the organization protested his dialogue with the archbishop as well as his abortion policy. They said that their protests and demonstrations have brought no response from the government, and also noted that neither the archbishop's letter nor the premier's made any reference to women.

The group pointed out that thousands of Québec women have illegal abortions every year and doubted that many of these women would be able to gain the necessary approval through hospital committees. The women also objected to the premier's exchange with the archbishop because of the role the Catholic Church is taking in organizing and financing anti-choice groups.

The Parti Québécois government's position on abortion as well as on other issues concerning women has been disappointing, more so perhaps because of its otherwise good record on

social legislation. Shortly after its election nearly two years ago, the government raised hopes among women and editorial writers alike when it announced the exoneration of Dr. Henry Morgentaler. A few days after that announcement, Social Affairs Minister Denis Lazure said it was his personal opinion that a pregnant woman "should have the right to decide whether or not she wants a child."

Women were elated when delegates to last fall's Parti Québécois convention voted to support a resolution to provide free and legal abortions on demand, but almost immediately Lévesque announced that his government was more than the Parti Québécois and was not bound by that resolution.

Approaching the half-way mark in the PQ mandate, it would appear that women have no cause for hope. With no more progressive party to compete for women's vote, it can be expected that the Péquistes will be appealing to more conservative voters in an effort to weaken the support of the now very real threat of the Liberals under the new leadership of Claude Ryan. Once more, women's needs have been co-opted, this time for the cause of Québec nationalism.



LIBERATION NEWS SERVICE

Persuading Parliament

by Marie Harte

It's a hell of a way to run a country.

Suddenly, Prime Minister Trudeau is home from Bonn where he discussed high finance with other world leaders; home from Morocco where he soaked up noon-day sun all day; home from Harrington Lake where he mulled over domestic affairs one more time.

Suddenly, Prime Minister Trudeau is on the national CBC television network announcing \$2 billion will be sliced from government spending.

Suddenly, his chief troubleshooter—Treasury Board President Robert Andras—is holding a news conference to explain some details of the cuts to come mainly in the next fiscal year, 1979-1980.

And the next day there is a luncheon for the press corps whose members had expressed a good deal of skepticism about the figures, about the plans, about the motives behind all this. It was a skepticism which had not shown up in that morning's headlines.

Andras said he was revealing details of \$1.5 billion in spending cuts, effective between now and the end of the 1980 fiscal year (March 31). Another \$1 billion cut would be coming later. This was in addition to \$965 million in reductions achieved through "a determined cutting exercise that began in April."

However, he admitted only \$265 million of that \$965 million had previously been identified, leaving \$700 million of the cut only possible because of cabinet approval that very day. And not all of that \$700 million was accounted for at his news conference.

Anyway, he kept insisting, the end result is a reduction of about half a billion from this year's \$48.8 billion budget announced several months ago.

Then there was another \$1 billion in cuts (yes, it is painful, but it has to be done) from next year's budget, 1979-1980.

But, sir, how do we know how heavy this \$1 billion cut is when the government has never announced how much it plans to spend in the next year in the first place?

Because I'm telling you right now that next year's spending could have leaped as high as \$55 billion, Andras said. Could have. Possibly. Might have. Some quick calculations among those concerned and next year's budget is suddenly \$52.7 billion.

Okay, one more time. Spending next year, after these cuts, plus future cuts, will total roughly \$52.7 billion, right Mr. Andras? Well, I wouldn't want to be that precise, he replies. Do you mean it could be higher or lower? Well, it could possibly

go either way, he replies.

Notes are being scribbled, tape recorders are on, cameras are rolling. His patience is waning and he starts talking about credibility, how important it is for the government's credibility, that the people understand the cuts are real cuts from real programs.

Even if there had been no new government programs or any new activity next year, costs would have risen because of inflation (how much? Oh, about six per cent. Uh huh.) because of contractual wage commitments, because of indexed social welfare programs, because of increases built into formulas in federal-provincial shared cost programs.

And after all, these cuts will mean the loss of about 5,000 jobs in the 300,000-member public service. Is that something to scoff at? No mention that the attrition rate among public servants is about 10 per cent, or 30,000 job openings each year. The 5,000 will get preference in those openings.

Progressive Conservative Leader Joe Clark calls it a public relations gesture, "a con game of a desperate government." Ed Broadbent, New Democratic Party leader, calls it "crisis management of the first order." Public service union leaders are up in arms.

The true extent and actual value of the cuts are obviously in question. That there will be some victims, however, cannot be put in doubt.

Apparently, all universal social welfare programs except those for the aged and for war veterans, are being examined for possible savings. The whole question of whether the government can still afford universal benefits is on the minds of many ministers and their officials.

There is talk of replacing automatic annual increases in family allowances with a means test system. Unemployment insurance will be tightened up once again. These are two programs which help the neediest during the hardest times. Both cuts could be popular in some quarters. The people they will affect are those least able to fight back.

As the precise details are gradually unveiled this month and next, Canadians may find the government has gallantly put the axe to spending it never planned on in the first place. Or they may find the government is patching up the mistakes of reckless planning in the recent past.

Or they may discover the government is really chopping essential services and programs already severely stunted by ad hoc restraint efforts. It isn't right wing, says Andras, because it isn't repressive.



OTTAWA POLICE:

Sex discrimination beefs heard

by Pam Madsen

Is fear of superior force the better part of obedience to the law?

This was one question raised by hearings into alleged sex discrimination by the Ottawa and Toronto police forces, held in Toronto July 4 and 5.

When Anne Colfer and Carole McAdam of Ottawa complained about discrimination in hiring to the Ontario Human Rights Commission a year ago, the Commission investigated and recommended that former Ontario Labour Minister Bette Stephenson call a Board of Inquiry into the cases. The Board's decision, when it is released this fall, will have the force of law, subject to appeal in higher provincial courts.

Since McAdam was not available to testify in July the Board combined Colfer's case with that of Barry Adler, who had filed a complaint with the Commission against the Toronto Police Department, also alleging discrimination in hiring on the basis of sex.

Colfer's complaint was grounded in her belief that questions asked of her in two recruitment interviews inappropriately focussed on her sex and marital status. The questions, she said, reflected a position on the part of the OPD that her sex and marital status were serious handicaps disqualifying her from consideration for the position.

Adler, on the other hand, had been rejected for the position of regular constable with Toronto, because, at a height of five feet six inches and a weight of 120 pounds, he did not meet the height and weight requirements of 5'8" and 160 lb. set for a male officer. However, since the minimum height and weight requirement for a female officer with the TPD was set at 5'4" and 110 lb., he believed that he was being discriminated against on the basis of his sex.

Both in their opening and closing statements, the legal counsel for the two police departments relied heavily on the argument that it is within the rights of municipal Boards of Police Commissioners to set requirements and qualifications for officers as they see fit. The provincial Police Act of 1974 eliminated provincial height and weight standards for officers, leaving municipal law enforce-

ment agencies free to establish their own standards. They argued that the cases at hand were outside the jurisdiction of the Human Rights Commission and could not therefore be legally ruled on by the board of inquiry.

Adler said he was rejected on the grounds that his size would render him ineffectual at regular police duties, since his authority would be continually "tested" on the street, and he would "spend a lot of time in court on police assault charges."

Don Hambling, Ottawa city solicitor and counsel for the OPD, asked Colfer what she found discriminatory about questions such as, "Would your husband object to you driving around in a squad car with another man?" and "If you were pregnant and were kicked in the stomach during a violent situation, might this not impair your reproductive capacities?"

"But sir, the law says I don't have to do what my husband says," Colfer replied to the first question. To the latter, she asked, "If a male officer was kicked in the genitals, might it not impair his reproductive capacities?"

Hambling attempted to justify these and similar questions, and an interview with Colfer in her home on Easter Sunday, on the grounds that it was necessary to know if candidates' families supported their career choice. Otherwise they might suffer from stress and conflicts of interest which would impair their ability to perform their duties effectively, he said.

Human Rights Commission counsel John Sopinka introduced as an expert witness Joyce Sichel, a PhD. in applied social psychology, specializing in the criminal justice system, and author of a US Department of Justice study titled Women on Patrol.

"In general, male and female officers performed similarly," Sichel's study said. "They used the same techniques to gain and keep control and were equally unlikely to use force or to display a weapon."

"However, small differences in performance were observed. Female officers were judged by civilians to be more competent, pleasant and respectful than their male counterparts, but were observed to be slightly less likely to engage in control-seeking behavior, and less apt to assert themselves in patrol deci-

sion-making. Compared to male officers, females were less likely to participate in strenuous physical activity, and took more sick time."

Sichel noted that strenuous physical activity took up 1% of patrol time, and that, in dangerous situations, "officers come pouring in from all directions," so that there was no need to rely on the physical strength of small officers to control such situations. She also indicated that height seemed to make no difference in the performances of male and female officers, including male officers from "statistically short ethnic groups" and women officers as short as 5'2". On the basis of her experience, she concluded that no minimum height requirement is necessary for effective patrol performance.

To Hambling's question concerning how women handle themselves during "violent demonstrations," she replied that special duty volunteer officers do this type of work so that it is not something a regular patrol officer has to manage.

Opposing testimony on the issue of size and strength was offered by Metro Toronto Police Chief Adamson, who expressed the belief, "based on 39 years of experience," that short men could not deal with crowd control and that he would not rely on women officers in situations where physical strength was necessary. However, he did say of the 100 female officers on his staff of 5400 that he had found "no difference in ability between male and female police officers," that the women were competent, qualified, accepted by the public, and performed the same patrol functions as did the men.

Adamson's testimony seemed to indicate clearly the belief that size is directly equated with strength, and that people with these characteristics are best suited for police work, assuming that physical coercion, or its threat, is (must be?) the basis of reliance for maintaining the law.

Staff Superintendent Clarkin of the Ottawa Police Department next took the stand to give testimony in the Colfer case, although he was on annual leave at the time of her application and interviews and had no direct contact with her.

As the recruiting supervisor, he stated at the outset that the height requirement for all applicants to the OPD was and is 5'10", and that Colfer's applica-

tion should never have been accepted since she is 5'7 1/4" in height. "We erred in accepting her application."

Clarkin equated "bigness with versatility," since large people are able to look out over a crowd, direct traffic better, and "put old men back into bed when they fall out." He opposed the use of martial arts for officers, since they require body blows, and police officers rely on "restraining people." Further, based on his many years of experience, he believed that small people would be continually challenged on the street to prove their physical competence.

"We represent authority... the large, dominant presence of a police officer is the best deterrent to street violence... bigness inspires tranquillity in the citizens," Clarkin said.

Under questioning from Sopinka, he stated that there was no written policy, regulation or by-law indicating that 5'10" is the minimum height requirement, but that it was a common understanding on the part of recruiting officers that this was so. However, since the two officers who had interviewed Colfer had been conducting recruiting interviews for four years his only explanation for their acceptance of her application was, "We made a mistake."

At this time, a ruling has not yet been made by the chairman of the Board of Inquiry. It is expected by the end of September and Human Rights Commissioner Bromley Armstrong was optimistic about the decision.

If a ruling is made in favour of Colfer and/or Adler, it could take the form of directing the Toronto Police Department to allow Adler to apply again, and of directing the Ottawa Department to offer Colfer a position and/or pay her compensation for income loss she sustained over the past year. Either of these rulings could have the effect of forcing the departments to modify their recruiting policies.

In the event of a decision in favour of Colfer and Adler, the police departments have the option of appealing the ruling to the provincial court of appeal. They would be highly likely to take this action, since they judged the Board of Inquiry, and the possibility of such a ruling as serious invasions of their jurisdiction, and they could not afford to allow it to go unchallenged.

On the other hand, if Colfer and Adler lose their case at this level, they have no further recourse, and a precedent would be set which could jeopardize future cases of a similar nature. Although the question of discrimination against "statistically short ethnic groups" did not arise in this case, it is certainly a related issue, and is likely to be the basis for a case at some point in time.

Finally, as an observer at the Board of Inquiry, I was "forcibly struck" by the assumption underlying so much of the testimony—that coercion is the basis for law enforcement, which leads to the necessity for physical strength as a primary criterion for effective performance of police duties. This assumption of course has direct consequences for the style of policing likely to be used, without questioning if there are other, more effective modes of "keeping the peace," which involve the defusion of potentially violent situations rather than possible escalation through confrontation. The assumption also ignores the major role which community service plays in the everyday reality of police work, and the necessity for other characteristics than size and strength to undertake such work successfully.

I left the Inquiry with the realization that there are deeper issues to be examined than the seemingly simple question of the right of women to become police officers. First, to what extent do police departments believe that fear of superior force (punishment) is the real basis in fact for obedience to the law, and act on that belief in carrying out their work? To what extent is such fear a necessary basis for ensuring obedience? What alternative bases does the law enforcement system have available to cultivate "respect for the law," to what extent does it currently use them, and with whom?

If women do begin to enter police work in larger numbers, will their concept and practice of law enforcement differ from those currently in existence? If so, how, and what might be the changes made in the style of policing and the values underlying that style? If not, what are some of the implications? I don't know if you caught the picture of the women police officers in riot gear during the Fleck strike. I did. I didn't like what I saw.

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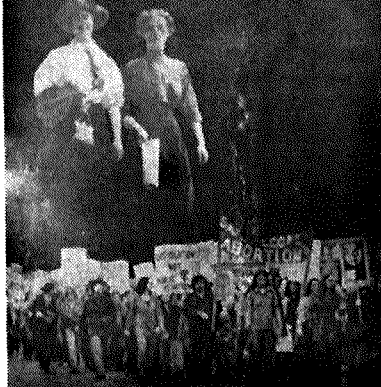
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Unemployment:

Women bear the heaviest burden

by Brenda Longfellow

Despite the best efforts of Mr. Trudeau and entourage to mystify the issue and to crowd the political stage with the bogus drama of national unity, unemployment is the number one issue confronting working Canadians.

Unemployment today has reached Depression level heights and by all accounts it will continue to increase.

Unemployment creates hardship for all members of the working class but it is women in particular who are made to bear the heaviest burden of the cur-

rent economic downturn. According to the latest Statistics Canada figures, 9.9% of the female labour force are unemployed compared to 7.9% of all male workers. "Official" government figures, however, grossly underestimate the case.

They do not include women

who are not collecting unemployment insurance since they have never been able to find a job or were not allowed to work long enough to qualify for unemployment insurance. Also excluded are women who are working part-time who would prefer full-time jobs, women who are volunteers who would prefer paid employment, women who have returned to school since they cannot find jobs, women who are registered in Manpower retraining courses, or women who have become discouraged and have finally given up looking for paid

mestic duties and the rearing of children. It is this sexual division of labour which structures the manner in which women are incorporated into the labour force.

Women, because of their primary attachment to the home, form a reserve army of labour, called into the labour force when needed and forced back into the home when the demand for their labour decreases. Rhetoric about a woman's "place" to the contrary, capitalism has never failed to make use of this reserve when the demands of profit have made

Halifax transition house opens

by Sue Calhoun

HALIFAX—After four years of hard work and perseverance, the Halifax Transition House Association this month will open the first haven in Nova Scotia for battered women and children.

Funded jointly by the province and the city of Halifax, the large structure will house 24 people, and will be run co-operatively by the women using it, a staff of seven and the association's board of directors.

The house will be called Bryony House. (Tamus communis or Black bryony has over the centuries acquired many familiar names such as wild vine, Madonna's needle and Virgin's root. It is said to be good for healing bruises with remarkable speed, and for this reason is called by the women of the French countryside *herbe-aux-femmes-battues*.)

With solid support from social service agencies, women's groups and police forces in the metro area, the haven is no fly-by-night organization. As board of directors member Barb Unroe says, "It's taken us four years to get this far, but the time was not wasted. We have amazing support from the community, and a commitment from the province and city for funding. It's not a house that will ever close for lack of funds, and we won't always be running to keep the lid on."

The Halifax Transition House Association was started in 1974 by a group of people from a variety of agencies and women's groups who were concerned about women being beaten within marriages.

"At that time, there was no haven for these women and their children. Legal resources available for them were less than adequate, and housing was a serious problem. Women being battered were treated by the law and the police as if it was their fault, much like a rape victim is," Unroe said.

The group began to develop expertise about the problem, and association members began to act as advocates for the women. "We'd help them go through the legal steps. Often members

would take women into their homes, because there was no place else for them to go."

As the association became well-known and the number of women seeking help grew, the group realized it needed to "professionalize the whole thing. We originally had a CYC (Company of Young Canadians) grant to hire someone to put together all the information she could about wife battering in this area. Unfortunately that fell through when CYC had its money cut," Unroe said.

The group then went to the Secretary of State department for funding for an in-depth study. That study, researched and written by Mary Morrissey McLaren, was completed last September, and released to the media.

A commitment for funding from the province and the city of Halifax was forthcoming almost immediately.

The study surveyed 31 legal, medical and social services in the metro area, asking for information on women who could have used a transition home. It found at least 50 women during one month in the summer of 1977 who needed such a facility.

All the agencies surveyed reported dissatisfaction with the option available for these women under the present system, and all said they would support the establishment of a transition house.

The study found that a lack of money forced most women to stay in an abusive situation. "These women and children, even those women who were working, represent impoverished families. It is clear from the study that most women were housewives and their main source of income upon leaving an intolerable home situation would be (or was for several) welfare," the report stated.

The report concluded that the "present social and legal system of dealing with battering in Halifax only reinforces a woman's feelings of powerlessness... The recognition of the complexity of the problems for battered women is thorough and widespread among the various social, legal and medical agencies."

Staff members hired in July have a variety of education, marital and work backgrounds. Not all have social work experience, Unroe said, but all are sensitive to "how family violence relates to women's issues on a larger scale." All staff members are women, and all are being paid \$12,000 yearly.

Staff member Betty Malo said the main role of the workers will be to provide "non-judgmental support. We'll be tapping into other agencies, according to the needs of individual women. The staff will have a basic knowledge of family law, nutrition, house management, child care, and will be able to provide individual counselling."

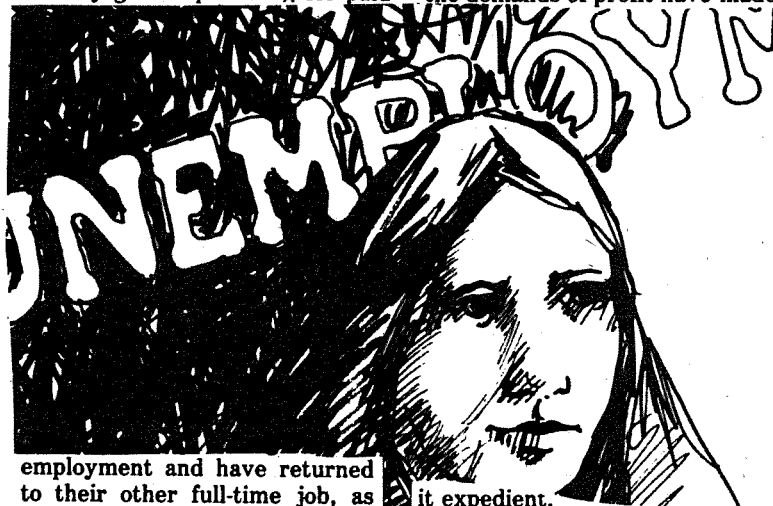
An information session to acquaint social service agencies with the house's activities is planned for the fall. Malo said 57 invitations have been sent so far. Most of the users of the facility are expected to be referred through such agencies, though admittance is not limited in this way.

The group is already anticipating its first residents. "We have women waiting to move in as soon as the renovations (to satisfy the fire marshal) are completed. The need is urgent," Unroe said.

The house, the location of which is being kept confidential to ensure security, was purchased with the help of Centreal Mortgage and Housing Corporation (CMHC). The provincial-city per diem rate covers mortgage payments, salaries and food.

Unroe says there will always be a need for non-governmental fund raising. "We'd like to have an ongoing fund that women can borrow from to set themselves up in a new home. Agencies often don't provide money, for example, to cover the security deposits that most apartments require. They'll also need money for clothes, things like that."

The association has drawn on the experiences of other homes for battered women across the country. "It's been much easier for us because of the information they could provide us with. The impetus to keep going came from them," Malo said.



employment and have returned to their other full-time job, as mother and housewife.

Add in these hidden unemployed and the level of unemployment among women hovers near the 15% mark.

Outrageous, you say? Not so, says Bud Cullen, federal minister of unemployment or Darcy McKeough, ex-Ontario government apologist. Unemployment today presents no cause for alarm, according to these founts of wisdom. After all, it is only women and youth who are most directly affected, and everyone knows they are only secondary wage earners, with a marginal attachment to the labour force. Or are they?

Government surveys themselves have shown that more than 40% of working women are single, widowed or divorced and therefore not "secondary income earners" but the only income earner supporting themselves and often their families as well. Statistics similarly disprove the notion that married women work only for frills or luxuries. As of 1975, more than half of all working wives were reported to be married to men who earn less than \$80,000 per year. Increasingly, inflation and the growing income disparity in Canada have made work an economic necessity for many wives, simply to maintain the family at a decent standard of living.

But if women can in no way be considered as secondary wage earners, neither can their position within the labour force be considered as equal to that of men's. Women's relationship to the means of production is of an entirely different character, one that ensures their continued subordination within society as a whole.

Capitalism has organized production on the basis of the sexual division of labour and its survival is based on the maintenance of that division. Work and home, production and consumption, the public and the private comprise separate spheres on either side of the great divide. And in the deal it is women who are ordained as the guardians of hearth and home, with the sole and primary responsibility for do-

ing it expedient.

The abuse of women as a reserve army has been most evident during wartime when women were actively encouraged to fill job vacancies left by men and then compelled, by lavish propaganda campaigns, to resume their "rightful" place as soon as the men returned. More recently the expansion of the service and clerical sectors has created a particular demand for female labour and the massive increase in female labour force participation has largely been intended to fill these job ghettos.

Today that trend has been reversed. Automation, demographic change, the end of the baby boom, the fiscal crisis and the general cutbacks this has necessitated have seriously weakened women's position within the labour force. We are again finding ourselves in our time honoured role of being the "last hired, first fired."

Not only is it the corporations, however, that are responsible for a soaring female unemployment rate. Federal and provincial governments must also be implicated.

Restrictions in government spending affect women not only as employees, but cutbacks in daycare, health care, and nursing homes directly erode the ability and opportunity of all women to maintain their participation within the labour force. The government though is never simply satisfied with creating female unemployment, it must also blame women for the crisis, label them high abuser of UIC, and restrict their ability to collect benefits. Working women come under attack at every turn!

The intensification of these trends can only result in the expansion of the already swelling caste of female indigents and in a lowering of the standard of living for the working class generally. We must begin to fight these regressive policies now, if the position of women within Canadian society is not to suffer a complete reversal.

Brenda Longfellow is a member of the Ottawa Coalition for Full Employment.

New status of women co-ordinator

Maureen O'Neil has replaced Julie Loranger as Co-ordinator of the Office of the Status of Women. O'Neil comes to the position from Health and Welfare Canada where she was the head of the Social Programs Analysis Directorate.

The appointment places her at the deputy ministerial level. She will be expected to co-ordinate status of women activities in the government and will have the ear of Marc Lalonde, minister responsible for the status of women, on any issues arising.

In the sixties, O'Neil worked for the freedom of choice on abortion and was a supporter of the 1970 Abortion Caravan to Parliament Hill. She was also a member of the Women's Resource Group whose other alumnae include Evelyn Gigantes (now an Ontario MPP) and Monique Bégin (now a federal cabinet minister). In 1974, much to the amazement of many Ottawa grassroots feminists who'd never heard of her, Chatelaine profiled O'Neil as "Ms Women's Lib (sic)" of Ottawa in 1974. Her name also appeared on Goyer's

infamous "enemies list" along with that of Suzanne Findlay (Secretary of State Women's Program), Sharon Vance (NDP researcher), and several other women identified with feminism.

Many women will be crossing their fingers that—despite her decidedly elitist background—O'Neil's activities in this potentially powerful job will be of more assistance than those of her predecessor. Of Loranger's efforts, one source said "those that were not undistinguished were certainly invisible."

Women reclaim

Ottawa

Chanting "we want streets without jocks" through downtown Ottawa on a night. Similar action was carried out in other cities.

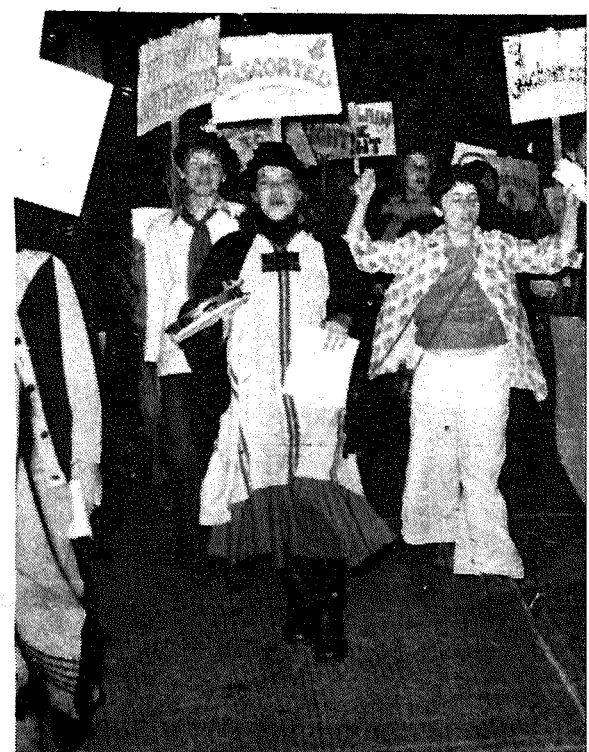
The march, organized by individual women, was held to make clear that women want streets without jocks and without harassment.

At a party afterwards, everyone had a good time. The principle of freedom of assembly was not the purpose of the demonstration, but surprise was the aim. Reversing usual practice of getting media coverage (people all day for a story), and no



*Out from passivity
into the streets
Out from security
into the streets
Out from fear
into the streets
Out of isolation
into the streets*

*We want walks
without jocks.
We want streets
without creeps.*



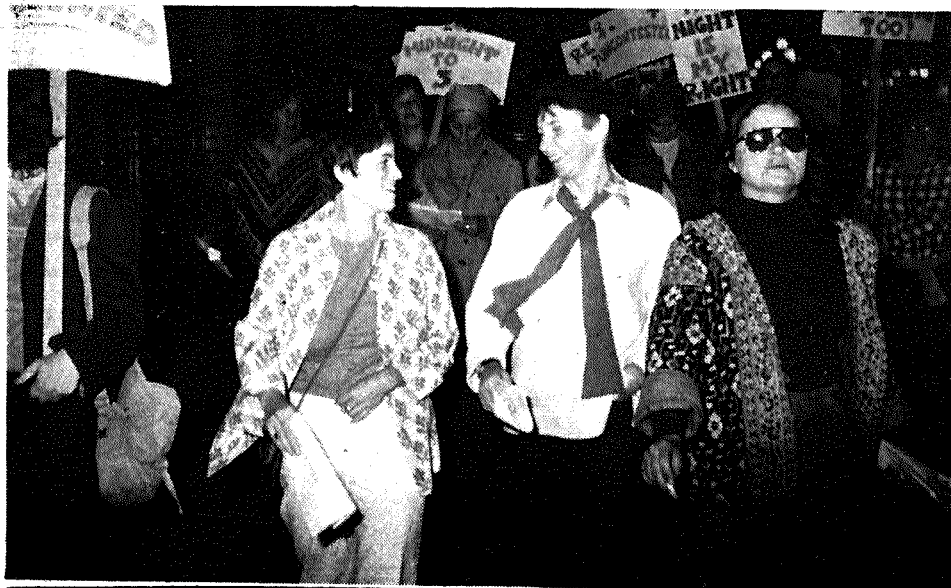
Tune: This land is My Land

These streets are my streets
These streets are our streets
From quiet laneways, to crowded power streets
From the lively market, to canal and parkways
These streets belong to you and me.
These streets are my streets
These streets are our streets
When we walk with friends, when we seek alone-ness
When we greet Ms Moon as a distant watcher
When we see the sun nudging in the daytime,
When we laugh in rain, or we sit in silence
From the raucous daytime, to the quiet darkness,
These streets belong to you and me.
These streets are my streets
These streets are our streets
Come and join us sisters—let's make them our streets,
Claim the night for freedom as we sing in our streets
These streets belong to you and me.

—lyrics by Alma Norman



*Yes means yes
No means no
However we dress
Where ever we go.*



Vancouver

"It was a very nice, cold, rainy night in Vancouver," when about 200 people, mainly women and a few men, marched through the streets to reclaim the night August 25.

High energy and a spirit of solidarity filled the marchers as they chanted and handed out leaflets, according to one participant, Margaret Murray.

Police hassled women who were spraypainting, but, Murray said, "people rallied around and made it clear that all of us would go or none of us."

While reaction to the march was mainly positive, some men got quite hostile and there were a couple of skirmishes with "jerks who had been drinking."

Other reports from Vancouver said one woman threw her flaming torch at a flasher and police intervened to prevent a violent

confrontation. lowered the rest authorities had beforehand the take place.

There was a lot of energy before the spread by women stickers that were town. As well as being sore by any work of individual

Murray said the cover will be tion to discuss that type of action spontaneous a way to be something like

The reclaim ment, which is winding it where women similar action

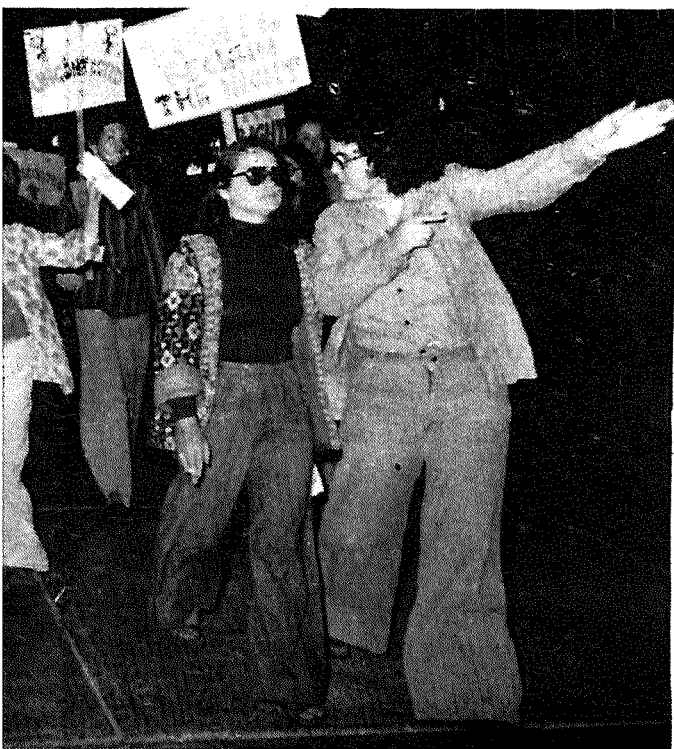
the night

Ottawa

streets without creeps," 80 women marched in Ottawa on a recent Friday night to "reclaim the night" as carried out in Vancouver.

by individual women rather than any specific group. It was clear that women want to be able to walk at night without being harassed.

As everyone agreed that the march was fun, it had been seen in a long time. Operating on the basis of assembly, no one had sought a permit for the march. Surprised police ended up "escorting" us. In practice, there was no advance publicity, no media coverage (although reporters were badgering us), and no spokespeople. What a success!



*Unescorted
Uncontested
Unharassed
and unmolested*



Tune: John Brown's Body

Sisters we are walking for we claim
it is our right
To use the streets when we desire
in daytime or at night
To walk alone or walk with friends
so we can feel delight
In freedom of the streets.
Sisters! Come rejoicing with us
Sisters! Raise your voices with us
Sisters! Join your forces with us
Women reclaim the night!

—lyrics by Alma Norman

Vancouver

frontation. Police cruisers followed the rest of the march. The authorities had not been notified in advance that the march would take place.

There was very little advertisement before the march, with news spread by word of mouth and posters that were put up around the city. As well, it was not sponsored by any group, but was the result of individual women.

Murray said women in Vancouver will be "doing an evaluation" to discuss ways of improving the type of action because it was spontaneous and loose. We want to try to better orchestrate something like that.

The reclaim the night movement, which started in England, is finding its way to Halifax. Some women are considering an action for October.



EDITORIAL

The issue in the Divisional Court of the Ontario Supreme Court's decision to reverse the Ontario Human Rights Commission's findings in favor of girls playing hockey with boys is *not* the end to co-ed teams.

No-one, not the female hockey player nor sport enthusiasts, wants to see sport become co-ed. If it did, the physical and physiological strength edge possessed by men over women from the onset of adolescence would spell the end of competitive opportunities for women.

And it is competitive opportunity that is the issue.

The eleven-year-old girl who has been refused the opportunity to play on the boys' hockey team has been refused the opportunity to compete at all.

In the court's second decision, by the same judges, an eleven-year-old girl has been refused the opportunity to compete in softball, not just the opportunity to compete in boys' softball.

Despite these leagues' dependence on government funding and preferential access to municipally-funded facilities, they were ruled by the courts not to be institutions normally accessible to the public.

Despite the dearth of organized competition for girls in the areas where these two girls live, and despite the physiological equality of these girls with boys of their own age, these girls will not be permitted to compete in their sports.

This means not only will these boys grow into men who have a natural physiological edge over women, they will also grow into athletes who have been granted the privilege to hone their skills through continual competition.

Things need not go on like this.

In the United States, to the extent that athletics are included in school and other federally-funded institutional programs, girls and boys, women and men, must share all available funding equally.

Under Title IX, the policy spelling all this out, high schools and universities must not allocate more than one half of facilities, budgetary resources, coaching time, and scholarships to the men's programs.

This policy affects only those institutions receiving some sort of federal funding. An equivalent policy here would affect only national sport associations and universities. And it would be a welcome beginning.

However, because sport is one of many areas which enjoys dual jurisdiction, an equivalent policy is also desperately needed at the provincial level. As the national sport-governing bodies relate to provincial associations, so do these provincial bodies relate to

local clubs.

Unless such a policy is instituted, or a policy which insists that girls and women's sport-governing bodies offers as wide-ranging a program as their male counterparts, we will not see co-ed teams.

More importantly, we will see women athletes restricted not only by natural physiological limitations, but also by irreversible gaps in development.

As long as this continues, we as women will never do our best, and will not be permitted to determine just what our best is.

LETTERS

Dear UPSTREAM,

As a feminist and a socialist, I agree with federal NDP women's organiser Judy Wasylycia-Leis when she says feminism, in order to achieve real equality for women, requires a socialist perspective. I agree with that an end to the exploitation and oppression of all women cannot be accomplished under a capitalist system. Real, universal equality cannot exist under capitalism, which benefits by our exploitation and cheap labour at work, and by our subordinate role within the family.

I also agree with Wasylycia-Leis when she says that as long as the focus of feminism remains on the achievement of legal and political reforms, it will continue to mean individual advancement for a minority of middle class women. For the majority of working class women, that kind of equality only means equal exploitation with men. That is reformist feminism. The winning of real equality requires the winning of workers' power, of socialism, and an end to class society with its profit system.

The question is, how can we as feminists and as socialists, connect our analysis of how we are exploited and oppressed under capitalism with the struggle for workers' power and socialism? What can feminists and socialists do in practice to get there from here?

Wasylycia-Leis says we must integrate feminist principles into a political party—by implication that party is the NDP. But does the NDP really challenge capitalism? Rhetoric aside, what she poses is a brand of 'socialism' which, while it may include a few more welfare measures for women, only means electing perhaps a more human NDP to power in parliament. Even electing 50 per cent women into parliament as members of the NDP will not change the essential structure of capitalism, but will merely reform it. The exploitation of women and all working class people on the job, and women's oppression in the home remains.

As we have seen by the performance of the 'socialist' NDP when in power in BC, where the Barrett government legislated thousands of striking workers back to work, or in Manitoba, where the NDP Schreyer government welcomed wage controls (which has helped increase the wage gap between men and women workers), often flowery rhetoric turns against the interests of working people when it comes to keeping power.

Revolutionary feminism, on the other hand, shows a real alternative to women's liberation. Winning equality for women to me means that women must free themselves, through their own, independent



"LOOKS LIKE THE JUDGE IS GOING TO BE HIT WITH HIS FIRST APPEAL"

Ian Baines

organizations and their own activity. We cannot rely on any capitalist party—or the social democratic NDP—to win our freedom for us. In this period of capitalist crisis, as feminists and socialists, we have to align ourselves with other oppressed groups, including gays and minorities, who are also being victimised. And we have to be part of an overall working class movement which builds the struggle for

socialism. That movement doesn't just include 'humanitarian' principles, but includes the fight for the right to a job, for equal pay, for control over our own bodies and reproduction. Those struggles can challenge capitalism—not merely provide an ambulance service for its ills.

Barbara Leimsner
International Socialists

To the Editor,

UPSTREAM's article on Motherhood in the July issue is a most superficial examination of a woman's choice to remain childless. Choosing not to "eat spaghetti" is hardly on the level of choosing not to have a child. While societal pressures (that should be defined) may have encouraged some women to have children who may otherwise not have had them, it is nonsense to maintain that women only have children because of physical or psychological coercion.

In failing to acknowledge valid and positive reasons why women might have children, "Childless by choice" assumes a petulant and trite tone. If our foremothers are not to entirely belittled, and our present sisters are credited with some intelligence and self-awareness, then such factors as the Church, pressures from friends or family, can not be sufficient evidence to explain why women have been mothers.

Furthermore, interviewing a woman from Birthright hardly "balances the picture", as the woman is addressing the issue of childlessness from a different (and alienating) cultural perspective than would a feminist or peer of the author.

The conversation between Linda and Susan was banal in the extreme. Such remarks as "It's part of our nature to be altruistic even to the extent of having children" is painful in its density. Does its author really think that women have only had children from an extra-ordinary altruism? In regretting her choice, Susan does not present a case for childlessness, because one cannot feel that her life would have necessarily been so much happier or fulfilled with her unknown alternative.

The authors of the article have a dogmatic premise that childlessness is a freer and happier state because women are without the burden or distraction of raising children. They have given no consideration to the liberating possibilities of motherhood, or to the real joys and sorrows of maternity. The title "Kids: pro and con" is a distortion of the interview to follow, for neither of the women interviewed offers an argument in favour of children. But most irritating of all is the title: "Motherhood: Do we Need it?" The fact that we exist should provide the answer.

Sincerely:
Georgina Garrett

This is your newspaper

PARTICIPATE

Plan to attend the 3rd annual general meeting
of

Feminist Publications of Ottawa

Agenda:

Elections to the board of directors

Acceptance of new members*

Financial report

Upstream business other business

PARTY

Wednesday, September 13

call 232-0313 for location

*Membership criteria are approval from a majority of existing members and \$5 fee.

FORUM

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

by Dianne Kinnon
Waterloo, Ontario

Unfortunately, though not surprisingly, our experience defines our expectations: we all think of the future in terms of the past. Collectivism is not a commonly-used form of organization. It is based on a set of values and seeks to re-define the meaning and purpose of a structure as well. Therefore we cannot attempt to understand the use of Collectivism in terms of other methods of organization and here I'm thinking specifically of the implications of the attitude that structurelessness is tyrannical.

New structure doesn't mean no structure. Structure as such can be restructured. Devising new methods of organization is not a waste of time. It's pretty obvious that we need the practice.

Of course, new structures should not be created at random but with specific aims in mind. Old ones are not rejected at random either but because they don't serve our needs or represent our values.

We, as women, as a minority group (in power if not in numbers), have never been a part of the power structure. We have little identity as individuals and none as a group. Consequently we have always accepted structure created by males as the structure in the same way we have accepted male definitions of reality as the reality (as with rape, for example, until quite recently). As women we are proceeding to organize as a group to re-define ourselves, our problems and our needs, and to build a movement to ensure our rights as people. We make a gross mistake by blindly accepting others' methods of doing this. These structures have not served our needs in the past and cannot be expected to serve us now as we try to weave a new social fabric.

Look at the basis of the social structure as it stands: it is based on maintaining a class system, and a male-dominated one at that. This means the strong over the weak, the wishes of a few at the expense of many. It is based on competition: annihilating one's opponents. We live as individuals isolated from one another,

Structure vs. non-structure

with our differences exaggerated and played off one against the other. Representative government can hardly be said to represent us.

I think we must take time to analyze in a practical sense just exactly what we're trying to achieve, then devise ways of achieving it. How we organize our groups is the very basis of this: we must identify our needs, our strengths and weaknesses, and mold new formats around them. We must: 1. improve our skills, 2. regain a sense of self as women, 3. increase our power, 4. build a solid, ongoing movement for change.

Our organizations must not be based on vertical power structures. We must all participate equally and have a chance to increase our power. All of us need to improve our organizing, speaking, and thinking skills. We can't place only a few people in the position of exercising these skills.

I react strongly against rigid structures in any women's organization, because we are all in a constant state of change. Our power to influence and exact needed changes is increasing. We need structures that will enhance our ability to do that, without restricting our growth. Beginnings are not easy or predictable. We have the advantage of starting afresh, so to speak, and can't spare the energy for creating and maintaining an organization too bureaucratic to fulfill our needs.

If women have acquired any advantages in their history, it is in their ability to communicate. What we must learn to do is to use communication efficiently to plan and implement our action. These objectives can be incorporated into meetings. First let me explain why Roberts Rules of Order (or similar ones) do not meet our needs. I find Roberts Rules bureaucratic and unwieldy. They restrict a natural dialogue and exchange of ideas. They give an unfair advantage to those who know them well. I begin to worry when more energy goes into the rules than into the discussion. We must maintain order. We must have certain guidelines to facilitate discussion and to keep track of proceedings. But elaborate rules are a waste of

time. They are counter-productive in that we are supposed to be sharing and building our strengths for the common good of the group, instead of playing one-upmanship that Roberts Rules and majority vote encourage.

I find large meetings alienating at the best of times, but inflexible rules make them worse. Conforming to motions and amendments and limitations in speaking privileges does not encourage sharing ideas. Voting is time-consuming and competitive. You must defend or attack a motion, accept or reject it as it stands and start again on another motion. There is no creative revision of ideas, based on give and take discussion and amalgamation of ideas. Majority vote (there really is no such thing as consensus minus 20%) is not representative of the group's desires in that it presents a black and white result of an inadequate discussion. This kind of decision only represents some of the members and others not at all. What of the concerns of an often large minority of members? How can their input be included in a polarized position? Surely we as women can empathize with minority rights. If the fear of power blocks is a major issue, what of the power of the silent majority? Should not the supporters of a motion have to vocally defend a position and try to convince the opposition?

Consensus decision-making is based on discussion and is as much defined by the method of that discussion as by the final result. Consensus does not mean arguing, until death, completely opposite positions. It means justification, clarification, lively debate and compromise. It means finding on a continuum of opinion the place at which everyone in the group feels comfortable. The decision then becomes a group decision to which everyone has agreed. The kinds of skills the process develops are the ability to explain a position, the ability to hear and respond to objections, flexibility, openness and compromise. Try to forget the negative implications of the word "compromise" represents. It means finding a solution to a problem. I know from experience that you get better at it

very quickly. We are so used to arguing that we have lost sight of the possibility of co-operation. Once co-operation is understood in a situation, discussion becomes truly productive. Each person's opinion is represented in some way. You may choose to be represented by conceding a point. I have often yielded to what seems to be a strong majority position after what I feel has been sufficient discussion of, and when people understand, my statements. It's often a matter of being open to revision of your ideas. At least in this way everyone's concerns are acknowledged.

Sometimes if someone's convictions are so strong that a joint position is impossible, the group can agree to disagree. No decision is reached and the issue is shelved. This is preferable to accepting a split decision that some members have not agreed to. There is no strength in split positions. Shelving a motion is not a sign of defeat but of a good sense of timing. If co-operation is in practice and the group has any feeling of common goals, a lack of consensus should be a rare occurrence. Rather than discard the use of consensus in this case, I would question the validity of the group.

Power blocks do not pose a real threat since there is nothing to be gained in trying to control an organization that is designed to equalize power. Obstructionism is possible but it is the responsibility of every member of the group to challenge it during the debate. Arguments that are not well supported should not be accepted.

Diversity in this kind of structure improves the quality of our decisions. Of course, there is a point at which too much diversity becomes counter-productive. The obvious answer to that problem is to modify the structure of the organization so that diversity and philosophical differences do not interfere with common goals. The emphasis should be on our similarities rather than our differences. The alternative to diversity is not rigid structure. It is practical to ensure centre autonomy if a tightly-knit association is frustrating to some members. Neither is this a defeat. Once again structure must fit our needs, not conform to patterns.

LETTERS

Dear UPSTREAM,

I have just spent a day reading Phyllis Schlafly's power Of the positive woman. Anyone who spends more than a day with this piece of sanctified rubbish is already warped out of shape. I am determined to take the needed punishment for a clear view of the kind of mentality that is now challenging our sisters to the south and will eventually get around to us if we don't close ranks. Phyllis reminds me of an old mountain man that used to be a neighbour. His wife ran the country store since he was completely illiterate, she worked twelve hrs a day and although a born again christian, made most of her profits cheating the indians. In the midst of the depression he held forth on his belief that all man needed was to pull up his socks and he would be self supporting like him.

It was perfectly obvious to me from the first page that we had had both different teachers and different class rooms. The book itself could have been written a hundred years ago and by a man. Before I became involved in the woman's struggle, I read Nora Sayre's SIXTIES going on SEVENTIES and I felt I knew both the heart of America and our own as well. The common sympathy between the old and the young was a real inspiration to me and persuaded me to believe that all the

crazies were in that great mass of middle aged achievers who gallumped behind Wallace and Humphrey and Nixon. The only female voices heard above the noise were the beautiful voices of dissent, I suppose because it was inevitable that somewhere the crazies would respond and say the things that please the oppressors and by so doing be given both power and prominence. WE DO NOT HAVE A Schlafly as yet in Canada, from time to time we import some non-person with the smarts from our southern neighbour to remind us that this is a narrow nation all in the name of a crucified Christ.

But somewhere in the wings, she waits, her fingernails are bitten to the quick, her index finger clearly poised for the anus of progress and nothing less that total constipation will satisfy her. It is unlikely that she will achieve either the power or the prominence of her southern sister but we have seen a commercial aspect to the role of judas goat that can't be underestimated. I see struggle ahead in which no holds are barred, it will have one focus, to discredit and disarm us like shooting fish in a Barrell because we have not come together as a unit despite our diverse philosophys. Once cannot but think how important commitment is, are we supporting our feminist papers? Have we been vocal supporters of causes that challenge

our country's poor record of human rights? We know what we're against but do we know what we are for? We have an exciting new philosophy to sell, should we be apologizing for it? Should we for that matter not be shouting it from the house-tops? I read the feminist code of ethics as printed by our American sisters and found I could have been reading a christian document. There are I understand about 60 news-letters and feminist papers printed in this country, all without exception fighting for survival. Without them would anyone know we even existed. They project past grief, present grief and future grief but nowhere do I read The singing soul of one who knows herself to be now and forever a struggling feminist who will not allow herself to be manipulated by anyone ever again. To be a feminist is to finally be in one piece, and my commitment to the ideals of feminism is complete and my commitment to the movement involves making it my priority in both energy and cash. and

The First Herstory

You will not surely die, she said, from knowledge.

A thousand heels may bruise my head, but Sister listen

I have said, you will not die but live from knowing.
Only Adam bowed his head, the woman tempted me he said
but I will mould her from this day and ever since,
he's turned away from truth.
Perhaps the fable grew from fear, I feel it yet
it lingers here, what woman knows she dare not say
compassion blows her words away.
A world of Eves ashamed of knowing, that in the
planets evolution, the lie began in Eden.
Perhaps our death is more than dying
more than blood and more than crying,
some patriarchal plot of heaven, investing us with lifes
creation, instructing us to fill the nation,
but holding back the fruits of wisdom.
Still I see my sister dimly, with her gender
still in question, driven from the misty garden
made to crawl just like a woman, feared and hated
by both sexes, knowing danger every hour.
Not because she was a sinner
but because she challenged power.

Gert Beadle

Law For Women

by Shirley Greenberg

Just as marriage is our society's way to officially approve the coupling of a woman with a man, so is divorce the official sanction of uncoupling. When you marry you are not simply linking up your life with that of your man, you also link up with society. In the past it used to mean opting into a package deal with ready-made roles and ways of relating, but law reforms and contemporary mores have cut into that deeply.

A problem has been that no attention is paid to the legal consequences of marriage, largely because of the romantic haze and legal structures that have negative consequences for women. And no one stands over you forcing you to assess and observe the legal pattern in your daily life. But just wait until a crisis, and you quickly find out that autonomy has its limits in something so important to society as marriage. But things are changing.

The last big change in divorce law occurred in 1968 when the grounds for divorce were expanded from adultery to include cruelty and marriage breakdown. To put this change in perspective, it helps to realize that until 1930 no divorce at all was available in Ontario and several other provinces except by private Act of Parliament. Marriage traditionally has been viewed as a life-long arrangement. Now the trend is to recognize that a law binding people together against their will inspires only disrespect as well as promoting liaisons which offend such a law. But has the pendulum swung too far in the direction of permissiveness?

Apparently not, at least for divorce, because the direction of reform is to shorten the waiting period required for divorce and simplify the procedures (thus lowering the cost of divorce proceedings). Under former Justice Minister Basford, the department of justice was ready to recommend a six-month waiting period instead of the present requirement of three years.

Grounds for Divorce

Two sections of the federal Divorce Act deal with grounds for divorce: Section 3 sets out the "misconduct" or "fault" grounds, seven in all, which include cruelty and adultery as well as rape, homosexual act, sodomy or bestiality.

Section 4 contains the "marriage breakdown" grounds, permitting divorce on proof of marriage breakdown (no chance for reconciliation) plus one of the required conditions which include three years of living separate and apart (the most common ground), disappearance, conviction of a crime, addiction to alcohol or drugs, non-consummation, each of which are defined in detail in the Divorce Act.

Why Get a Divorce?

The primary reason for a divorce is to put an end to the marriage relationship, once and for all, especially the emotional ties which often linger after the breakdown in fact.

For a wife, the disadvantages of ending her legal status in marriage is that she loses certain benefits, such as social security and survivor's benefits under an annuity or pension, if there are any, as

well as the right to support (however, support can be arranged at the time of divorce and she can be protected then). Until divorce, the husband is still immune from a charge of rape by his wife.

There are income tax consequences and problems of inheritance if a married couple do not alter their legal status, but live as though they were divorced, especially if the spouses form liaisons with other persons.

Do You Need a Lawyer?

Some people have obtained a divorce without benefit of legal help, and it can be done without too much difficulty if there are no complications such as children, money or property and if both spouses cooperate and the divorce is uncontested. But if there is a complication, or property or money to be divided, it is unwise to proceed without professional advice. To do your own research into the problem also usually requires some help from a professionally trained person.

The same problems require settling at divorce as at separation: custody and maintenance of children, maintenance of a spouse and division of property or compensation (although provincial law applies to property division), settlement of debts and liabilities, consequences for income tax purposes and inheritance, etc.

If the spouses have a separation agreement, it may be incorporated into the divorce decree unless there is some objection made. But divorce could also be a time to re-assess the arrangements made at the time of separation, especially if some events were unanticipated and

affect the situation seriously. The court at the time of divorce may review the situation if a convincing argument is presented that supports a review.

Recommendations for Change

The Royal Commission on the Status of Women recommended that the waiting period for divorce be shortened to one year. Apparently the justice department got Cabinet approval for a shortened waiting period of six months. In some countries, there is no waiting period at all. One problem with wiping out the waiting period is that this removes a bargaining lever for a dependent wife, but she wouldn't be at a disadvantage if provincial law reform provided for adequate property-sharing, as in Ontario, and support.

Simplification of procedures would mean that divorce would no longer be heard in open, formal court, but could occur in the judge's chambers. The paperwork, we hope, would also be simplified.

At this time delays are created and costs escalate because one party can withhold cooperation and contest a divorce, and in the process quite a few obstacles arise including failure to appear when so required. With every delay or obstacle, costs increase.

Helping Change Along

If you believe change should have priority, write to the Minister of Justice and record your opinion. For background information, get copies of the working papers prepared by the federal Law Reform Commission.

Women Helping Women

We're in the dog days. It's hot. And we're in the mood for sleazy gossip and nasty-minded pettiness. So here goes.

The ST (secretarial) contract was recently signed in the federal government. The salary increase was 6% or \$600, whichever was higher. Thus, the highest possible increment in dollars (for the highest paid ST's) was \$914, and in percentage points, 8.7 (for the lowest paid ST's). With one exception. The COR (court reporter) sub-group—already highest paid within the ST category by about \$3000—got a flat annual increase of \$1265. For the highest paid COR's, that's an additional 7%; for the lowest, a whopping 11%. No prizes, then, for guessing which ST sub-group is also the only one in which most of the members are men.

The Associated Press wire service was responsible for reporting that the assassin of former Italian premier, Aldo Moro, was "possibly a woman." Why? Well isn't it obvious—the scattered pattern of the bullets entering Moro's body indicated "they were fired by someone with an unsteady hand."

An upbeat story. The Ottawa Citizen was recently taken to task for referring to an 18-year-old male as a man when, in the same article, 18 and 20-year-old females were called girls. Why did the paper do it? "Ignorance," replied the editor.

Another upbeat story. CBC recently gave a rave review to a play called "Big Bad Mouse." The reporter, Robert Harris, said it was a real pleasure to see a comedy that didn't trade on racism or vulgarity for its humour and that was just good clean

fun. The plot? Well, it's about this Caspar Milquetoast of a guy and how he's falsely charged with rape and how, before he's found innocent, all the women back in his office fall madly in love with him as a result of this display of sexual prowess. Ha bloody ha. A male listener took exception to this and phoned Harris up—while he was on the air. He chastized Harris for not criticizing the play's sexism and its reinforcement of the whole sick stereotype of women secretly wanting to be the victims of rape and violence. "You're right," says Harris, "I should have seen that" and apologizes. Bravo.

Is there a branch of the MCC (Metropolitan Community Church) in your neighbourhood? The church, which brings the word of god to gays (well, 48% anyway), resigned from Ottawa's Coalition against Sexism and Sexual Repression over the Coalition's pro-choice stand on abortion.

Intrigued by the information in a feminist book on corporate politicking showing that in offices, corner accommodation is held by the most powerful and that as you progress inwards, the power steadily decreases, an Ottawa articling student graphed out her own law firm. Worked perfectly—even including the fact that in the weakest of the weak offices sat the firm's only female partner.

And to end on an upbeat story. What notorious Ottawa right-to-life lawyer and failed Tory candidate was recently denied membership in a local tennis club for racism and sexism? Ah, that 'respect for life'!

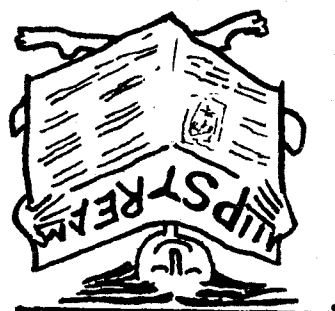
We've taken the first step

UPSTREAM has begun the long process of becoming a national newsmagazine. We are now distributed in six centres from Halifax to Vancouver. We have had a few offers from women across the country to write or be contact people for advertising and distribution—but we still need help. If UPSTREAM is to be truly representative of all the women in Canada we need input from every area, however large or small.

Will you participate?

- We need women to make initial contacts with potential distributors and/or advertisers.
- We need women to write: news, arts, features, sports, columns.
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FEMINIST CONNECTIONS COUNSELLING FOR CHANGE

by Helen Levine

"All history attests that man has subjugated woman to his will, used her as a means to promote his selfish gratification, to minister to his sensual pleasures, to be instrumental in promoting his comfort; but never has he desired to elevate her to that rank she was created to fill. He has done all he could to debase and enslave her mind; and now looks triumphantly on the ruin he has wrought, and says the being he has thus deeply injured is his inferior... But I ask no favors for my sex... all I ask of our brethren is that they will take their feet from off our necks and permit us to stand upright on that ground which God designed us to occupy [Sarah Grimke, 1838]."

I had a "click" on my way to work recently. I relish those clicks, moments when the jumble of experience and ideas comes clear in a new way.

This one came out of a discussion with a young friend. It was about her complicated relationship with a man. She was telling me how, despite her feminist consciousness, she has difficulty confronting him, taking a hard line when necessary, maintaining control over her own space.

A pretty common dilemma, one with no easy answers, but significant as women struggle up from under.

I wondered why this friend was having an unusually hard time asserting herself.

My "click" came from making feminist connections between misogyny (hatred of, contempt for women) and how we seem not to learn enough from the bitter and painful experiences of other women, past and present.

Especially counterproductive is our relative inability to grasp the implications of our mothers' life experience. The vast majority of women, myself included, decide early on that we must be totally different from our mothers; that they have failed in life due to warped personalities and/or other undesirable characteristics; that we will succeed where they

have not! Patriarchy teaches us this woman-hating.

It may be that a harsh evaluation of one's mother gives women a sense of false strength, superiority and purpose. God knows women hunger for ego building in a sexist society that routinely puts us down. But what else makes it so damnably difficult for us to learn about life's problems from other women and how to tackle them?

My "click" suggests that many of us don't grasp, to begin with, how central and devastating misogyny is in our daily individual lives, and relationships. And how woman-hating literally keeps us from accumulating valuable understanding about ourselves and acting upon it.

In this society, women are seen, by women and men alike, to be inferior persons of limited significance. It is men who are supposedly competent to think, to reason and to teach others about the world.

Our own experiences, as we describe and define them, are thus essentially downgraded and held in contempt, if not rendered invisible. It becomes very hard to know or to assert the meaning of those experiences. In effect, girls and women are strategically prevented from learning the truth, the reality, from others who have been "there" before.

Women in feminist counselling frequently tell me they feel terribly "paranoid". Perhaps we need to be even more "paranoid" about our experience. In fact, the best definition of paranoia is "an acute state of awareness", and it surely applies to women.

At one time, women's real lives in the double ghetto of home and workplace were kept under wraps. The myths of joyous contentment in family self-sacrifice abounded. My generation of the 40's and the 50's followed the rule of privatizing and individualizing our unhappy personal experiences.

Taught that we were makers of our own history, we blamed ourselves and were unremittingly blamed by others for not

meeting impossible expectations in a male-defined world.

Because it was culturally taboo to share private fear and pain—except with "authoritative" male therapists—and because we secretly feared exposing our own "inadequacy", women had few ways of knowing how epidemic our condition was.

With the coming of the current women's movement, a new and exciting link was forged between personal pain and political oppression. It wasn't just a fancy theory. That link and the new sense of shared, open struggle that came with it meant a great deal to women who had previously felt terribly alone and vulnerable.

There was a marked and hopeful change in consciousness and a new refusal to blame women for their unhappiness. From the Speak Bitterness campaigns in China to consciousness raising in North America, the remarkable courage and agony and blighted potential of women's lives began to emerge. There was a veritable outpouring and sharing of women's experiences. The political implications of that experience, its common base, came clear.

Women of the late 60's and early 70's hoped that once this Pandora's Box had been opened, there would be no turning back. Younger women would know the reality of women's lives as none had known it before. They would perceive their existence differently. There would be no going home again.

Yet many women seem to still hold on, almost to the breaking point, to fantasy and fairy tales and dreams of love. Marriage and carriage still hold sway over many women's lives. Child care generally remains a primary female responsibility. And some well-seasoned women close to or part of the women's movement eventually retreat to subordinate financial and emotional status within the nuclear family.

This is not to despair of change. It is to confront the ongoing reality and then fight to turn it around. Getting back to my "click", perhaps one missing link in women's consciousness is a more profound

grasp of woman-hating. How it works, who it works for, how it invades our lives directly and indirectly, and how to fight back.

I think that a deeper understanding of misogyny might help us turn towards and learn from other women's lives. It might encourage us to validate, respect, and understand both the richness and the pain of any woman's existence, how it has been forged, and under what conditions.

I phoned my friend after writing this, wondering what her reactions might be.

She said, "I'm not sure I really understand what misogyny is. Or what it does. I agree that women have low status, are considered inferior. But I find it hard to jump from that statement to thinking of the women I know and their relationships with men in relation to woman-hating. Maybe I still hold on to a lot of illusions about love."

That was helpful. Maybe it's the word "hating" that scares and confuses us, or the feeling that we somehow must choose between love and hate. Not so at all! Love and hate and everything between in the spectrum of human emotion is just that—human. And women have the right to that spectrum and must reclaim it aggressively.

Women have been systematically trained to feel guilty and blameworthy about the intense emotions we feel, other than loving and giving.

But for oppressed groups everywhere, the key to dignity, energy and self-esteem is anger which propels us to join together in acting to change our lives, (see Fanon, *Wretched of the Earth*).

For me, it does not mean that I cannot have a caring relationship with a man. For others, it does. There are no neat answers for any of us and life is a maze of contradictions to be confronted and acted upon.

Talking about learning from other women—how come it took so many years of living before I even knew who Sarah Grimke was?

Youth: renewed interest in feminism

by Julie McCoy

Young people today have grown up with women's liberation ever since its stormy adolescence in the late 60's. In more recent years, equal pay bills and equal rights lobbies, notably the push for ratification of the ERA in the United States, have renewed interest in feminism among the kids in my age group (I am 17) where before their attitude was blasé.

I've spoken to a lot of people my age about women's rights, and so far the consensus is unanimous on several issues: equal pay, equal job opportunities, and—usually—equality in social situations like asking for a date are desirable, in principle at least. On the related issues of lesbianism, abortion, and women's place in religious administration, they are severely divided, as is the case with self-declared feminists. There is, however, a trend towards anti-homosexuality, which in some people is horrifyingly intense.

One 18-year-old woman I know favours ostracism of all homosexuals, specifically, to colonize them in some remote valley on the West Coast and then drop a bomb on them. But this same girl also once admitted that she was scared by the way she was always attracted to boys until they began to like her in return. Then, she inevitably lost interest. She, like most teenagers, is uncertain and ambivalent about how to deal with sexual attraction.

Maybe all this is because we're at the threshold of sexual maturity—a place where, formerly, there were role models to help us through. Now, there are no longer any rigid models to live up to. Certainly attitudes can be as unpredictable now as they were stable when we were young.

Another area of uncertainty is the job market. Kids bitten by the shortage of jobs, the slipping economy and fluctuating quality in education are learning that equality doesn't exist for the unskilled student. It isn't just the high school students who are channeled into fast-food waitress or typing positions (girls) or menial work (boys); a few days ago I met a young woman who was finishing her master's in biochemistry. She was working as a clerk-typist, and the only reason she had even that job was because she was bilingual. Hers is a typical case.

Thus, students are beginning to study in fields they would normally never consider, searching for job security. For some, it means brushing up on typing speed and dusting off the Grade 10 Speedwriting textbook. In the process, many bright and creative minds are being wasted.

The government is cutting down on its

subsidies towards programs in the arts (already sadly in need of help); Canadian periodicals are constantly dying for lack of funds, putting established journalists out of work and making things even harder for those fresh out of journalism school; all of Canada's medical schools, except the University of British Columbia, are slated to cut down the number of places open for Year 1 students (despite the flow of established physicians to the United States).

All this, of course, is familiar to anyone who reads a newspaper, but the point is that it shapes our attitudes. A girl who is striving for equality at work will often become bitter when faced with both a slumping job market and the subtler forms of job discrimination. Boys, pressed to analyse the situation, may agree that women have it bad but that men don't have it much better, either, and there are many things more worth worrying about

than having a dead-end typist job—like having a job, period.

It doesn't mean, though, that the future of feminism is dim. Far from it. The new cynicism may tear hopes but it does not allow illusions to exist, either. TV is claimed to influence our thinking, but I don't know anyone who takes its frivolous views of women seriously. As one friend complained, "Happy Day's" idea of feminism is kicking up a fuss if your husband demands pot roast and you spent all day lovingly preparing a chicken casserole." The medium gave us "M*A*S*H", a moving and funny show that portrays men and women in a realistic, human way, and then comes up with "Black Sheep Squadron", another war show, but one that shows the men flying out and killing Japanese with bloodthirsty enthusiasm, with the women waiting at home as dessert. Even shows which revolve around women aren't much better. Pepper Anderson of "Police-woman" may be a sergeant, but its her colleagues who are always rescuing her from an attacking criminal, and not vice versa. TV is not as liberated as it thinks it is, and we know it. Are we expected to believe these caricatures?

The bottom line is, feminism is not as outspoken as it was a few years ago, but it is here. There are a handful of boys in typing class and many girls in drafting. A boy may open a door for me, but I always reciprocate by opening it for him next time. The ones in English class who are raving about Dylan Thomas' poetry are male. And when I see a one-year-old boy with a Raggedy Ann doll and a small girl playing with a toy motorcycle, I think that equality of the sexes is within our grasp at last.

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SPORTS

Orienteering: the democratic sport for everyone

by Havi Echenberg

Known as "cunning running" in some parts of the world, orienteering seems to be the sport for those of over 40, with children, and/or with more brains than brawn or athletic ability.

According to the executive director of the Canadian Orienteering Federation, Colin Kirk, orienteering is a sport for all of those of us who felt we would never find a sport we could enjoy.

Best described as a car rally without the car, orienteering, strictly defined, is getting from point A to point B using only a compass and a map. The route you choose is entirely up to you, although in competition you would opt for the route you would believe to be the shortest and safest, as the first one to get from A to B, touching several designated points along the way, wins an orienteering meet.

However, Kirk emphasizes that competition is only one aspect of orienteering. Unlike most competitive sports, Kirk

maintains, orienteering has remained a democratic sport.

Coming to North America from Sweden, where orienteering has surpassed cross-country skiing in popularity, the sport emphasizes involvement, from very young to quite old.

Kirk explained that in Europe, many former track athletes have given up track for the orienteering course. Most famous among these is Roger Bannister, the man who broke the four-minute mile. Bannister has been quoted as saying if he had discovered orienteering earlier in his life, he never would have broken the record.

Orienteering is also a popular summer sport for cross-country skiers, Kirk reports, as almost three-quarters of orienteers in Canada are also cross-country skiers.

In Norway, home of some of the world's best orienteers, the national orienteering team consists almost entirely of the national ski team. Kirk explains this affinity for the sport by skiers in terms of what it has to offer: "Both sports get you

outdoors, and get you active with little need for equipment or special grounds."

Other than a car to get to the unsettled areas where orienteering meets are always held, no other equipment is required. An athletic ability, while essential in a champion, is not always the deciding factor in an orienteering victory.

"It's a classic tortoise and hare situation," Kirk said. He went on to explain that all the speed in the world is wasted if you have opted for the wrong route in completing the course. "The person walking the entire course could beat the fastest runner if better decisions were made," Kirk added.

Because decisions must be made under pressure in the more advanced levels of competition, the sport is used in training by the military in many countries. Orienteering is said to simulate war in terms of precision and quick decision-making, Kirk explained. In fact, world military championships in orienteering are held each year.



Susan Budge, Canadian women's orienteering champion, currently competing in world championship in Norway.

World championships for non-military competitors are held every two years, with one going on now in Norway. Canada's team includes an Ottawa woman, Megan Peirce, and Montreal-based Susan Budge.

There is some speculation about the world's women's championships because the last two world championships were taken by women in their third month of pregnancy.

This has led to some international research on whether pregnant women, in the early part of their terms, might not have a natural advantage because of increased blood supply and therefore better oxygen uptake.

Whatever the reason, these champions would have to be good.

The championship-level courses are 7 miles for women and 10 for men, as the crow flies. Given that the direct course would take competitors over cliffs and through lakes, the actual course, while depending on decisions made by competitors, would be almost half that distance again. World winning times for both men and women are between 75 and 90 minutes for the course.

Canadians usually do not fare too well in these competitions, Kirk explained, for a couple of reasons. First, Kirk said, the Scandinavians train for this sport from a very early age, by running in the streets while map-reading so that they will be able to figure their course without stopping. Second, the sport is so much better developed in Scandinavian that maps they use in world competition are much more detailed than those used even in national championships here.

Canadian orienteers headed to Norway early, partly to practise map-reading.

Victory at the world level, though, is probably less important in orienteering than in any other sport. The emphasis on democracy and total participa-

tion continues up to the national championship level.

The schedule for the upcoming national championships, to be held near Guelph, see sport calendar, next page, includes competition for novices, and even for wayfarers—groups of novices who compete together to gain familiarity with map-reading.

Orienteering is still a relatively new sport, but gaining in popularity all the time. The Canadian Orienteering Federation hosted an international meet at the time of the Montréal Olympics, expecting a couple of hundred competitors from among people visiting for the Olympics. There were, in fact, more than one thousand participants.

The Ontario and Québec Orienteering Federations last month split hosting duties for an international meet, with three days in each province. Between six and seven hundred participants showed up, almost 300 of them from Sweden.

And the sport is due for even more exposure, as the International Olympic Committee recently announced orienteering would become an Olympic event. It was too late to make the Moscow games in 1980, but will probably be included in the 1984 summer games, scheduled to take place in Los Angeles.

Kirk expressed some doubts about its spectator appeal, since there is no set course and most of the action takes place in secluded parts of the woods. But then he mentioned the Swedish national meet held recently, a relay lasting through the night. This meet received live television coverage in Sweden, so there must be something to see.

Anyone interested in this sport is invited to attend one of the local meets coming up. All are listed in the Sports Calendar on the next page.

And Colin Kirk assures you, you won't be in over your head. In this sport, even the old, the weary, and the unskilled can enjoy.



1978 Junior Champs — Oakville's junior softball team recently represented Ontario in the Canadian championships. The team defeated Saskatchewan, New Brunswick, Alberta and Newfoundland

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Monday	Tuesday	Wednesday	Thursday	Friday	Saturday	Sunday
September				1 TABLE TENNIS— Finals of CNE International Open Championships. Continues until Sept. 4. South Industry Building, CNE, Toronto.	2 CYCLING— 3-day camping tour, 70 miles. For info, contact Bruce Timmerman, 237-2672. FIELD HOCKEY— National Championships, University of British Columbia, Vancouver.	3 CYCLING TOUR one-day Calabogie circuit. Car required. Leaving Billings Bridge, 8 a.m. Contact Bruce Timmerman, 237-2672 for info. EQUESTRIAN— "L'Art Equestre," dressage exhibition. RCMP "N" Division, 2 pm. For info, contact Heather Bradley, 613-835-2199. ORIENTEERING— Meet, University of British Columbia Seekers hosting in Black Mountain area. For info, contact Colin Kirk, 613-741-9427. CYCLING— One-day Calabogie Circuit, 78 miles. For info, contact Bruce Timmerman, 237-2672.
4 LAWN BOWLING— City of Ottawa tournament. Elmdale Lawn Bowling Club, between Sherwood Drive and the Queensway.	5	6	7	8 FIELD HOCKEY beginning of two day tournament for women's league. Location to be determined. For info, contact Susan Dodge, 773-5100, during day.	9 RINGETTE— Registration for competition, Gloucester Township. For details, consult Gloucester Guideline. ORIENTEERING— British Columbia provincial championships. For further info, contact Colin Kirk, 613-741-9427. WILLOWATER CANOEING— Ontario Wildwater Championships, Middle Madawaski River, 1 pm. For info, contact Michael Twitchin, 416-741-9257. EQUESTRIAN— Kingston Breeders' Show, Napanee Ontario.	10 CYCLING— Ottawa Bicycle Club picnic, Burrits Rapid, 78 miles. For info, contact Bruce Timmerman, 237-2672. CANOEING— Ontario Slalom Championship, Middle Madawaski River, 10 am. For info, contact Michael Twitchin, 416-741-9257. EQUESTRIAN— Ottawa Valley Breeders Permit Show, Ottawa, Ontario.
11	12	13	14	15 FIELD HOCKEY beginning of two-day invitational tournament, two representative teams from Ottawa. For info, contact Susan Dodge, 733-5100, during day.	16 ORIENTEERING— Championship Relay meet, sponsored by Toronto Orienteering Club, Glen Majors Cons Area. For info, contact Colin Kirk, 613-741-9427.	17 CYCLING— repeat of favorite circuit, 50 miles and 80-100 miles. For info, contact Bruce Timmerman, 237-2672.
18 SYNCHRONIZED SWIMMING— Instruction begins for Gloucester Club, 4 pm Centennial Pool, Ogilvie Road. Continues all week. For info, contact Carolyn Krzywicki, 746-8121, or Centennial Pool, 746-8472.	19	20	21	22	23 CYCLING— Ottawa Bicycle Club weekend. Will include family events, time trials for parent-child and adult teams, hill climb. Location to be determined by club later. For info, contact Bruce Timmerman, 237-2672. EQUESTRIAN— Eastern Ontario Dressage Championships, Ashton, Ontario.	24 SQUASH/RACQUETS— National Capital Squash Racquets Association hosts one-week open competition at Ottawa Athletic Club. Entry forms available at all clubs in Ottawa area. Entries close one week before competition.
25 LAWN BOWLING— Bill Maynard Competition, Turkey Roll, Elmdale Lawn Bowling Club, Ottawa.	26	27	28	29	30	1 CYCLING— Gatineau Park, 1-day tour, 48 miles. For info, contact Bruce Timmerman, 237-2672. ORIENTEERING— Ottawa Orienteering Club hosts "B" meet in Stony Swamp area. Also Nova Scotia and New Brunswick provincial championships. For info, contact Colin Kirk, 613-741-9427.
2 OCTOBER	3	4 VOLLEYBALL— competition begins in Ottawa women's volleyball league. Tryouts will begin mid-September. For info, contact Gail Blake, 231-2646.	5	6	7 CYCLING— Adirondacks weekend, partly by car, then cycling. For info, contact Jim Cummins, 725-3226. ORIENTEERING— Canadian Championships hosted by Hamilton. For info, contact Colin Kirk, 613-741-9427.	

Breaking the ice: Ottawa's first women's law firm

by Jean Frances

Cathy Aitken and Shirley Greenberg are two lawyers who have a private practice in Ottawa. They feel that they as women can offer an unique service to their clients because, while "the law is the same for everyone," they can approach the problems with a women's point of view.

What pushed you in this direction? What made you decide to become a lawyer?

Aitken: I had been doing graduate work in sociology. I entered that field because I felt a need to understand and work with human relationships. But I soon discovered that all you did was sit around and discuss theory. I needed to do something more specific, more service-oriented, so I chose law.

Greenberg: Most recently, it came out of my involvement with women in the early seventies in Ottawa. I saw how much we lacked knowledge of the law, and once you got out of the home you were handicapped without that knowledge. Women were generally totally ignorant of things like—well, even what's involved with signing a lease, not to mention such things as what incorporation is useful for. Then there's the tremendous problem of marital relationships, the link between husband and wife and the law. Almost everywhere you turn, if you go beyond the wife-and-mother role and especially if you're involved in marriage breakdown, you confront the law. Without knowledge you're at the mercy of others, you can seriously prejudice your rights through ignorance.

So you got into law primarily to help women?

Greenberg: Yes, and to provide a focus for my own energy. I had been a legal secretary 25 years ago. But after you master that job, there's nowhere else to go. I needed more scope. That was the middle fifties, but I had to wait for the seventies and the encouragement for women to enter new fields, before I did anything about it. During the sixties I got a B.A., going to university part-time while my children were small. In the seventies I got involved in the women's movement, with the opening of the Ottawa Women's Centre, and within a year I realized that what I wanted to do was go into law.

Tell me about your experience as a student in law school.

Aitken: There were very few women. The whole atmosphere was one of "stag party" or "locker room." Women were treated as if we were invisible: classes were often addressed as "Gentlemen." But the few women who were there were respected for their academic standing. We were always at the top of our class.

Women in law school felt it was their right to be there, their right to be trained as lawyers, their right not to be discriminated against.

Greenberg: My first shock was that the women students were not more aware of the issues confronting women. I thought that if women were entering this so-called "male field"—and it has been historically exclusively male—that they would realize that they were breaking barriers. I really looked to women in law exercising leadership on behalf of women. But these women didn't want to do that. At the same time they felt it was their right to be there, their right to be trained as lawyers, their right not to be discriminated against. As a feminist, I related this to the position of all women. But most of the women I knew related it only to themselves. In other words, the political and social dimension was absent. That meant that the traditional rivalry between women was continued, except in a few instances, such as when we got together over discrimination in the classroom.

That year, my first year in law school, was the first year we tried to get a women's caucus going. I found that only

the women who were already feminist-oriented were able to work with other women. The others, when they were forced to make a choice of being woman-identified or man-identified, chose men. The men, too, were upset by the fact that women were meeting together. It seemed to me that they felt threatened by it, and they certainly, didn't understand it.

In this city there are about 140 women lawyers. Not all of them have been called to the Bar because that isn't necessary in order to practice law with the federal government. But of the 140, most of them work for the government. Very few are in private practice of law. Of course, the private practice of law is dominated by commercial interests, and that is where you do not find women. And where women lawyers are hired by law firms, they are not expected to become partners in a firm. It is the same story in the labour field: few labour lawyers are women, just as few labour leaders are women.

But you'll find some—shall we say the "uppity women"?—going for MBA's now and getting into commercial fields as well as a few in labour. I think these are being recognized as new frontiers. I myself would like to do business law, and I'D LIKE TO SEE WOMEN ATTEMPTING BUSINESS VENTURES AND SUCCEEDING. I don't think it's that difficult; it just hasn't been done on any wide scale. **Cathy worked for a short time with a law firm as a junior lawyer but you never did, Shirley. Why not?**



Kate Middleton

Greenberg: I felt that I needed more scope than I thought would be permitted to me. As a woman, I wanted to break new ground. That's a very touchy thing, too, because we have one law for everyone in the country. We can't have one law for one person and one for another (although there are different ways people are affected, as we all know).

Having mostly been focussed in the wife-and-mother role in my life I realized that women and men approach the same issue with very different perspectives. The practice of law having been traditionally male-dominated, and women by tradition having had virtually no input into the making of laws, meant to me that the potential for misunderstanding was very great. I wanted to be able to start bridging that gap. That's why I write in UPSTREAM—to help women understand how our legal system works, which laws affect them, how they can protect themselves. I think of this as preventative law. As an employee in a law firm, you're working for other people. As a junior, you're doing mostly things they don't want to do. The senior people are on to bigger things so the littler things are what is passed down.

Another thing I say to people when they ask me that question is, I'm too old for a boss. I have to do in five or 10 years what others can take 20 for. I'm starting out at the point when most men have already

made it. I want to telescope my learning years, to reduce 20 years to five!

You look in the Yellow Pages for a women's law firm—and there aren't any. I think we have a responsibility to provide what the community lacks.

So here you are; you share an office with Cathy and you said that you might like another woman still in the office. Why a women's law firm?

Greenberg: Well, you look in the Yellow Pages for a women's law firm and there aren't any. I think we have a responsibility to provide what the community lacks. Although we are the first women's law firm, I'd like to see more of them in this city. Whether or not women use them, I'd like to see reflected in the Yellow Pages that such things exist. I don't want a law firm characterized by sex, but if almost all law firms are all-male, then at least a few should be all-women, just to get a balance, if for no other reason. And maybe we need something different, now.

What's different about it?

First, the difference isn't always based on what sex you are, but your sensitivity to certain things. Some women might approach a client exactly the same as some men would. Secondly, I want to emphasize again that the law is the same for everyone, although Mrs. Murdoch's case illustrated dramatically how the

approach.

What aspects of law do you deal with in your practice?

Aitken: Right now its family law, real estate, wills and estates. I deal with men and women, though mostly with women where family law is concerned. I don't much like litigation—that's arguing in court—I'm trying to build up a solicitor's practice.

Greenberg: I really look forward to the duelling that court involves. It is an adversary system. I like to fight. It's a challenge. My practice so far is almost entirely family law. I'd like more variety, and it will come, I know, in time. But if you're going to be good and give your clients what they deserve, you have to limit yourself to a few areas and work hard in those. It's too demanding to work in five areas at once. So my focus now is primarily family law.

Shirley, do you find that it's a good thing for you and Cathy to be working practice and you like litigation?

You find Neanderthal attitudes along with very welcoming kinds of attitudes... But they'll have to learn to accept us. We insist on it.

Greenberg: Well, I do solicitor's practice too, because it helps pay the bills, after all. It's work that's less time-consuming, and the time element is so important for a lawyer. You're billing for your time.

But the complementarity of our relationship goes way beyond the different areas of law. It's important because we're women working in a "man's field".

How do you get along with your colleagues?

Greenberg: Well, that's an interesting question. I found that senior people were extremely helpful to me; you could almost say that they were maternal in their helpfulness. Since I'd been a legal secretary years ago, I wondered if I was maybe getting special treatment because I knew people in the profession. But when I talked to other young lawyers, I found that this is usually what happens: the people with experience are very good to you. On the other hand, so many more people are graduating and being called to the Bar that the field is—you could say becoming glutted. So there is a certain amount of one-upmanship going on. But I've never experienced it myself.

I've entered the legal profession at a point where lawyers, who are mostly men, are very sensitive to the role of women. But it's a period of readjustment, so you find Neanderthal attitudes along with very welcoming kinds of attitudes. Some of the men don't know how to treat women in a professional role—they're not used to women as colleagues. But they'll have to learn to accept us. We insist on it.

Where do you see your practice going from here?

I see this as part of a network of services for women. Women almost talk a different language. Sometimes you need a translator. Aspects of our experience have not even been articulated yet. Some of the most important dimensions, especially relationships with men, have never been fully probed, and they permeate our daily life. Clients who come to me, particularly if they're in a family crisis situation, need help and support, just as much as legal advice. They can get it from Interval House, the Rape Crisis Centre, or feminist counselling (although the work "feminist" I'm sure scares some people off). Then there's services provided by Algonquin, Carleton U, Women's Career Counselling, as well as from people like Cathy and I. Once we become conscious of our needs, we'll fill them.

differences affect wives! We don't present the law in a different way when we're dealing with a practical problem, but our explanation is probably different.

Given those two things, I think my ability to understand what has happened to a woman puts the whole relationship in a very different light. I think in my case it's simply because of my life experience. I didn't go straight through school and become a lawyer by age 22 or 23. I've had a lot of different kinds of life experience and I can see various dimensions to a problem that maybe others can't. The element of understanding what a woman may have been through especially in a family crisis situation, is very important. A feminist analysis is extremely helpful, and I also know how alienating dealings with professionals can be. **So you don't approach your clients from a woman's position as from a feminist position?**

I have clients who are not feminists and who aren't interested in women's issues. But because of my involvement in feminism, I can better understand how they got to where they are and I have a feeling for where they are going. It makes it easier to explain the work I have to do, what my role is and what their role is, to anticipate misunderstanding and try to prevent it, both in the lawyer-client relationship and in what the law can do for them. I don't necessarily do a better job; it's a different

The Doctor was a lady

by Alma Norman

When in January 1883, a correspondent to the Kingston paper, the British Whig, expressed outrage at the thought of "Canadian maidens, or matrons" being exposed to the indignity of having "the most sacred of feminine mysteries freely discussed before mixed classes of young men and women", his dismay was already beginning to be outdated.

Augusta Stowe-Gullen, the first woman graduate from a Canadian medical school had already begun her course at Victoria College. She would receive her degree from the Toronto School of Medicine later in 1883. A year later, in 1884, three other women would graduate in medicine from Queens. By the end of the century all Canadian medical schools except McGill were admitting women. McGill, courageously resisting the feminine onslaught did not yield until 1922.

Before the Canadian institutions reached their age of enlightenment, women wishing to study medicine went to schools in the US. By 1883, American-trained Canadian women physicians, were practising in at least five provinces: Emily Stowe and Jenny Trout as early as 1876; in 1882 Amelia Yeomans and her daughter Lilian Yeomans established a practice in Winnipeg. Maria Angwin in Halifax, and Elizabeth Secord in New Brunswick were all well known. And according to Dr. Angwin, there were at that time "seven or eight lady doctors practising medicine in Nova Scotia."

Women, it was obvious, were determined to find a way around obstacles placed in the path of their qualifying as doctors. Provided one had the necessary academic training and could pay the fees, US medical schools were often willing to accept the determined Canadians. A less easily resolved problem was the age-old one of how to combine motherhood with serious study.

The experiences of Emily Stowe and of Charlotte Whitehead Ross illustrate the dimensions of this problem. Both women were married and the mothers of children before they undertook the study of medicine.

Emily Stowe, who had trained as a teacher before marriage, found her training vital to her family when her husband, an English immigrant, contracted TB and had to be confined to a San, leaving Emily to care for him and their three children on her teacher's earnings. She had long been determined to study medicine, so her income had to be earned and saved, to provide not only a livelihood for the entire family during her college course, but also to pay her fees. Once it became financially feasible she left her three children in the care of an obliging sister and enrolled in the New York Infirmary for Women, graduating in 1867.

Charlotte Ross also had three children when she finally decided to study medicine. Unlike Stowe she had no financial worries for her husband earned a good salary with the CPR. Unfortunately, however, his work required him to live in the West leaving his wife and children in Montreal. It was this separation

more than any real desire to become a doctor that led Charlotte to study medicine: lonely and bored, she began reading medical books to pass time, showing such an interest and aptitude that her family doctor encouraged her to study medicine seriously. With her husband's willing support, she enrolled at the Women's Medical College of Pennsylvania. Unlike

Emily Stowe, however, she had no sister with whom to leave her children. She tried leaving them with foster parents but found this an unsatisfactory arrange-

ment. She missed them and worried about their welfare. The solution was to bring them with her and continue her studies while caring for her family. There was an inevitable added complication arising from her annual reunion with her husband. Most of the pregnancies resulting from these visits ended in miscarriage but one gave her a fourth daughter. A fifth child, her only son, was born three months after she graduated. One speculates on the significance of Abortion as the subject for her thesis.

promptly placed an ad in the Globe announcing that "Mrs. E.H. Stowe, MD, Physician and Accoucher, would see patients from 9 A.M. to 3 P.M." Unfortunately, this was illegal, for Dr. Stowe was not licensed to practice in Ontario. In the Catch-22 medical world of the day no one could practice who had not studied in the province, or attended a course of lectures at an approved Ontario medical school and sat their examination. But women were not admitted to Ontario medical schools.

Dr. Stowe did make several applications for admission, all of

coats while shovelling a pathway through the snow in a frontier settlement?

Dr. Ross' difficulties were less dramatic than those faced by Emily Stowe. After receiving her degree, she returned to Montreal where she opened a family practice in 1876. She may never have been registered in the province but it seems to have aroused little concern among the authorities; after all a woman doctor treating women and children was too unimportant to bother about. In 1881, however, Charlotte Ross moved west to join her husband who had bought

tionally woman's-type practice, while the very conventional Dr. Ross was dealing with wounds and injuries and routinely doing surgery, for this was a field almost closed to women doctors.

The problem of registration obviously ended once women could be trained in Canada. And once women doctors became a commonplace, there was little difficulty in their being accepted by the community (although as late as 1898, Elizabeth Matheson found the inhabitants of Onion Lake reluctant to recognize her as a doctor. She was the missionary's wife, not a separate person. As usual, opinion changed when she proved her competence, which on this occasion involved travelling in a lumber wagon 75 miles over frozen ground to set a broken leg, carrying her newly-born baby in a moss bag in her arms. The trip out took two days, the homeward journey three.

There remained (and remains) the problem of opening all fields of medicine to women. Until World War I most female doctors were to be found in traditional women's fields: family practice, where woman's "natural kindness, patience, love of home and children would merely be extended into the field of medicine; obstetrics and gynaecology. And, in the field of public health, as medical inspectors of schools. Most specialties, especially surgery, were closed to them; a woman could not get the training necessary.

The stereotype of women as committed to others was strengthened by the numbers of Canadian women who became medical missionaries. At least 24 Canadian women doctors worked in medical missions in India, China, Japan, Korea, and Hawaii.

With the usual stately slowness that has characterized the widening of opportunities for women, other medical disciplines gradually opened their doors. The brutal proving ground of WWI showed that women made excellent surgeons under pressure; pediatrics, anesthetics, radiology, psychiatry, medical research—all grudgingly or willingly began to accept women into their ranks.

As usual, women appear to have won the battle. No medical school today would dare to refuse a woman admission because of her sex. No hospital would blatantly discriminate against a woman resident or staff member in any department.

And yet one wonders why there are so few women specialists, and so few women chiefs of any departments in most hospitals.

Can one—dare one—assume that for women wishing to practice medicine, equality is still only an illusion?



Class photo, Women's Medical College, Kingston, 1887-88

The Indomitable Lady Doctors

It would be gratifying to report that once these women had completed their course of study all was smooth sailing. Unfortunately, prejudice against women doctors in Canada was not limited to reluctance to admit them to medical school. The problem was not so much that women wanted to study medicine, as that women with such ambitions might be boat-rockers. Emily Stowe most definitely was. As a result, it took 13 years, from 1867-1880 for her to become registered to practice medicine in Ontario.

When Dr. Stowe returned home with her degree, she

which were turned down. (She and Jenny Trout were grudgingly admitted to a course of lectures—finally—in 1870, provided they agreed "to make no fuss—whatever happened". What happened was a sustained campaign of vulgarity and ribaldry which ended only when they threatened to report to the lecturer's wife exactly what he was saying in class!) Meantime, the undaunted Dr. Stowe continued her very successful practice, registration or not. As she was to say later, it was no crime to break man's laws, "laws and statutes made by man, male man, as women had no hand in the compilation of them."

Such feminist views were what led her inexorably into the suffrage movement and the organizing of that suffrage front group, the Toronto Women's Literary Club, in 1877. By 1883, all pretense gone, the name was changed to the Toronto Women's Suffrage Club.

Obviously Emily Stowe had a personality, and political views, calculated to arouse the hostility of the male medical establishment. But how is one to explain the difficulties encountered by Charlotte Ross, a most traditional and "womanly" woman, who wore hand embroidered petti-

a lumbermill in Whitemouth, Manitoba, a hard living, hard drinking, roistering frontier settlement, where a woman prudently bolted her door when her husband was away, and never ventured out after dark. It was a settlement constantly in need of medical services for the inevitable injuries consequent upon accident or drunken rows. But Whitemouth was not prepared for those services to be provided by a woman!

The issue was settled by Dr. Ross' determined competence. She performed operations on a saloon table using ordinary needle and thread, travelled by canoe, or sleigh, to visit outlying patients. When pregnant with her seventh child she answered a call in a blizzard, helping the driver to shovel a path through the snow so that horse and sleigh could proceed. The lumbermen and the homesteaders who followed them began to call her "Mrs. Doctor", an apt title for a woman who, after she had delivered a child would stay on to scrub the floor, do the laundry and cook food for the family to tide them over the first two or three days.

There is something ironic in the fact that the feminist campaigner, Dr. Stowe, had tradi-

UPSTREAM 2

September 1978

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

Agnes McPhail — 1922

BOOKS

Même les
Cow-girls ont les bleus

Même les Cow-girls ont les bleus, Tom Robbins, traduit de l'américain, Editions Ictinelle—\$12.95

par Marie-Claude Hecquet

On nous dit que ce livre s'est vendu à deux millions d'exemplaires aux États-Unis. Nous voilà donc en présence d'un "best-seller". Qu'en dire? Tout d'abord que ce livre est ce qu'on appelle communément "une brique" de 352 pages, ensuite qu'aux 3/4 du texte l'ennui commence à montrer l'oreille et que la lecture du roman devient beaucoup moins intéressante. La fin est à mon avis bâclée. Après la verve dont il a fait preuve, l'auteur a tendance à s'essouffier à partir de la 320e page.

On peut lire ce livre de deux façons: Ne voir en lui qu'un texte délirant, assez drôle avec parfois au niveau des mots des trouvailles assez intéressantes. Somme toute un conte de fées imaginé par un bonhomme en plein "voyage", planant après s'être envoyé en l'air en fumant... Ce conte de fées raconterait l'histoire de Sissy Hankshaw, jeune fille pourvue de poutres monstrueuses que entreprend une carrière prédestinée d'auto-stoppeuse. Mannequin à temps partiel, elle travaille (entre deux voyages en voiture) pour la Comtesse, homosexuel richissime qui a fait fortune en créant un des plus gros consortiums de déodorants féminins.

Cette même Comtesse est propriétaire d'un ranch, le Ranch de la Rose de Caoutchouc. Dans ce ranch, vivent des cow-girls qui, fatiguées de se faire exploiter, se révoltent. Sissy Hankshaw qui entre-temps a trouvé le moyen d'épouser un indien particulièrement insignifiant, est dé-

pêchée sur les lieux pour voir ce qui s'y passe. Elle tombe amoureuse de Bonanza Jellybean, gardienne du ranch et rencontre le Chinetoque, gourou fatigué et légèrement lubrique. (Si vous me suivez toujours je vous félicite!).

Mais attention, ça n'est pas tout! Je dirais même que ça se gâte avec l'arrivée des grues. Avec l'apparition de ces charmants volatiles drogués au peyotl, l'histoire s'embrouille et pour couper court, sachez seulement qu'il va y avoir des morts violentes, que Jellybean se fait tuer, que Dolorès a enfin sa troisième vision, que les grues s'envolent et que Sissy se retrouve enceinte des oeuvres du Chinetoque. Voilà, je ne vous étonnerai donc pas en vous disant que parfois on y perd un peu son latin et que même si l'auteur a un style assez sympathique on a hâte de le voir arriver au but, ou tout au moins au bout du livre!

On peut, d'autre part, lire ce livre sérieusement (!) et on s'aperçoit qu'il fourmille de prétentions pseudo-philosophiques déguisées en canulars. On trouve des citations du genre de celle-ci: "l'amour nous trouble facilement parce qu'il est en flux perpétuel entre illusion et substance, entre mémoire et désir, contre consentement et besoin." Pour en revenir au thème du livre, les parallèles avec le mouvement féministe sont faciles à faire: Sissy est une marginale—elle ne répond pas à la norme en ce qui concerne sa féminité. Au ranch de la Rose de Caoutchouc, les cow-girls, décidées à ne plus se faire exploiter, estiment que la Comtesse a assez gagné d'argent sur leurs dos (façon de parler), décident de renvoyer tout élément masculin ou féminin non

féministe et de prendre en main leur destinée et celle du ranch. Privées de mâles, elles découvrent les joies du lesbianisme. Décidant de réussir là où les hommes avaient échoué, elles se mettent en tête de sauver une espèce rare de grues, en voie d'extinction.

Pourtant, ce livre ayant été écrit par un homme, on remarque vite que: Sissy, pour échapper à sa non-normalité se fait amputer d'un pouce; que les cow-girls n'arrivent pas très bien à administrer le ranch et que leur "prise en main" tourne rapidement à la gabegie; que pour garder les grues elles sont obligées de les droguer, ce qui implique qu'elles ne sont pas plus habiles que les hommes; qu'elles vont se faire massacrer par des hommes peu après avoir réalisé (avec soulagement) que "l'homme n'est pas l'ennemi, mais que l'ennemi est la bêtise." Puis continuant dans le même état d'esprit, on nous apprend (gentiment, comme à des débiles) que "une femme sans son opposé, ou un homme sans le sien, peut exister mais pas vivre." Et voilà réglé par l'auteur le "problème" de l'homosexualité. Tout se termine donc le mieux du monde avec un retour aux normes des plus sérieux. Nous sommes sensées avoir compris le message, Tom Robbins dispensant la bonne parole...

Tout ça est très paternaliste et si le livre a des qualités indéniables, il n'est quand même pas à la hauteur de ses prétentions.

Donc, à lire avec précautions—si vous avez \$12.95 en trop dans votre porte-monnaie.

Letters of
Virginia Woolf

The Question of Things Happening: The Letters of Virginia Woolf, Vol. Edited by Nigel Nicholson and Joanne Trotter. London: The Hogarth Press, 1976. 627 pages.

by Cyril Dabydeen

Interest in Virginia Woolf will never wane, will never cease. With this volume of letters we have an additional feast for Woolf scholars and admirers alike, adding more to what we already know about her from such sources as Leonard Woolf's edition of A Writer's Diary and Quentin Bell's two-volume biography.

This present volume is a painstaking and careful work with place names and accurate dates indicating where and when the letters were written, as well as suitable annotations to obscure references to aid the reader. Moreover, Nigel Nicholson's perceptive introduction lends a remarkable freshness to put the reader in the right frame of mind for these amazing letters.

Throughout Virginia Woolf records feelings and impressions, not only hers but those of her friends as well, many of who were members of the illustrious Bloomsbury circle.

The thoughts, gossip, activities, and interests of such people as Lytton Strachey, Middleton Murry, Roger Fry, Katherine Mansfield, her dear sister Vanessa, Vita Sackville-West, and others are lucidly recorded and made vivid by Woolf's sheer zest for life which seems, somehow, to obscure the mental anguish she suffered and the bouts of madness she experienced during this time.

The wit of her own conversation, too, bristles throughout these pages. But it was to letters that she seemed so deeply devoted, saying "Life would split assunder without letters." At times she composed six a day and expected to receive just as many.

Virginia Woolf wrote continually; the period covered by this volume witnessed the writing of her first three novels (The Voyage Out, Jacob's Room, and Night and Day); reviews in TLS; as well as articles for publication. She was totally committed to literature, saying "It is the rarest and most desirable of gifts," adding that it "is the only spiritual and humane career."

Her life, however, was not totally introspective; she was active in the Women's Guild, started a fund to aid T.S. Eliot so that he could devote all his energies to writing, and did physical work with the Hogarth Press. All this must have taxed her endurance to its limit. Moreover, during this period the First

World War began when she was forced, like so many others, to seek shelter because of the Zeppelin raids over London.

For support there was Leonard Woolf with whom she was "terribly in love." Virginia was well aware of his great kindness. In a letter to him in 17 April 1916 she wrote:

"Precious Mongoose ... I lie and think of my precious beast, who does make me happy every day and instant of my life than I think it possible to be."

The letters hardly show any lack of vitality; warmth and humanity colour the descriptions. At times, however, she can be severely objective, as in her descriptions of Sydney Waterlow; at other times her caricature, ironic gift comes to the fore as in her description of the by now famous Lytton Strachey who "jumps and seizes withered virgins ... and leaves them gibbering with ecstasy."

The letters are not all about literary or famous people. Often we see Virginia's personal and immediate concerns coming through. Her desire for milk, for instance, during wartime was uppermost. Also, she worried constantly about servants, becoming deeply sunk in "the pitchy and indeed stinking waters of domestic life." Virginia refused all her life to do without servants — perhaps a hangover from her middle-class background; but, like her husband, she was a Socialist, and was very much aware that the privileges of her class were "a social outrage," even wondering in 1913: "Why the poor don't take knives and chase us out of our houses I can't think." But like most writers she was more inclined towards introspection than active involvement in effecting social transformation.

Much of her views during this time inevitably were shaped by the war. She thought human beings were "pathetic" and blamed male chauvinism for the rotten state of the world. As she wrote to Margaret Llewelyn Davies on 2 January 1918, her faith resided in the young generation, adding:

In fact I believe the only hope for the world is to put all children of all countries together on an island and let them start afresh without knowing what a hideous system we have invented here. All things they're interested in seem to me sensible and not half pretence, as ours are for the most part. I mean honours, degrees, and governments, and so on. Or would they hark back to the same ways of their own accord?

On the whole the letters tell more about herself than, say, about the Bloomsbury group. In them we observe a woman in her various friendships, who was a superb writer and intellectual, who entertained, and even gossiped as naturally as possible without letting us know that she was undergoing severe mental anguish. Altogether, these are letters to be read for their own sake as well as for the insights they provide about the life and times of this famous writer.



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Katherine Moses versatile musician

by Gail Wexler

On the evening of 2 July the Astrolabe Theatre kicked off its summer series of free concerts with a performance by Katherine Moses. What a pleasant shock it was to see a woman standing where we usually find a man, centre stage in a jazz combo.

Moses is a gentle and sensitive person, but the moment she begins to play, that sensitivity became the vitality and sensuousness we usually associate with the male jazz musician. Much power emanated from

Moses' slim body.

The gentleness was there, expressed in a ready smile and an obvious regard for the rest of the band. There was a constant interplay among the members of the group, not only in the traditional solo flights but also in verbal communication from Moses to the others. She seemed to care about keeping a strong connection with them and about making a connection with her audience.

A versatile musician, Moses played flute, sax, and percussion

as well as using her voice (despite having laryngitis that night). The flute, though, is her instrument, and when she played, it became a part of her. With closed eyes and flying fingers she sent its mellow sounds up over the audience.

Moses played several of her own compositions, among them two tunes titled "Spring" and "Midnight". The simplicity of the titles reflects their pure, economical melodies and the disciplined improvisations of the group lent a feeling of sureness and calm strength.

The sets, at an hour each, were almost too long. However, there were enough pieces to contrast with Moses' own somewhat melancholy work to keep things flowing. Most of these had a

lightly latin rhythm and the joyfulness of this music was the other side of Moses' personality.

Katherine Moses is very much a professional, assured and accomplished, but she is also down-to-earth and approachable.

Speaking of a musician friend back in Toronto Moses said, "Being with him is a definite high." Well, Katherine, being with you was a definite high and I hope we'll all have the opportunity to be with you again soon.



Women's music Unique and meaningful

by Audrey Eaglen

What It's Like

Long before the two musicians are scheduled to appear, every one of the 600 seats in the university auditorium is filled. Women are everywhere—in the seats, in the aisles, on the floor in front of the stage, in the lobby, even on the outside steps, hoping for standing room at the sold-out concert. Friends greet each other, strangers smile at each other, here and there bottles of wine are passed or furtive totes are taken. As 8 o'clock approaches, the energy level rises until the expectation and warmth are almost a tangible force in the hall. There are no men—none—because this is a woman-only concert; even the sound and lighting engineers are women. The women who have gathered to hear Meg Christian and Holly Near perform are high on this alone, the sheer womanhood of the whole experience; gay women, straight women, old women and young, Black women and white—all are here to share an experience which is unique in our time: a woman's concert, produced, performed, and attended by women.

Eight o'clock comes and passes. A few minutes later everyone seems to sense that it's time, and it is. The lights dim, and out walk Meg and Holly, to a virtual pandemonium of shouting, stomping, whistling, applauding—and they haven't done a thing yet. But every woman in this audience knows that she's going to hear a couple of hours of *her* music, good, happy, powerful *women's* music. The two performers are among the best and most popular in the country, although five years ago probably not more than a handful of women in the entire audience had any notion that either Meg Christian or Holly Near even existed.

The concert is a smash; the performers are not good, they are great. The audience laughs at the funny songs and cheers for the "old" favorites, applauds almost endlessly for every selection, and sits solemnly, almost reverently for the heavier songs, the ones about made women and women in prison, about women who have loved and lost women, and women who have loved and still love women, women who are

just coming out, and women who never will. Just when the mood has grown almost unbearable, Meg sings a song advising everyone to "beware of the Lesbians!" and some of us are a little pissed because the audience is laughing and stomping and clapping so loud we can hardly hear the words!

When the concert is finally over, no one wants to leave. Almost as a unit the audience stands, shouting and whistling and pleading for the performers to return for just a little more. Meg does, and from the first chord she hits on her guitar, we know what she's going to sing; the noise level almost shakes the walls. Everyone, even those who don't know the words (is there *anyone* who doesn't know the words?), joins Meg in the chorus of "Ode to a Gym Teacher," in between roaring with laughter and clapping and foot-stomping and applauding for what seems like a half hour when it's over. Finally, though, we all leave, still higher than kites on the whole experience, wishing we could do it all over again tomorrow. No one expresses it better than the woman we hear on the way out saying "That's the best goddam three dollars I ever spent in my life!"

This is women's music, a phenomenon that is only a few years old, yet growing, burgeoning daily. At a woman's concert, you will see no teenage groupies, no laid back freaks who let the performers bludgeon them with electronic tricks and unbearable decibal levels, no glitter and pants so tight you can see the pimples on the performers' asses if you're close enough. You will hear no songs that are dependent for their appeal on enhancing the male ego by putting down everyone who is not male, sung by performers whose contempt and hatred for—and fear of—half the human race is the secret of their success.

Instead you will hear women who are just like you sing songs that speak to you in a way you never thought you'd hear. The Berkeley Woman's Music Collective will sing to you about "The Bloods"—and when they finish and you've wiped the tears of laughter from your eyes, you probably won't ever call it "the curse" again. You'll hear Meg sing about her gym teacher, Miss Berger, and you and everyone in that audience, gay and straight,

will laugh remembering those "crushes" you all had. You'll hear women sing of birth and death and love and no love; of Black pain and of joy that knows no color; of loving women; of fighting and winning; of growing and wanting to grow; of working and living and trying to make it in a world that wants to make you think you are and can be no more than a pale reflection of the male, that denies you your strength, and wishes it could deny you your very future. And it's all sung and played by someone who's *been* there, and knows how you feel, and can bring it all up front for you to identify with and experience as "the shock of recognition." It's something no woman should miss, and no woman is untouched by, this women's music.

Where It Came From and What It Is

Women have always sung and made music, but is only in the past few years that many women have written and sung and played songs for and about women and the experience of being a woman—not a woman who has been jilted by or suffers because of or just plain needs a man, but just *being a woman*. The Doris Days and the Janis Joplin, the Joni Mitchells and the Sarah Vaughns, the Joan Baezes and the Carly Simons are always with us—but they are *women who sing*; they are not *singers of women*, and that is what the new women's music is all about. Margie Adam, one of the best of the new singers of women, defined what she calls woman-identified music as "music which is consciously derived from the uniqueness of one's experiences as a woman and which speaks to certain life-values that celebrate and liberate."

She further refines this definition from three standpoints: the form the music takes, the uniqueness of its lyrics, and its presentation; the great differences between woman-identified music and all other music becomes clearer when these aspects are analyzed.

Form. Women's music is different in three ways that have to do with form: (1) in chordal progressions, chord structure, and rhythmic variations which deviate from basic tonal harmonies (tried chords and sevenths) into fourths and fifths, open chords which give the effect of

open space, a place for the ear and mind to go.

Lyrics. This includes both the gamut such music runs from overt political statement to woman-loving-woman, intensely personal songs; and the relational process itself, which may be the same as that of most "woman" music (i.e., "You've left me and I'm in pain") but which comes up with non-traditional (traditional being the "I'll die if you don't come back") conclusions / "I'll make it on my own because I'm a whole person by myself." She says women's music tends to celebrate freedom and equality in relationships rather than possessiveness and insecurity, and this in itself is a radical departure.

Presentation. This refers to the way the performer/musician/writer relates to her audience. Adam sees the woman-identified artist as one who participates in the "theatre of the Vulnerable", that is, "exposes herself to the audience by her relationship with the music and by her conversation *with* the audience." She says, "I think there has to be an understanding, a trust, born of mutual respect between audience and performers." Adam is right; this is possibly the most unusual feature of women's music and the one which is most appreciated by a woman audience, at least by this woman.

Where is it going?

Betsy Reeves is a Cleveland feminist who divides her time between working in a local bookstore and working for Sirensound, an all-woman production and sound-engineering outfit that has worked on many women's concerts in the area. Once a week she produces and presents an hour-long feminist radio show heard in the Cleveland area, much of it devoted to woman-identified music. I asked Betsy where she thinks women's music is and where it's going.

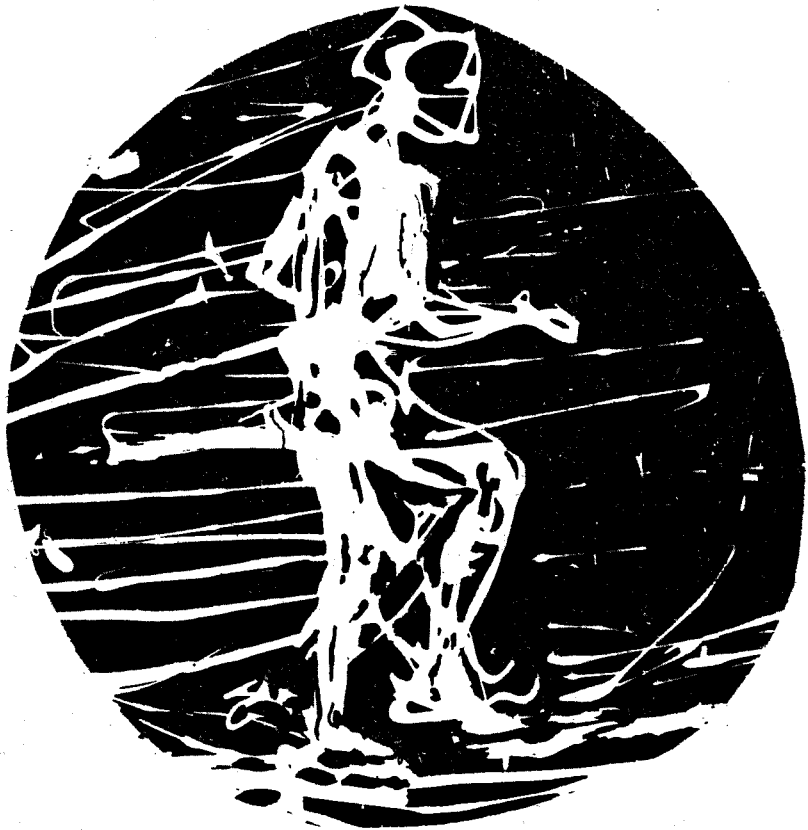
"Feminist music right now is in a great stage. At first, when it really began to take off, everyone was content to just sit back and enjoy it. We were all so glad

we had it that no one wanted to be critical. But now we've passed that stage, and we're getting into a national network of support systems not only for the artists but for the producers and the audience too; we're beginning to realize that the performer has needs, but so do the producers and those who come to hear the music. The performer can't any longer just stand up there and do her thing. She has to be in touch with the needs of others and respond to them as they must to hers. And the national support network means that women who do perform will be able to make a living at it, and still not lose sight of their integrity, as so often happens to women in the "establishment" music scene. It's just great and it's going to keep on getting greater."

Margie Adam feels the same way: "We're evolving, all of us," she says. "My own definitions have changed so much in just a few months that my brains are shaken loose at the pace of it all. Meanwhile," she says, "I see a support system growing across the United States, as women's groups and women's centers and individual womenproducers put together concerts and set up situations where women musicians can perform. I see this system as an alternative to the established way women musicians have had to get their music out in the past... I hope audiences realize that women performing for them are not only doing so out of a joyous desire to validate other women's lives through music, but also because they see these kinds of performances as a means of financial support that enables them to hold on to their principles and still stay alive."

This is a hope shared by all us women who have found a new lease on life through our own music performed by our own kind. Woman-identified music is here to stay.

reprinted from *Emergency Librarian*, an excellent Toronto-based feminist magazine. Subscriptions: Skerrill Cheda, 46 Gormley Ave., Toronto, Ontario.



On seeing a woman runner

Look at this, she said, a bruise
she moved her smooth leg, uncovered her
in one move flexed that muscle
(my blood pounded past)
thousands of miles
I've seen you close up running
your face drawn by the speed of your own heart
thousands of hurting miles
for this glory, this smooth animal leg.

Tatyana Forrester

LITERARY

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Misunderstanding

What a stupid thing to do
and I never really meant it—
telling jokes in a wrong tense
teasing pulls at personals
until a door closes off the silence.
She guards one side, gone to work
and I, shut in the gloom
with hands stuck in a soapy dishpan,
staring off into space.
Swirling the suds, I feel guilty.
Knowing I've wronged and not really understanding why,
my love is as deep as the sink drain
that takes the rinse
of newly cleaned plates who'll start again.
Even a phone call couldn't clear it all...
I rinse a hopeful plate,
stack it up with others to drain,
build a strong new pile for her
clean and sparkling, good and fresh
for when she opens the door again.

Kim Sowles



Anger

Twitching in my eyelid
Itching
To get out
Knock, knocking
Inside my skin
Alive with emotion
Let me out!

Would you splash
Upon the page
Anger?
Or dance about
Anger twitching
In my eyelid
Let me out.

Susan Bristow

Keirsten

Tonight my sister Keirst is coming!
I can hardly wait to see
the brat sister, tag-along pest,
my only, "favorite" sister amongst
four screaming brother.
Keirst who loved and followed
like a cloudy, newborn pup
comes again, on a smokey hot but
that seems never to get here.
She'll be gone again, come fall,
to a mid-western school that I'm
sure I'll never see.
because buses are tiring and so damned expensive...
If just this one could get here
I'll make the memory last.
I'll think of the hair once pulled
and the touch of her too-warm skin,
until a hot, tired bus can make its way
again to a doorstep and a memory
that both of us share.

Kim Sowles



Hubert play explores women's lives

by Catherine Adams

The Great Canadian Theatre Company has chosen as its first production for the Fall season a dynamic play which explores three of the most crucial stages of development in the lives of girls and women. The three main characters of Cam Hubert's *Rites of Passage* each represent one of the turning points a woman must pass in her life-long journey towards self-realization. As the author explains in the Prologue to the play:

There are times in women's lives when we pass, almost predictably, through an empty land devoid of guidelines or signposts. We have to learn to venture out of the nest, then to build our own, and finally to live in a nest once crowded, now private. We have to learn to leave our parents and, even harder, to allow our children to leave us. We have to learn to live alone, learn to have the courage to fail. Hardest of all, we have to learn who we are.

As the play opens, Maggy, a 13-year-old girl, is undergoing an initiation into social maturity. Physically, she is approaching womanhood and preparing to meet the demands of the outside world. Her mother, Beth, a woman in her thirties whose marriage is disintegrating, is undergoing an initiation into inner maturity as she confronts some of the painful realities about both her past and present life. When we meet Beth, she is,

understandably, uncertain and afraid.

Perhaps the most difficult passage which we must encounter is the one which connects us with death. Bess Sutherland, mother of Beth and grandmother of Maggy, faces old age, the death of her husband, and the reality of her own death with both courage and dignity. She exhibits a strength of spirit which, in itself, is an affirmation of life.

The play is a strong and

moving one. The setting is a coal-mining town on Vancouver Island where the work is hard and dangerous and life has little to offer. As the daughter of a Vancouver Island coal miner, Cam Hubert knows the region and this kind of life first-hand.

Although the play focuses on the lives of three particular women, it is not a play about individuals or about women exclusively. Cam Hubert admirably points out that repression and frustration are experienced

by everyone in this oppressive coal-mining community. The men, as workers, are as trapped in their society as the women are, and their ongoing struggle provides a compelling backdrop to Hubert's drama.

At the same time, Hubert's play is not just about women and the working class. Hubert gives her audience a sensitive and honest portrayal of relationships within a family and she does so with a good deal of warmth and humour.

Rites of Passage provides indisputable testimony to Cam Hubert's talents as a playwright and social commentator. Perhaps her best known achievements are the ACTRA Award winning drama, *Dreamspeaker*, which portrays the relationship between an emotionally disturbed boy and an old Indian shaman, and the widely acclaimed *Matter of Choice*, a docudrama on rape. Hubert's recent work includes a television film on the sexual and criminal exploitation of children. Cam Hubert is a forceful and determined writer with a great deal to say on the many issues that concern her. We may not always agree with what she says, but she makes us listen.

Rites of Passage opens at The Old Firehall on Sunnyside Avenue on September 6 and runs to September 17 with once performance nightly at 8:30 p.m. Admission is \$3.50 and \$2.50 for children, students, and senior citizens. Tickets can be purchased at the door before each performance.

The play is directed by Svetlana Zylina who has worked with The Theatre Passe Muraille of Toronto and was part of the original production of *Rites of Passage* when it premiered in 1975. The roles of Maggy, Beth, and Bess are played by Pamela Dillon, Merle Matheson, and Audrey Hallam.

For more information contact The Great Canadian Theatre Company at 233-0270.



Director Zylina and cast

"Found" art at Saw Gallery

by Emily Jane Nunn

Jennifer Durkin, a young Toronto-based artist, exhibited her work in "found art" at the SAW Galleries from July 24 to August 11. The exhibition consisted of collages, with some experiments in working with wood and paint.

The collages were the part of the exhibition that interested me most. Durkin has managed to combine various "found" materials, such as wood and cloth remnants, in such a way that they take on a new life. Through the art of printmaking they are

transformed into art that assumes a story-telling function.

Although the message from some of the collages seemed a bit obscure, there was no doubt that the finished product was competently done, and intriguing. In "Who is Elder Anyway?" there's a gloomy, derelict atmosphere; it has the appearance of an ancient shop, stacked to the windows with crates, waiting for demolition, perhaps. The most commanding object is, of course, a crate with 'Elder's' written upon it. A huge frame window encloses the crates, etc., that give the appearance of crashing over

at any moment. This was, I think the most successful attempt.

The most colorful piece was an interesting attempt to reconcile material from the past with the reality of the present. The face of a girl with an uncanny resemblance to Liza Minelli, gives a glamorous, technicolor effect. A letter from home, a photo of an anonymous man, together with painted, disembodied fingernails, rounds out the message successfully, and gives the impression of heartfelt, pleasant, nostalgia.

Other examples of Durkin's art carry out this theme of the temporary, or of a calculated

discomfort involved in the viewing of the picture as an entirety. There were also death images; a cemetery effect, for instance, and a repeated reproduction of a gravestone. And yet this was not depressing or confusing imagery; rather it was a coming-to-terms type of experience that precluded morbidity.

This collection seemed to represent a summing-up and cataloguing of elements in the artist's life, and, as such, gave the exhibition a personalized flavour. It steered a middle course between craft and grimly realistic constructed banalities. It e-

merged on its own as a manifestation of the artist's psyche, and is an entity unto itself. This uniqueness is what gave the exhibit, for me, an essential meaning.

All in all, this was a highly interesting exhibit, subtle enough to invite study and speculation but not too obscure to avoid suggesting tangible connotations. Here and there an awkward or unprofessional note was struck, but this did not in any way detract from the general impression of sincerity and commitment which was a hallmark of the exhibit.



Les femmes au Festival des festivals

Du 14 au 21 septembre aura lieu à Toronto le Festival des Festivals. Sur les soixante longs métrages qui seront présentés, trois ont été réalisés par des femmes, il s'agit de:

Diabolo-Menthe (France), réalisé par Diane Kuryf, qui sera présenté le 16 septembre en soirée*

Girlfriends (Etats-Unis), réalisé par Claudia Weill, présenté le 20 septembre à 19 h 00

Pourquoi Pas? (France), réalisé par Coline Serreault, présenté le 19 septembre à 20 h 30 dans la série "Choix de la Critique".

Si vous désirez assister au festival il vous en coûtera \$50.00 pour le programme entier soit 60 longs métrages plus divers

courts métrages. Le prix des billets individuels est de \$3.00 par film.

Pour tous renseignements con-

cernant le festival, contacter le: (416) 367-9599

*Les dates et heures des projections sont actuellement sujettes à modification.

The Great Canadian Theatre Company

presents

rites of passage

by CAM HUBERT

directed by Svetlana Zylina

September 6-17
8:30 pm

Old Firehall
Sunnyside Ave
Information: 233-0270

herbs: yours for the picking

by Jean Frances

Many of us have substances not generally recognised as being medicinal on the seasoning shelf. Anise, cayenne pepper, coriander, caraway, dill, fennel, ginger, mustard seed, and sage are common to most spice cupboards, but have properties which make them as valuable in the medicine chest.

Anise, coriander, dill, caraway and fennel seeds are all aromatic, stomachic and carminative. A teaspoonful of any one of them steeped in boiling water for about 15 minutes will soothe an upset stomach and dispel gas in the bowels. They are especially good for babies and small children, being very mild. Fennel is, in addition, diuretic and pectoral. It can be used to relieve cold symptoms, alone or in combination with other herbs.

Ginger and cayenne are very good for colds. They are both diaphoretic (that is, perspiration producing) and create an agreeable warmth in the body.

Ground dried ginger or the fresh grated root may be used. Prepare a tea in the usual way (one tsp. of the herb to one cup boiling water) and drink as hot as possible. Sweeten with honey to taste, and add the juice of half a lemon just before drinking, if you like.

Fresh grated ginger may also be used externally, as a poultice on the chest or sinuses. A poultice is used to apply moist heat to an area to soothe or draw. It should not be allowed to become cold; have a second one ready to be applied immediately on removing the first.

To make: grate up one handful of fresh ginger root. (You'll need two or three inches of root.) Put it in a pot (preferably not aluminum—it reacts), add just enough

water barely to cover, and simmer. Have ready a soft cloth. When the ginger is hot, put some on the cloth, and place the ginger as hot as can be borne directly on the skin of the chest (for a chest cold) or temples (for a head cold). If you have no fresh ginger, mix a couple of tablespoonsful of ground ginger with a handful of cornmeal. Add enough boiling water to make a thick paste and use this for your poultice. Messy, but very warm!

Cayenne pepper can be used in much the same way for colds. If you can't stand drinking the stuff, you can obtain gelatin capsules from most drug stores and some health food or herb shops. Fill them with the ground cayenne and take as you would any capsule. Soon you'll feel the heat spreading through your body.

Two interesting ideas using cayenne that I have read about but not tried: if you suffer from cold feet, try sprinkling a little red pepper in your socks—not too much or you'll overheat. If you're prone to sprains or minor muscle aches, make a liniment by simmering one tablespoon of cayenne in one pint of cider vinegar for 10 minutes. Bottle this unstrained and store refrigerated; use externally as necessary.

Mustard seed is laxative, stimulant and emetic (produces vomiting). If it is necessary to make someone vomit (as in

the treatment of some poisons) mix one teaspoon of ground mustard seed in a glass of boiling water, let cool to lukewarm, and have them drink it all down.

Added to a tub of hot water, mustard makes a good foot bath in cases of colds or chills. Mustard plasters may sound familiar; they're good applied externally to the chest, back or kidneys for relief of colds. Mix one part mustard with four parts flour and add enough warm water to make a thick paste. Spread on a cloth and place over affected part. Be careful; the heat if too intense may cause blisters to form. If mixed with egg white instead of water the plaster is less likely to raise blisters.

Sage tea prepared in the usual way has varied uses. It can be used as a mouthwash and gargle for cankers and sore throat, as a tea to relieve indigestion; and as a hair rinse. Sage is sudorific (produces copious perspiration) and relaxing. It is very good for colds because of these properties. Go to bed and take a big pot of sage tea with you. Drink five or six cups at half-hour intervals; this will cause free perspiration and should enable you to throw off the cold.

Next time, before you go to the drugstore, take a look at your spice shelf. What you need may be there.



CURRENTLY

All events are in Ottawa unless otherwise noted.

Canada au Travail a subventionné un projet d'auto-santé pour les femmes francophones de la basse-ville. Ce projet d'auto-santé pour les femmes débutera le 1er octobre et sera parrainé par la Clinique St. Anne, rue Cobourg. Pour information ou collaboration s'il vous plaît entrer en contact avec Michele P. Monette. 521-4867.

A series of excellent programs on lifestyle health awareness and basic nutrition for women will be offered by the Centretown Community Resource Centre throughout the fall and early winter, the first beginning September 11. Registration is September 6, (11 am-4 pm), fees are small, and inability to pay does not restrict participation. For more information call 233-9350.

The Ottawa Coalition to Fight Sexism and Sexual Repression plans a rally to prepare for the upcoming visit of Anita Bryant to the city. The rally will take place Thursday September 7, 8 pm, at the Public Library, corner of Metcalfe and Laurier. Speakers, music and discussion are planned. All are encouraged to attend. For the exact date of Bryant's visit, phone Gays of Ottawa later in the month, 238-1717.

The Ottawa Coalition for Full Employment holds a rally against unemployment Saturday, September 9, from noon till 4 pm at the Lebreton Flats Camping Ground. The itinerary will include speakers from trade unions, presentations by the Chilean Folklore Association, folksingers and talks on UIC. Adults and children are welcome, and you are encouraged to bring your lunch. Phone 238-3360 if you would like to help organize this event, or if you need more information.

The fifth anniversary of the coup d'état in Chile will be marked by a gathering near the eternal flame in front of the Parliament Buildings, on Monday, September 11 at noon. MPs will be invited to address those present. From there a march is planned to the nearby Chilean Embassy on Elgin Street.

The Centretown Legal Advice Service may be able to help you. Free advice on separation and divorce procedures, landlord-tenant problems, unemployment insurance and other legal problems. Call 33-0916 for more information.

The Ottawa Women's Centre has left their Somerset Street location and may be reached at 233-2560 or P.O. Box 586, Stn. B, Ottawa, K1P 5P7 to leave messages. A general meeting will be held on Monday, September 11, at 7:30 pm, at 15-191 McLeod St. Elections for the policy committee will take place.

A one-hour program on the special problems of Chile will be broadcast on CKCU (Radio Carleton 92.1 FM, 91.5 cable) on Monday September 11, from 5:30 to 6:30 pm. Recordings from Santiago of radio broadcasts made during the coup d'état will be aired along with commentary and discussion on the present situation in Chile.

The Vancouver Women's Video and Film Festival will be held September 22, 23 and 24. For more information contact Women in Focus, 6-45 Kingsway, Vancouver, B.C.

An open AL-ANON meeting on Tuesday September 26, 8 pm, on the upper level of the McNabb Community Centre, corner of Gladstone and Percy. Everyone welcome. For more information phone 725-3431.

The Ontario Mobile Fitness Van will be at the Centretown Community Resource Centre Wednesday, October 11 between 5-7 pm for fitness testing. Call 233-9358 for more information.

The Association of Women in the Justice System of B.C. announces its second annual conference to be held in Vancouver on November 8, 9 and 10. The program will include guest speakers, films and workshops, and policy papers on various subjects. For more information contact Sue Dahlin or Maureen Turner at the Ministry of the Solicitor-General, 202-326 Howe St., Vancouver, B.C. or call (604) 666-6070.

The Latin American school project sponsored by the Ottawa Roman Catholic School Board and the Ministry of Education will commence classes Saturday, September 16. Registration is open until September 30 for any children from 4 to 16. Latin American history, geography, and folklore, along with Spanish language will be taught. For more information, contact the principal, Iris Mason at 523-1602.

An evening "Chez Nous", September 23 at the Ottawa South Community Centre to kick off the membership drive. See ad this issue or call 238-6706, 234-8344 for info.

The Women's Interest Group of Ottawa South meets every Friday from 9:30-11:30 am at the Southminster United Church at Bank and Aylmer. Guest speakers, coffee and good conversation. Babysitting available. Everyone welcome. For more information phone Doynne Ahern at 233-7459.

The national day for Chile is Monday, September 18. A celebration will be held for all those interested at 430 Boulevard Taché in Hull, at 7 pm, Saturday, September 16.

A gay dance will be held on Saturday, September 9. For more information call 238-1717.

Women's dances should start in Hull sometime around the 16th of September. Call 238-1717 towards the middle of the month for more information.

If you would like to announce your group's activities, send notice before the 15th of the preceding month to UPSTREAM.



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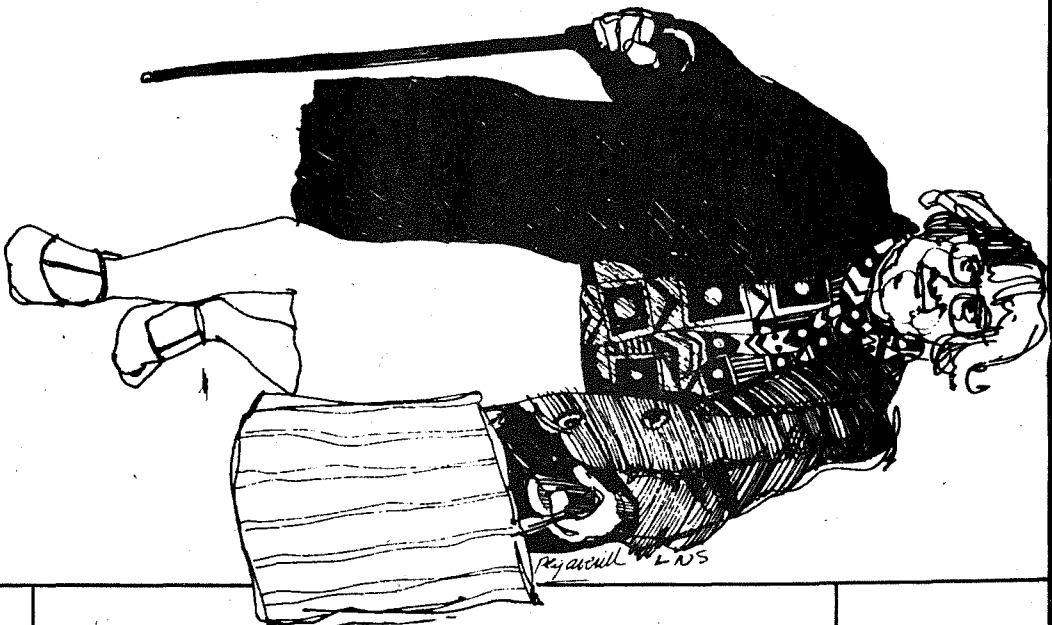
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