

New status co-ordinator speaks out:

Women's economic role crucial issue

by Pat Daley

While providing services is important, women's groups can't forget that women's role in the economy is the major concern, according to Maureen O'Neil, recently-appointed federal co-ordinator for the status of women.

"My feeling is that all the recommendations of the Royal Commission on the Status of Women could be implemented and women's relationship to the economy will be unchanged," O'Neil said in an interview.

Her office is waiting right now for Employment and Immigration to provide a detailed analysis of how proposed cuts in unemployment insurance will affect women—and O'Neil wants to see this situation change.

"Their analysis of how things are going to affect women should be done before the fact, and not after," she said.

The major function of the Office of the Coordinator for Status of Women is to monitor government policies and programs. While the office has had a low profile for the last two years under Julie Loranger, O'Neil says, "I don't think it necessarily has to."

"But people who are working within government do not have high visibility. It's not the kind of thing that would be appropriate to a big information campaign."

O'Neil talked about the problem of making recommendations to federal departments when the provinces have jurisdiction over important areas like social services—rape crisis centres, interval houses, day care—and labour legislation.

"From the federal end, the major responsibility is economic planning. This is the area where I want to exert as much pressure on departments as possible." O'Neil's office is preparing the federal portion of a national action plan with recommendations for the cabinet to consider. There are still problems, however. She finds a dilemma in



Maureen O'Neil: Women's role in the economy is the most crucial issue.

making specific recommendations on issues because it looks like the government is only dealing with things in a piecemeal way.

"The area that everybody has to turn their attention to is the whole question of women in the economy," O'Neil said. She pointed out that the "best work in this area" has been done by the Vancouver Women's Research Centre which prepared a study on women's involvement in the Alaska Pipeline. This group is under contract to do economic research proposals for O'Neil's office.

"One way we have to be constantly vigilant is reminding people who are worrying about the country's economy that women who are working, as well as their husbands, are working out of necessity."

"Families are a major hedge against poverty," she said, noting that about 14% of families where only one person works are below the Statistics Canada poverty line. Where both spouses work, "virtually none" are poor.

O'Neil is bothered by studies that show the "expectations of girls are still that they will end up

in usual sorts of women's occupations. The stark facts of women's economic position are as compelling as 10 years ago. They are the poorest of the poor."

"I think it's the most crucial issue. Right now it's possible that many women's groups are concerned about adequate services, but we can't lose sight of this as the major concern. If women have no self-esteem, they are more likely going to be in battered situations."

Next year, the Economic Council of Canada will hold a conference on management in the 1980's, to look at influences on

the economy, and O'Neil's office is coordinating the section on women. She sees this as a "good opportunity" because some people assume that women's labour force participation will remain at the present rate of about 48%.

"My feeling is there's no reason to suggest it will stop there. There's no reason why we should be different from European countries where the rate is around 70%."

Stating that "the need for creation of enormous numbers of jobs is implied," O'Neil admitted that "the consideration of women in the economy focusses on major questions of how our economic policy is conceived."

She said she has "never been totally convinced" by arguments that women have to raise their job aspirations, because of the cycle that exists in terms of pay. Pointing to teachers, she said traditional women's work is poorly paid and when the pay increases, more men move into the field and the number of women decreases. She said she will be interested to see if equal pay for work of equal value legislation in the federal Human Rights Act will change this situation.

Given apparent government trends, it could be expected that status of women programs would be hit hard in the latest round of federal cutbacks, but O'Neil said, "There have been no cuts to this office and the Advisory Council (on the Status of Women)."

Pointing to the Council as "the main source of research on issues of importance to women," O'Neil said, "It is in our office's interests to have a strong Advisory Council."

She said their relationship to the Council is to ensure that recommendations are taken up and considered and "hopefully" acted upon by government departments.

UPSTREAM

October 1978

Conférence de Owl:

Qui s'en soucie ?

par Janick Belleau

Le groupe féministe OWL tiendra en fin de semaine prochaine une conférence à l'université d'Ottawa.

OWL (Ottawa Women's Lobby) se veut "un groupe de chapeautage représentant des organismes féministes régionaux visant à instruire les représentants du gouvernement fédéral des changements nécessaires à l'amélioration de la situation de femmes," explique Hélène Doyon. Le groupe de pressions des femmes d'Ottawa existe depuis avril 1978.

Sous forme d'ateliers, les problèmes des femmes autochtones, des femmes au travail, de la violence contre les femmes et de l'avortement seront discutés et analysés... dans la langue anglaise; toutefois, les francophones unilingues jouiront des services de traduction de personnes-

ressource désignée à cet effet. Par ailleurs, les plénières offriront l'avantage d'être simultanément traduites. Monica Townson, maintenant économiste pour Statistiques Canada, adressera l'allocation de bienvenue. Les conférencières invitées agiront aussi comme animatrices lors des ateliers.

Différents motifs peuvent inciter les femmes à participer à la conférence planifiée par le groupe de pressions des femmes d'Ottawa: le plus approprié touche personnellement les citoyennes de la région et s'inscrit dans une date: le 16 octobre jour d'élections partielles. Comme le souligne Hélène Doyon, "un jour d'élections s'avère l'un des rares moments où les femmes ont voix au chapitre sur la scène politique et nous avons intérêt à élire un candidat se souciant des questions politiques féministes."

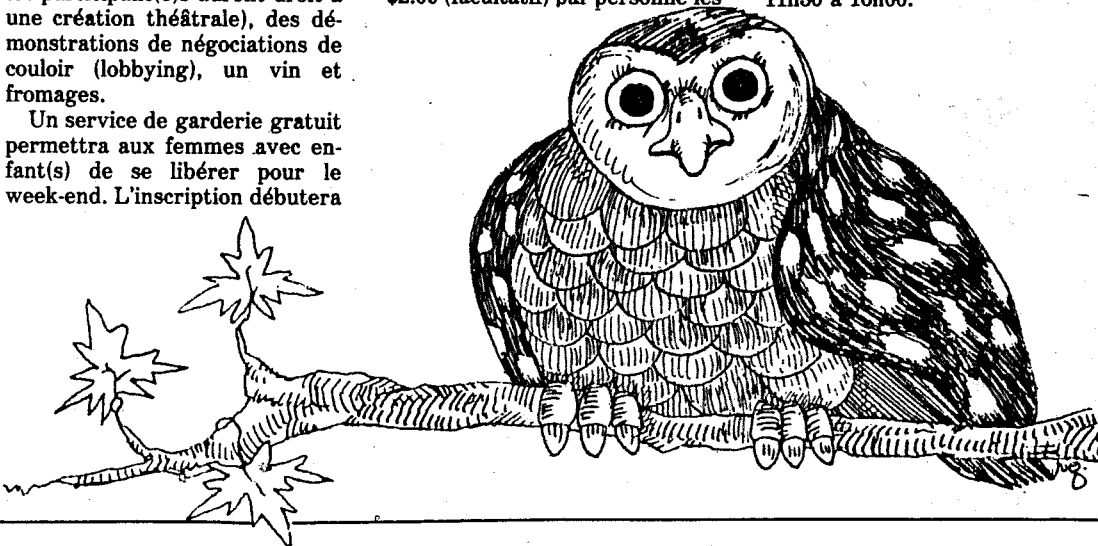
En soirée du samedi, OWL

consacrera quelques heures à la projection de films, réalisés par des femmes et produits par l'ONF, dont Lady from the grey county, La ménagère, Les filles du Roy, I'll find a way. De plus, les participant(e)s auront droit à une création théâtrale, des démonstrations de négociations de couloir (lobbying), un vin et fromages.

Un service de garderie gratuit permettra aux femmes avec enfant(s) de se libérer pour le week-end. L'inscription débutera

vendredi soir le 13 octobre au rez-de-chaussée du pavillon Fautoux situé au 57 rue Copernicus à compter de 16 heures. Afin de garantir le plus grand nombre de participant(e)s, OWL limite à \$2.00 (facultatif) par personne les

frais de cotisation. Pour de plus amples précisions concernant la conférence, contactez Jeanne Saborin du Centre des femmes de l'université d'Ottawa au numéro 231-6853 du lundi au vendredi de 11h30 à 16h00.



Les femmes et l'église

par Monique Dumais

Les 17-18-19 août se tenait à l'Université du Québec à Rimouski un colloque qui réunissait des femmes chrétiennes intéressées à améliorer leur situation dans l'Eglise. Ce colloque était organisé par le collectif l'Autre Parole, qui essaie, depuis deux ans, de regrouper des femmes chrétiennes du Québec. Ce regroupement poursuit deux objectifs bien spé-

cifiques: parvenir à une participation plus grande des femmes dans l'Eglise et apporter la dimension des femmes dans le discours théologique.

Vingt-six femmes ont répondu à l'invitation du groupe l'Autre Parole, elles venaient d'Ottawa, de Montréal, de Québec, de Sherbrooke, de Matane, de Rimouski. Elles étaient de différents âges (de 21 ans à 73 ans), elles avaient des expériences dif-

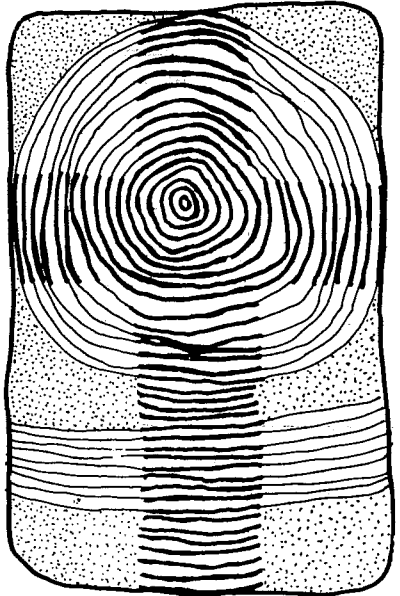
férentes de vie (célibataires, religieuses, femmes mariées, séparées, veuves) et des compétences variées (en théologie, philosophie, en sociologie, en sciences politiques, en psychologie, en lettres).

Le thème précis du colloque était "le corps de la femme et l'Eglise", car il apparaît que de réels blocages—pas toujours conscients—vis-à-vis la sexualité féminine existent dans la théologie

traditionnelle et dans l'Eglise institutionnelle. Ce colloque voulait stimuler la prise de parole des femmes, à partir de leurs expériences de femmes, de tout leur vécu en ce qu'il comporte de dynamismes, de lourdeurs et de contraintes sociales. C'est pourquoi la rencontre a été principalement orientée du côté d'échanges en ateliers et en plénières.

Plusieurs aspects ont émergé des discussions: démasquer le discours officiel de l'Eglise par rapport au corps de la femme, ne pas répéter le pouvoir tel qu'il existe, dépasser les modèles de maternité et de virginité, découvrir la place centrale de la sexualité dans son expérience spirituelle, trouver des ministères où les femmes pourront se réaliser, etc. Beaucoup d'intuitions ont été livrées, qui seront explorées dans des groupes de réflexion qui seront formées pour donner suite au travail du colloque.

Les femmes intéressées à entreprendre ce travail de réflexion et/ou désireuses de recevoir le



feuillet de liaison, l'Autre Parole, qui paraît trois fois par an, pourront communiquer avec l'Autre Parole, a/s Département des Sciences religieuses, Université du Québec, 300 Ave. des Ursulines, Rimouski, G5L 3A1

Food co-op: people working together

by Faye Bryers

The Real Food Co-op, at 43 Flora, carries natural foods at cost price, with a 10 per cent mark-up to cover overhead costs. The reason the mark-up is so low is that the store doesn't have to pay its workers, who are members of the co-op.

The sign outside the store shows two hands grasped, symbolizing its ideal: people meeting in a friendly, co-operative atmosphere; people working together to supply good quality food for reasonable prices, in a relaxed and responsive store structure. The members are completely responsible for how the store is run and for what food it stocks.

The food policy is: to provide the freshest and best food at the lowest prices possible. The store tries to carry local products whenever possible, including honey, tofu, eggs, granola, peanut

butter, apple butter and juice, flours, bagels, bread, cookies and some vegetables and fruits. The co-op tries to carry foods without chemical preservatives, insecticides and fertilizers. Food is bought in bulk to cut pre-packaging costs and waste.

The store is run democratically by its members. Instead of hiring staff, each member is required to work a minimum of four hours a month for the co-op. Store management, food ordering and research, finance committee, communication network, general store work and maintenance are areas where members can be involved. Any member can run for election to the board of directors, which acts as an overall co-ordinator for the committees that run the store.

Anyone can become a member, a prerequisite for shopping at the store. For more information a-

bout becoming a member, drop into the store and look around or call Cynthia (234-5584) or Laura (235-2464). Real Food Co-op's phone number is 233-5262.

Store Hours:

Monday 5:30-8:30

Tuesday 1:30-8:30

Thursday 9:30-8:30

Friday 5:30-8:30

Saturday 9:30-4:30

Private nursing home care questionable

by Carrol Coburn

(CPA)—Edythe Granshaw was a member of one of Canada's most pathetic and neglected minorities—the unwanted old ones, who are stuck into private nursing homes with neither the facilities nor the desire to help them.

Edythe Gramshaw died at 82 after four years of such an existence—but in her passing she at least brought to light the hideous conditions in which she lived, and perhaps brought nearer the time when they will be remedied.

A four-year resident of St. Raphael's Nursing Home in Toronto, Edythe Gramshaw died of a broken neck. No one to this day knows how it got broken, but it was enough to call for a coroner's inquest.

That inquest discovered that St. Raphael's was one of five nursing homes, housing more than 500 people, operated by a private owner. Between January 1977 and March 1978, it had been inspected nine times by provincial health ministry nursing home inspectors, and had been found deficient after each inspection.

The March 1978 inspection—the ninth in 14 months—had revealed 61 violations of nursing standards, 32 violations of fire

safety regulations and 10 environmental regulations under the Nursing Homes Act—a total of 103 violations after just one of nine inspections—and the operators of the home were never prosecuted, nor was any action taken to close the homes.

The reason presumably was that other private nursing homes, to which the patients could possibly have been transferred, offered nothing better. Nor will they, as long as nursing

homes are operated primarily for private profits. The coroner's jury which investigated the Gramshaw's case recognized that. In their verdict they said:

"We question the likelihood of private, profit-oriented nursing homes ever being able to provide the standard of health care, safety and feeling of well-being that our chronically ill senior citizens need and deserve."

That puts the ball right in the government's court.

Amnesty Internl: Prisoner Week

Amnesty International is devoting its annual Prisoners of Conscience Week this year, October 16-22, to drawing public attention to "forgotten prisoners" around the world.

During the rest of the year, Amnesty campaigns for the release of individuals imprisoned for their beliefs, race or religion. The usual method is through international letter-writing campaigns to various governments which are practising or endorsing these human rights violations.

Since cases like that of Anatoly Shcharansky in the Soviet Union get a lot of publicity, Amnesty decided the prisoners of conscience who are rarely heard of should be the target of this year's week-long campaign.

Says Amnesty in a document describing forgotten prisoners:

"Many of these prisoners are held in remote prisons without any access to the outside world. Others belong to subjugated ethnic groups or to small rural communities and are not aware of their legal rights or the possibility of international support. Many have disappeared after arrest, and their families—often silenced by intimidation or by lack of financial resources to seek assistance—do not know

whether they are dead or alive."

Information documents circulated to Amnesty members single out these countries where such prisoners are being held: Rhodesia, El Salvador, Yemen, Syria, Taiwan, USSR, Indonesia, Vietnam, Romania, Morocco, Uganda, and Nicaragua.

Individual cases include many women. One example is Annasoltan Kekilova, a Turkmen poet arrested in 1971 and confined to a psychiatric hospital because she had written letters to the Communist Party criticizing conditions in the Turkmen Soviet Socialist Republic. She remained in obscurity for several years until last spring when the deputy minister of health of the Turkmen SSR confirmed she was still interned in the hospital.

Another example is the case of Isabel Garcia Ramirez, a peasant farmer leader in El Salvador. She was one of 14 members of a farmers' federation who were detained, tortured and decapitated last March during a government crackdown on the organized farmers' movement.

If you want to help in this campaign against political imprisonment, contact the Amnesty office in your city or the national office in Ottawa at 2101 Algonquin Avenue.

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from

David MacDonald, M.P.

PC spokesperson

on Status of Women

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By-election in Ottawa Centre

Candidates hedge on women's issues

The Ottawa Women's Lobby [OWL] is an umbrella organization including representatives from women's groups in Ottawa. Its purpose is to bring to the attention of both voters and politicians, women's rights groups' views on issues that affect women's lives on a day-to-day basis.

As part of this objective, representatives of OWL sought interviews with the candidates of the three major political parties seeking election in the forthcoming by-election in Ottawa Centre to be held October 16.

The questions asked of candidates were those formulated by members of the National Action Committee on the Status of Women in their March lobby of the federal caucuses.

While we realize that the issues are very complex and cannot be fully discussed in the hour and a half or less interview time allotted us by the candidates, we do think the candidates' answers give an indication of where they stand in a general way on some of the more pressing issues facing women. We trust that their answers will affect how votes are cast in the upcoming by-election.

We are sorry to say, however, that Bryce Mackasey, the Liberal candidate for Ottawa Centre, could not be reached for comment before press time.

de Cotret used "tinges of sexual stereotypes"

by Cory Rundell and Shirley Greenberg,
OWL representatives

While Progressive Conservative candidate Bob de Cotret was cooperative and very concerned about dealing with our questions seriously, he was not particularly well informed except on the rape issue. It was clear that he had not met with women who are pressing these issues.

De Cotret is not equipped to deal with our questions in practical manner, and this may be not only his own failing but a failing of his party. Does the Progressive Conservative Party have positions on these questions?

Concerning discrimination against native women, de Cotret expressed familiarity with the problems of native people because he served on the advisory committee to the Ontario Cabinet on constitutional reform, and had to face such issues.

He characterized the discrimination against native women as blatant but he was unsure about remedies. Discrimination of this kind should be eliminated in "whatever way is best," he said. He noted that in the Trudeau proposals on constitutional reform, native peoples rights were excluded. As far as land claims issues go, he said, the whole thing is a mess.

Employment

Here de Cotret kept falling back on his own expert knowledge as an economist dealing with employment issues, but it was evident that he had never thought about the role of women in the economy except peripherally. He knew that women felt the crunch of unemployment more than men, and although he recognized that causes had not been examined, his tentatively advanced explanations or rationalizations all had tinges of sexual stereotyping, such as the belief that women tend to have the option of going back into the home and leaving income-earning to the head of the household. He attributed the increase in the workforce as largely due to women entering the economy (rather than staying at home).

He explained how the concept of "prime age male" was viewed by economists: the male aged 25 to 54 has a very high and stable

participation rate of 88 to 89%, so that even a small change in this rate offers a very meaningful indicator to economists. The other groups are characterized by movement in and out of the labour force.

De Cotret was fond of the expression "get the economy going" but did not see women as having a role in that. When asked if he did not think that the potential of women was neglected, the idea appeared to be new to him.

Non-Traditional Occupations

De Cotret was completely against excluding members of any undergroup, but he addressed himself to the need for members of such groups to "pull themselves up by their bootstraps." He didn't seem to think it necessary to remove structural obstacles through programs such as affirmative action, saying that it is reverse discrimination.

De Cotret took the position that discrimination is against the law, and cases of discrimination which prevent members of certain groups entering certain fields should be taken up in the courts or by human rights procedures.

According to de Cotret, every individual should have an equal chance to compete, but you should not legislate a competitive advantage. He had no opposition to special training programs, however.

continued on page 4

Langdon had few solutions

by Kris Furlought and Cory Rundell,
OWL representatives

NDP candidate Stephen Langdon had obviously considered some of the issues facing women but often, beyond the statement of principles, offered few concrete suggestions as to how women's situation could be improved. He seemed to place a great deal of faith in human rights and other types of redress legislation to ameliorate some of the conditions facing women. He also did not indicate what priority these issues had in his overall scheme of things. Despite these shortcomings, Langdon did answer our questions fully and in a cooperative manner. He could probably be persuaded to bring issues up in the House if elected.

Native Women

Langdon stated that his party opposed the exclusion of the Indian Act from the provisions of the Canadian Human Rights Act and felt this situation should be remedied immediately. He also favoured repeal of the section of the Indian Act that takes away a native woman's status if she marries a non-status man. The government should give funds to native women to present their case to the government and the public, he said.

Unemployment

On this issue, Langdon stated his basic philosophy that men and women should have equal status in the work place. He cited Sweden as an example but neglected to mention that despite Sweden's social policies in the field of employment for women, their work force structure is much the same as ours. No solutions were offered to the problems of working women and their unemployment situation except that Canada needed a new "industrial strategy" which presumably would include jobs and opportunities for women. If Canada developed a manufacturing base women would presumably be the ones doing the jobs, he



said, and given present working conditions in those industries this strategy could perpetuate women's present status in the labour force. However, Langdon mentioned that labour and human rights laws would be able to take care of these problems.

Unemployment Insurance

Langdon felt changes in the UIC regulations would be tougher on women, particularly the "second time around" provisions. Women are often forced to move in and out of the labour force getting jobs of a short term nature. This provision would disqualify more women.

Non-Traditional Occupations

Training and retraining programs are not as accessible to women, Langdon said, because counsellors are often not as open to having women in non-traditional occupations or even in training programs.

Social Services

Langdon agreed that the implementation of the government's "block funding" proposal would make it very difficult to ensure that social services particularly affecting women would be provided. He cited such things as day care and rape crisis centres.

The NDP is opposed to block funding, and he would suggest that a portion of the money to the provinces, perhaps one half, could be in the form of conditional grants based upon contractual agreements with the provinces.

The federal government is hoping to escape pressure and blame in the future by this method of funding, Langdon said. He also noted that the government is being pushed by the right wing interests to disengage itself from social programs, but said social change groups must organize to fight the government's withdrawal from these areas.

He did not see child care for federal public servants as a priority but thought community day care should be expanded. The federal government should set up child care centres in the territories, he said.

Criminal Code — Rape

While Langdon agreed that the present provisions in the criminal code respecting rape should be replaced by sexual assault provisions, he was concerned about the proposed length of sentences. He suggested that they could be shortened to ensure more convictions since in his opinion juries hesitate to convict knowing the penalty for the crime is so high.

He also supported an amendment to the Evidence Act that would forbid the admittance of past sexual history as evidence. The lack of resistance does not imply consent, he said, and agreed that this idea should be firmly planted in law.

Abortion

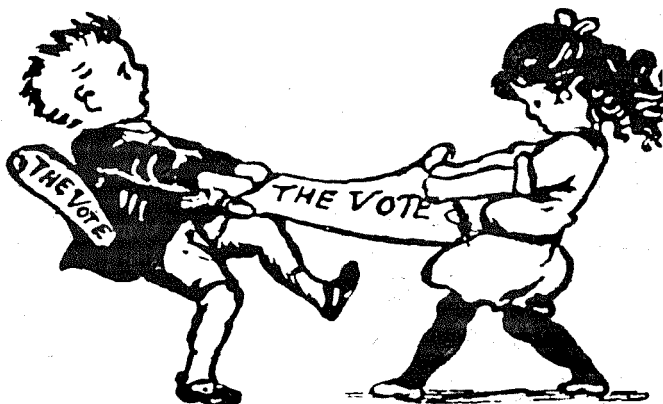
Langdon would support the removal of abortion from the Criminal Code and would support a debate in the House on the issue. He felt that women's health clinics were a messy way of dealing with a fairly straightforward problem. Basically he believes that the present health care system could provide all necessary services.

Human Rights

Langdon agreed that "sexual orientation" and "political affiliation" should be included in the Canadian Human Rights Act as prohibited grounds of discrimination. On the question of "pregnancy" he was not certain because he felt such things as special diet supplements, if provided, could be stopped.

Equal Pay for Work of Equal Value

Langdon felt that though this section of the Canadian Human Rights Act would be "tough to operationalize" it was scandalous that the section was not being implemented strongly. He felt that employers and unions would have to be consulted. On the question of Bill C-28 he stated that the NDP opposed this bill and that its adoption would mean severe wage losses for unionized women public servants.



I WANT THE VOTE, AND I MEAN TO HAVE THE VOTE. THAT'S THE SORT OF GIRL I AM —

'Protests bring publicity'

by Rosemary Knes

"Women's organizations don't realize that they're providing us with free publicity by picketing us," said John Gibb, guitarist and vocalist for a Toronto-based band called Battered Wives.

The group, which was picketed by feminists in Montreal, appeared in Ottawa at the Black Swan Pub Sept. 19-21, and are scheduled to appear at Oliver's, at Carleton University, Oct. 26-28.

The Carleton Women's Center has not decided what type of action it will take against the group, but has agreed that Battered Wives promotes the attitude of "making violence against women another joke, as usual."

The Battered Wives visited the Carleton Women's Center to ask if the Center planned on picketing their performances at Carleton.

They refused to state whether they would picket us or not," said Gibb; "I found them rather indignant."

The name of the group, which

is clearly the reason for protest by feminists, came about a year ago when the group had problems finding a "gig". It wasn't a pure punk group yet neither was it true rock and roll.

"We were pushed about like battered wives," said Gibb, who grew up in South London and still has a touch of a British accent. He hinted that places Interval House should pick up on the publicity the band gives to problems like "battered wives".

Gibb stated adamantly that the band had no intention of using the name "Battered Wives" to imply anything derogatory.

Admitting that the posters for the band were violent (a red heart with a fist breaking through; a bloody lipstick smear imprinted on the fist), Gibb dismissed this with "we're living in violent times."

The band on stage is energetic, loud and forceful. It plays a wide selection of classic rock and roll—"My Generation"—as well as its own music, which ranges from songs about suicide to songs

about politics—"Uganda Stomp". (It's been rumoured that the band, while in Ottawa, is planning on visiting one of the African embassies to offer its album as a gift to Idi Amin.)

Joe Cunningham, assistant manager of Oliver's at Carleton University, says that with the contracts signed, there is virtually no possibility of cancelling the group, protests or no protests. The band is scheduled to appear for the Hallowe'en weekend. Cunningham compared the band to last year's Hallowe'en band—The Vibrators.

"I'm hoping the Women's Center won't picket," said Cunningham, "but if they do it'll probably be good publicity."

"I hope they'll have a sense of humour," added Cunningham (referring to the Hallowe'en atmosphere).

The Carleton Women's Center, caught in a "damned if we do and damned if we don't" situation, will be deciding within the month what type of action will be taken when the band appears at the university.

Referral services opened

The regional municipality of Ottawa-Carleton recently voted to approve a grant of \$13,000 to the Ottawa Women's Information and Referral Services (OWIRS). The grant will enable the group to improve and expand existing services.

Grant funds will be channeled into two areas, both involving the November 1st hiring of staff for a six-month period.

Information and Referral

Two staff people will coordi-

nate the update and expansion of existing files. By the time the grant expires, the OWIRS hopes to have established an accurate cross reference system for women wishing information on medical and legal services, day care, self-defense and more.

Advocacy

The OWIRS has allocated grant funds to hire one person who will establish helpful contacts in the professions and

government. As well, this person will be available to offer active support and encouragement to women facing bureaucratic roadblocks. The advocacy role is similar to that of an ombudsman.

The OWIRS is a spin-off group of the Women's Centre. As an autonomous body it is not subject to the continuing no-grants policy of the Women's Centre. If you are interested in obtaining more information on the OWIRS project, phone 233-2560.

It's time. For jobs. For action. For Steven Langdon.

It's time for Ottawa Centre to speak out, to tell the Liberal government we're tired of unemployment, inflation and social inequalities. On October 16th, we have a chance to be heard on Parliament Hill, to voice our discontent, a discontent that stretches across the country.

Steven Langdon offers a great deal of national, international and community experience to Ottawa Centre constituents.

* As a teacher and economist at Ottawa's Carleton University since 1974, he has tackled assignments for the Economic & Science Councils of Canada, the United Nations and CIDA.

* As a journalist, he was parliamentary columnist for Maclean's and a member of the Toronto Star editorial board.

* As Chairman of the NDP's National Policy Committee, he has led the party in development of a comprehensive economic program for Canada.

Campaign Office: 141 Pretoria
(between Bank & O'Connor).
Telephone 238-2300.

NDP

Tory de Cotret gives low priority to women's issues

continued from page 3

Unemployment Insurance

The existence of obstacles such as questions concerning child care which were addressed to women only and not to men (thus plainly requiring women to shoulder a very heavy extra burden that men are relieved of), and limitations on maternity leave related to paid unemployment benefits, were advanced by the interviewers as evidence of structural obstacles built into law or regulations.

Again, De Cotret seemed to not have considered such structural obstacles in relation to their effect on certain groups, such as women, and their relation to women's marginality to the paid labour force or lower wages or lack of social security.

However, De Cotret characterized the unemployment insurance scheme as a grab-bag which had been used for various incompatible purposes and said that maternity leave should be dealt with specifically and not under unemployment insurance procedures.

Social Service—Block Funding

De Cotret's greatest concern was to stay out of provincial jurisdiction, and abide by the constitution. He asked for more time to consider the issues introduced by the government's new policy.

The interviewers suggested areas of concern had great effect on women since women were most in need of social services to help with their problems of child care, lack of social security and pensions because of their unrecognized role in household management and child care and their longer life span.

Criminal Code Amendments

Rape

De Cotret agreed that the present rape law should be completely revamped and substituted with a sexual assault type of approach. He questioned whether past sexual history is always irrelevant but agreed that what some consider relevant is not so to others, and that this is where the problem lies.

"Everyone who has had an

affair should not be suspected of crying wolf," he said, stating that he was in favour of tightening up the laws of evidence in order to discern what is relevant.

De Cotret agreed that lack of signs of resistance should not infer consent. If he was a woman attacked by a man twice his size, he said, he would not resist if it meant inviting wounding or injury.

Abortion

De Cotret is emphatically against abortion on demand. He saw a problem in the wide definition of health, and thought that if it were tightened up, the medical profession would be less arbitrary in their selection process and more uniformity would apply across the country.

Grounds of Discrimination—Human Rights

Without hesitation, De Cotret identified with the prohibition of political affiliation as a ground of discrimination.

De Cotret had not given any thought to the problems of discrimination in the area of sexual orientation and asked for more time to consider the concept.

Divorce

De Cotret also had not considered divorce law reform and again asked for more time. The interviewers informed him that reform was in the direction of relaxing the rules: reducing the waiting period to six months, eliminating formality of a court hearing and reducing the paper work prior to trial.

He expressed reservations because people would be encouraged to break up their marriage at the least sign of friction and if the law was relaxed would immediately rush into court to dissolve it. However, it was pointed out to him that nothing now prevented one from leaving a marriage in Ontario, at least.

It was also pointed out to De Cotret that policy on marriage and the family may have more to do with getting the economy going than he realizes.

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Gov't cuts allowances and pushes retraining for women at same time

by Pat Daley

The Canada Employment and Immigration Commission has cut allowances for students in retraining programs.

Students living at home or with spouses who are working will receive \$10 a week instead of \$45; single independent students will drop from \$79 to \$60; and single parents with one dependent will receive \$80 instead of \$90.

The only good news—and make that a qualified "good"—is that single parents with three or more more dependents will get a \$7 increase, bringing their allowance up to \$110 a week.

While we can speculate about how these cuts will affect women in the programs, there are no statistics available on how many have working spouses or are receiving mothers allowance and other benefits, according to Bar-

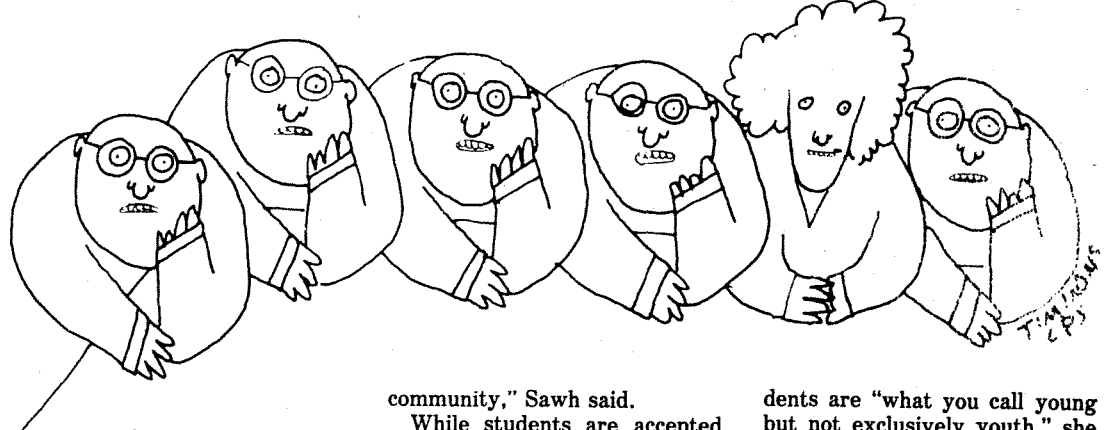
bara Sawh, coordinator of non-traditional areas.

Even though the government seems intent on convincing women that we are a "marginal labour force", Sawh says she doesn't think "it's an inopportune time for women, particularly in non-traditional areas."

"This is the area where jobs that are available now exist. They stand a chance of getting employment."

This fall, the CEC started its first introductory course in non-traditional occupations at Algonquin College. They bought space from the college to give 20 women skill training and exposure to non-traditional areas.

"We hope that when they're through, they will look at their choices," Sawh said. "The idea is to have them decide if that's what they want to pursue as a career. We don't really expect all these people to come out and



go into non-traditional jobs."

The non-traditional occupations program got its push this year because the CEC, under the federal labour intensive program hired one person, Rochelle Choquette, to work solely on researching the area.

"As a result, a lot of interest was stirred up in the local

community," Sawh said.

While students are accepted on a first come, first serve basis, the department has a quota for women so that they are given priority until the target number is met.

Sawh said there are "quite a few women" enrolled in carpentry, appliance servicing and machine shops as well as the introductory course. The stu-

dents are "what you call young but not exclusively youth," she said, adding that there is "quite a wide cross section."

The introductory course lasts eight weeks. Two more, one English and one French, will begin in January. Any woman who is interested—and can live on the new allowances—should contact her local CEC. In Ottawa, the number is 235-1851.

Community centres for women inmates

by Sharon Skead

The most recent change in the Ontario Government's approach to treating those convicted of non-violent crimes is the introduction of "community resource centres". Ten to 12 inmates will live in a house in the community and may seek employment.

At present, people who have a summary conviction, (maximum sentence of two years or \$500 fine or both), are sent to a provincial institution, such as the Vanier Centre for Women in Brampton. The community resource centres will now be available for those inmates convicted of non-violent crimes. It is felt, according to Mrs. Jordan, Information Services, Ministry of Correctional Services, that rehabilitation is facilitated by an inmate's involvement in learning or training or employment, rather than in isolation from society.

This emphasis on rehabilitation is not new. For several years, there have been probationary options available. As well as "straight" probation, where a person is sentenced to a certain number of months of good behaviour while reporting to a probation officer, there is also restitution and community work order. Restitution requires the person to pay back the offence, either by money or free labour. Community work order is a sentence of a certain number of hours of work, with no pay, such as assisting with the retarded.

Resource centres in the community are important for women especially. Since there is only the Vanier Centre in Ontario, women who are sent there are often leaving their families, friends, and familiar environment. The subsequent isolation is felt to hinder their rehabilitation. Men, however, have several institutions across the province, and apparently an attempt is made to place them in the one closest to their homes, to be accessible to visits from friends and families.

Within two years, the government is hoping to have all women convicted of non-violent crimes in

these resource centres. The process will take longer for men since their population is so much larger. As of September 7, 1978 the total population of inmates in provincial institutions was 5,350—193 of these were women, the remaining 5,157 were men.

Following an inmate's application to go into a community resource centre, there is an assessment procedure. Behaviour during the time prior to the trial, and since, is regarded. This behaviour must involve an element of reliability. If reliability is questionable, the inmate may first be given a short absence,

perhaps an afternoon of shopping. If the person returns on time, this fact will improve the reliability factor. As well, the person's aptitude, background, and education will be considered, and subsequent suggestions made toward the best work program to be followed.

Unfortunately, as with many "assessment" procedures, one must question its limitations. Behaviour may only be considered "good" if it fits into a socially acceptable mode. In our present society, what is regarded as "socially acceptable" is changing all the time. Particularly, with

women's behaviour, there could be confusion between aggression and assertion. Who will establish what is good—a male psychiatrist with set ideas of what women should want and how they should behave? An inmate who does not want to do secretarial work may be told that this avenue would be best, considering her background, education and aptitude. What guidelines and attitudes will determine what she is best suited for? As well, with the employment situation as it is, not only will choices be limited, but one wonders whether others in the community

will resent jobs being "usurped" by these workers.

Furthermore, many inmates may not wish to return to their familiar environment. It may be the source of many problems. These questions are only speculation.

Certainly an emphasis away from archaic penal institutions is a welcome direction. It can only be hoped that these assessments will adequately reflect both women's and men's needs in our present society, and not rigidly attempt to force them into a mode of behaviour that is both stifling and outdated.

Protest against sexism brings publicity for needy services

by Pat Daley

"The only thing I feel like doing is rapping somebody in the teeth for it. There are certain people in the feminist movement who are going to get it."

That charming remark was made when UPSTREAM called the Lorraine Hammond modelling agency to get a photo of the Silver Machine—disco cheerleaders—to run with this story.

The story is about how the exploitation of women was turned into publicity for the Rape Crisis Centre and Interval House. It goes like this:

The kick-off for the annual United Way campaign in the federal public service was to include an appearance by two members of the Silver Machine, a group of models fashioned after the Dallas Cowgirls. Dressed in slinky silver, they are used to entertain the crowd at Rough Riders' football games and are loaned out for charitable events.

But the plan was scrapped when Maureen O'Neil, coordinator of the office of the status of women, protested. Going one step further, she said some women in the public service would be collecting money for the Rape Crisis Centre and Interval House, which are not

members of the United Way.

"The day after, I couldn't get any work done" because the phone kept ringing, said Lise Blanchard of O'Neil's office.

Blanchard said the office received about 50 calls and all but two were supportive of the protest.

Even more interesting was the backlash, which illustrated just how poorly many people understand feminist positions. While one newspaper printed headlines on "feminist loonies", John Saykali who coordinates the Silver Machine for the Lorraine Hammond agency, complained about "jealous, small-minded (critics) or women's libbers who are just anti-everything that's attractive."

In a letter to the editor of The Citizen, T. Thibault of Ottawa wrote: "In view of today's evidently strong contention that a woman must be allowed to control her own body without bending to the tyranny of public opinion, it seems almost opprobrious to me that the voices of a small group of women should prevent the Ottawa Rough Riders' Silver Machine from dressing skimpily and 'jiggling' a bit benefit a charitable organization."

Meanwhile, John Saykali re-

fused to allow the two women from the Silver Machine to speak to reporters because they were hired as models.

When UPSTREAM called the Lorraine Hammond agency to get a photograph, the man we talked to asked first what kind of article was being written.

"You can understand our reluctance to walk into more bad press," he said. Stating that the

United Way campaign was organized with "very good intentions", he complained that "all of a sudden we make headlines and the Silver Machine looks sleazy."

Switching to "off the record", he talked about "rapping somebody in the teeth."

We didn't get the photo. But, Interval House and Rape Crisis Centre are getting donations.

ACSW appointment

Suzanne Findlay of Ottawa has been appointed vice-president of the federal Advisory Council on the Status of Women.

Findlay has become well-known to women across Canada as director of the Women's Programme, Secretary of State, where she was responsible for administering some \$500,000 annually in grants to women's organizations and for the field work of regional staff who provided the programme's external liaison with women at the community level. The Women's Programme also mounted extensive International Women's Year activities, with a budget of \$2.5 million under her direction.

Along with her years of pro-

fessional work to further the advancement of women's rights, Sue Findlay has a long history of association with the women's movement, having been a member of such groups as the Ottawa-Hull Rape Crisis Centre, the Women's Resource Group, the Ottawa Citizens' Committee for Children, and the Ottawa Family Planning Association.

Findlay, who takes up her new duties October 16, is filling the vacancy created by the mid-August resignation of Monica Townson, who has since joined the Economic Council of Canada's Centre for the Study of Inflation and Productivity as Senior Economics Adviser.

Le Centre d'aide aux victimes du viol

par Lucie Masson

Le Centre d'aide aux victimes du viol de l'Outaouais (CAVVO) grâce à des ententes avec la Sûreté de Hull et le centre hospitalier Sacré-Coeur vient de marquer un pas de plus dans l'implantation de services constants et efficaces aux victimes d'assauts sexuels.

Les policiers de la région outaouaise assisteront dès le début octobre à des séances de formation offertes par le CAVVO et visant à les sensibiliser aux problèmes psychologiques et émotifs éprouvés par les victimes.

Un deuxième volet de la même entente veut que les policiers fassent appel à des représentantes du centre pour les assister au moment de leur enquête sur des cas de viol. Les représentants du CAVVO, une trentaine de bénévoles, la plupart impliquées professionnellement dans des activités sociales et

para-médicales, ont elles-mêmes suivi un cours de formation qui les rend apte à fournir un soutien moral et une aide technique aux personnes qui font appel à leurs services.

Le centre hospitalier Sacré-Coeur, pour sa part, entend former le personnel de son service d'urgence de façon à pouvoir assurer aux victimes d'un viol une attention suivie à court et à long terme. La convalescence psychologique des victimes pourra donc se faire dans des conditions meilleures qu'auparavant, alors que celles-ci étaient souvent laissées à elles-mêmes après l'administration des premiers soins.

Le CAVVO

Le centre d'aide aux victimes du viol de l'Outaouais a été fondé en octobre 1977 suite à une initiative du centre d'Ottawa. Bien que travaillant en étroite collaboration avec ce dernier il

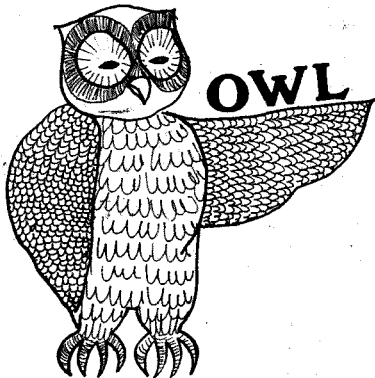
en est indépendant. Le CLSC de Hull lui fournit un local et une travailleuse à demi-temps. Incorporé en mars dernier, le centre entreprend avec les dernières ententes conclues avec la Sûreté de Hull et l'hôpital Sacré-

Coeur une étape de consolidation qui lui permettra peut-être d'obtenir plus facilement les subventions dont il aura un urgent besoin au printemps prochain.

Les personnes désireuses d'offrir leurs services n'ont qu'à

s'adresser à Danielle Boyer-Lanthier à 771-1773. A rappeler qu'une personne du CAVVO est à l'écoute 24 heures sur 24 pour répondre aux demandes d'aide, au même numéro.

Lobbying conference planned



Fed up with your 'representatives' in Parliament shrugging off women's issues time and time again? Put your anger to work!

The Ottawa Women's Lobby (owl), a feminist umbrella group monitoring federal politicians, will sponsor a conference at Fauteux Hall, University of Ottawa, October 13-15. The purpose is to attract those members of the public interested both in learning more about specific feminist issues, and in lobbying effectively for change in these areas.

Registration will take place Friday, October 13, from 4 p.m. to 7 p.m. (with late registration on Saturday morning, 8 a.m. to 9 a.m.). A non-compulsory registration fee of \$3.00 is intended to offset the costs of organizing the conference. Free daycare services have been arranged for the weekend. There will be a reception with a cash bar on Friday evening, and a keynote address by Monica Townson, former vice-president and director of research of the federal Advisory Council on the Status of Women.

On Saturday a series of workshops are planned, to deal specifically with four issues: native women, women and employment, violence against women, and abortion. These have been arranged so that participants will have the opportunity, throughout the day, to attend one workshop on each issue.

This will be followed by a plenary session in which the day's activities will be discussed and focused. There will be entertainment—possibly films and / or a play—on Saturday evening. Identification and rehearsal of lobbying skills. Approaches to lobbying will be discussed, and role-playing will be used to illustrate lobby tactics. Constituency teams will then be organized to work in individual ridings during the federal election campaign, expected in the spring.

Those interested in learning more about the conference, or helping out with last-minute preparation and organization, may contact: Jeanne Sabourin, 231-6853.

Nova Scotians lose UIC appeal

by Sue Calhoun

Nineteen Nova Scotians who were ordered to repay unemployment insurance benefits collected last year because of a computer error have lost the first round in a battle destined now to be fought at the national level.

Their joint appeal was dismissed earlier this month in a unanimous decision of the UIC Board of Referees.

Virginia Green, spokeswoman for the Halifax Coalition for Full Employment, which represented the people, said the group is not deterred and plans to appeal the board's decision to the Canadian Umpires Board. A decision at this level will have a bearing on the cases of more than 15,000 Canadians similarly affected by the mistake in Vancouver, Montreal and other parts of Nova Scotia.

In a 100-page brief, presented jointly with Dalhousie Legal Aid, the coalition argued that the UIC has no jurisdiction under the UIC Act to collect money paid out because of its own mistake. It also argued on moral and political grounds that claimants should not be expected to pay for UIC's errors.

The error in 1977 cost the UIC \$4.3 million.

Equal pay awarded BC women

VICTORIA (CPA)—Twenty-two British Columbia women have received a total settlement of \$50,000 after claiming discrimination in pay on the basis of sex. Another woman also received a settlement, after filing a sex discrimination complaint against Van Deleur Construction Ltd. because she was refused a job on the basis of sex.

The first case involved women who were classified as cleaning assistants. But men who did the same kind of work were employed as cleaners and got higher pay.

Six women laid the complaint with the BC Human Rights Branch and following an investigation, a settlement was reached without referral to a

board of inquiry. Terms of the settlement included an undertaking by the company to adhere to the provisions of the Human Rights Code.

All of the 19 women in the cleaning assistant positions were given equal pay with the male employees, and they received a total of \$48,000 in back pay. In addition, three female employees who had left their jobs were sought out, and were given \$2,000 in back pay to which they were entitled. It was not possible to track down a fourth woman.

In the second case, Marilyn Toms was referred by Canada Manpower to a summer job as a landscaper with Van Deleur, but when she telephoned the compa-

ny she was told, "I do not hire girls."

Two other women were referred to the company by Canada Manpower, but in each case they were told they would not be hired because they were females. The case was referred to a board of inquiry, but a settlement was reached before the date of the hearing, and the settlement became a consent order of the board.

The company agreed to pay Marilyn Toms \$150 and agreed to offer employment to all in a manner consistent with the letter and spirit of the Human Rights Code; that is, to select an employee on the basis of ability to do the work.



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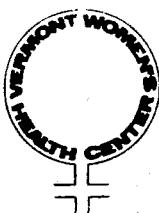
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On the occasion of your third anniversary, our office would like to express to all the contributors to UPSTREAM our best wishes and thanks for your valuable contribution to the cause of women in Canada.

The Staff
Office of the
Co-ordinator
Status of Women

FELICITATIONS

A l'occasion du troisième anniversaire, notre Bureau remercie tous les participants de UPSTREAM pour une contribution valable à la cause féminine du pays.

Le Personnel
Bureau de la Co-ordonnatrice
Situation de la femme

Fishing rights for Inuit women

by Constance Hunt
reprinted from CASNP Bulletin

The plight of native women in our legal system has received growing public attention since Jeannette Lavell went to the Supreme Court of Canada in 1973. She unsuccessfully argued that S.12(1)(b) of the Indian Act, which removes Indian status from a registered Indian woman and her children when she marries a non-Indian was contrary to the Canadian Bill of Rights. Her case was opposed by several intervening Indian organizations that did not want the special status of their membership, as enshrined in the Indian Act, further reduced.

Inuit women have, in general, not been faced with this dichotomy as the Inuit are not subject to the Indian Act. Although special provisions in certain game laws apply to Inuit, there is no general legislation which governs their legal status. In the past, hunting and fishing laws in the Northwest Territories accorded special rights to all Inuit, regardless of sex. This reflects the established customs of Inuit society, in which women traditionally played a key role in food-gathering.

With the stroke of an unthinking pen in June 1974, fishing rights for Inuit women in the NWT were drastically altered. Previous regulations had recognized the right of Eskimos to fish for food for themselves, their families and their dogs. Since the regulations contained no definition of "Eskimo", women and men were treated alike.

In 1974, amendments to the NWT Fisheries Regulations were made by Order in Council, without the consultation of the national Inuit organization, Inuit Tapirisat of Canada (ITC) and without public debate. The amended regulations contained, for the first time, a definition of "Eskimo". Thereafter, special fishing rights would accrue only to: (a) males who were direct descendants of Eskimos; (b) legitimate children of Eskimo males; (c) illegitimate children of females who were legitimate children of Eskimo males; and (d) the wife or widow of the above. Eskimo women married to non-Eskimos would be excluded, unless they had been deserted, divorced or widowed.

Ramifications

The potential ramifications of these amendments were far-reaching. Not only would Eskimo women married to whites be treated as non-Eskimos, but, additionally, fishing rights might be removed from their children. In essence, the amendments forced an Indian Act type of definition upon Inuit women; the new law was based on the assumption that intermarrying Inuit women would automatically adopt the lifestyle of their husbands. Since 1971, a similar definition has been found in the Narwhal Protection Regulations; all other marine mammal legislation in the Northwest Territories has treated Inuit men and women alike.

Due to the method in which amendments were made, the Inuit were unaware of the



changes until, three months later, they were discovered in the Canada Gazette. Regulations, as opposed to Acts, are made outside of Parliament and in most cases require only the authority of the Governor-in-Council (Cabinet). Regulations normally become public knowledge only after publication in the Canada Gazette. Immediate attempts were made to have the amendments removed. A letter of protest was sent to the minister responsible for fisheries, the newly-appointed Roméo LeBlanc. He was invited to attend the Annual Conference of the Inuit Tapirisat in Cambridge Bay in September, 1974, to explain and defend the changes. Neither he nor his officials appeared; nor was any reply received from him.

The amendments were discussed at length at the Annual Conference. Many male delegates criticized the changes, supporting the right of Inuit women, whether or not married to non-Inuit, to retain special fishing rights. A unanimous resolution was passed by the male-dominated conference calling for repeal of the changes in the NWT Fisheries Regulations.

Wheels of Justice Turn

The resolution was forwarded to the Minister; in subsequent meetings with fisheries officials, efforts were made to have the special status of all Inuit women restored. Little headway was made until several months later, when a story by an Edmonton journalist intervened to support the Inuit Position. The reporter had attended the Annual conference in Cambridge Bay, and filed a story which outlined the Inuit discussion of the Fisheries Regulations.

In a circuitous way, the issue came to Cabinet attention. A reader had sent the story to Marc Lalonde, minister of health and welfare responsible for the status of women. Lalonde forwarded the matter to Jeanne Sauvé, who, as minister of the

environment, held ultimate responsibility for the fisheries branch. Personally interested in the case, she sent her assistant to ITC to inquire into the Inuit position on the issue. When the background to the amendments had been explained, the wheels of justice, for once, turned rapidly.

Amendments were passed to the NWT Fisheries Regulations and to the Narwhal Protection Regulations, restoring Inuit women to the same position as Inuit men, regardless of marital status. Ironically, a press release at the time of the 1975 amendments heralded the alterations as a victory for women's rights, and an indication of the non-sexist philosophy of the Liberal government. This, from the same go-



vernment that had authorized the discriminatory laws in 1971 and 1974.

The fisheries Regulations chronicle shows how the derogation of native women's rights can take place unnoticed. Vis-a-vis Inuit and Metis women, this is so because special rights are set out, for the most part, in regulations and not in Acts of Parliament. Amendments are often drafted by bureaucrats, then submitted to Cabinet where they are rubber-stamped. In the case of the Fisheries Regulations, one can speculate that Cabinet approval of the 1974 amendments

did not indicate malevolent intent, but a failure to appreciate the effect of the changes. This example shows the desirability of enshrining special rights for all Inuit in a federal act, alterable only after public debate.

Native women in the Northwest Territories have, historically, received a more sensitive reception before the courts than Native women elsewhere in Canada. The first two judges of the Supreme Court of the NWT, Judge Jack Sissons and Judge William Morrow, both made decisions which supported the cul-

ture of the Inuit in matters of particular significance to women. In his decision re Noah's Estate, Judge Sissons put the judicial stamp of approval upon customary Inuit marriage; this decision permitted an Inuk woman and her children to inherit the husband's estate, despite the absence of a "legal" marriage. Government lawyers had argued, in that case, that the woman was a mere concubine. In Re: Adoption of Katie, Judge Sissons recognized customary Inuit Child adoption, removing any necessity for formalized adoption through the social welfare agencies. More recently, in Re: Wah-shee, Judge Morrow approved customary adoption by an Indian's white wife who had joined her husband's band. These decisions have gone a considerable distance in melding native customary law with the English common law which is the fundamental law of the Northwest Territories.

Historical experience, however, reaffirms the view that native women must adopt a watchdog stance with government to ensure the continuing sanctity of their rights. In contrast to Indians, Inuit men have been supportive of the rights of Inuit women. They have retained the philosophy of their ancestors, who recognized the significant role played by women in a hunting society. One hopes that this trend will continue, and that Inuit society will not be plagued by the sexual inequalities found in southern life.

The "On Native Women" issue of *Bulletin* is available for \$1.25 from the Canadian Association in Support of Native People, 251 Laurier Ave. W., Suite 904, Ottawa, Ontario, K1P 5J6.

Heavy labour ruled out in equal pay dispute

BERLIN (CPA)—Occasional heavy physical labour does not necessarily entitle men to better pay than women, a German labour court ruled recently.

Fourteen women who had been in the lowest wage group of an electrical engine manufacturer for doing "simple jobs with little physical strain" had sought reclassification.

The court accepted a scien-

tist's evaluation that the women, who are welding wires, are subject to more than "little" physical strain, while a man required to carry a weight of 100 kilograms for one minute every 20 minutes could be exposed to only negligible strain. The women were moved up to the wage group where their union thought they belonged.

Protest family allowance cuts

OTTAWA (CPA)—The Congress of Canadian Women is launching a mail campaign to Prime Minister Trudeau's office to protest against the proposed reductions in family allowance.

Congress president Mary Denis says children shouldn't be the ones to sacrifice for Canada's sick economy.

The drop to \$20 from \$26 in

monthly family allowance cheques was proposed recently by Finance Minister Jean Chretien. Low income families would get a more-than-compensating tax credit.

The Congress says it polled responses from members and supporters across the country who are angry about the reductions and are determined to defeat the proposal.

Modern Woman

*"Where is the Antique glory now become,
That whilom wont in women to appear?
Where be the brave achievements done by some?
Where be the battles, where the shield and spear,
And all the conquests which them high did rear,
That matter made for famous Poets' verse,
And boastful men so oft abashed to hear?
Been they all dead, and laid in doleful hearse?
Or do they only sleep, and shall again reverse?
If they be dead, then woe is me therefore:
But if they sleep, O let them soon awake:*

*—Edmund Spenser,
The Faerie Queene,
Bk. III, C. III, st. 1-2.
Circa 1600 A.D.*

by Florentia Janson

Fantasy heroes are a staple of popular entertainment. They always have been. Imaginary beings such as Hercules, Achilles, Beowulf, King Arthur, Parsifal and Siegfried, humanoids endowed with physical powers beyond those of the normal human, have diverted and inspired generations of Westerners. Numerous examples of legendary superpeople could be drawn from other cultures as well. They are one of the constants of human expression.

Most of them have been male, the most famous exceptions being Brunehilde the Walkurie, Hippolyte the Amazon, and, more recently, Lady Eowyn in *The Lord of the Rings*.

Suddenly, in the seventies, two more exceptions emerged, almost simultaneously, for popular consumption via television. Wonder Woman and Bionic Woman are alike in that they are both exceptionally strong, both beautiful, both female, both supposedly representative of the "liberated" woman. There the resemblance ends, for these two heroines project two radically different conceptions of woman-power.

Fantasy superheroes, at least the successful ones, are rarely "just" fantasy. They fulfill a basic need—the need for power. The various symbols associated with a fantasy hero (magic sword, enchanted shield, roan horse) can indicate societal attitudes towards power: where it comes from, how it is preserved, how it must be used.

The sword and lance associated with most male traditional heroes are phallic symbols. The mystic pursuit of the Grail Cup is none other than the quest for domination, both of women generally and of the man's own anima, the "feminine" qualities which a man possesses and which he presumably must conquer in order to deserve manhood. For generations of Westerners, Parsifal's quest has been an expression of a certain set of societal values relating to virility. Fantasy heroes are one means by which fundamental collective values are expressed and perpetuated.

What of Wonder Woman and Bionic Woman, considered in this light, have to say about women and power?

In order to judge the attitude which the hero conveys, as well as her possible impact, we must ask ourselves, in each case:

- Why is she powerful? Is her strength acquired or inherent?
- Who controls her power? Does she act on her own initiative or does she take orders from someone else?
- What is her attitude towards her power? What is her self-image as a powerful woman?
- How does she react under the pressure of responsibility?
- Is she worthy of the power she possesses?

Who is she and why is she so powerful?

Jaime Sommers is clearly an exceptional person. Orphaned as a child, she is raised by a career officer and his wife with all the loving care and material comfort that the American middle class could once provide. She excels in everything she does. She is a model student, cheerleader, etc., who decides to pursue a career as a professional tennis player. She is unbeatable. She is brave. She even tries skydiving. So far, so good, but what happens to those who defy the law of nature? What happened to Adam and Eve? She falls. The fall is the classic archetypal, super-primordial symbol of the consequence of sin. Jaime has sinned—by being better than a woman, according to a certain conception, has any right to be.

But we are no longer in the dark ages, we are in the twentieth century. Jaime will be redeemed immediately, not at the end of time. While she lies unconscious between life and death, a group of male scientists and spies decide that her lost limbs will be rebuilt and electronically powered. In return for her continued mobility, she owes them the rest of her life. She has just become, without her knowledge or consent, a superwoman and special agent for the United States military establishment. Her strength is acquired, mechanical, and imposed.

Wonder Woman's saga begins with an almost totally reversed situation. Steve Trevor, war hero, is shot down by the Nazis over the Bermuda Triangle. It is a man who falls from a plane. He washes ashore on Paradise Island, where the immortal, ancient Amazons have developed a superior civilization based on

physical, mental, and spiritual excellence. Princess Diana cures the man, falls in love with him, learns of the mortal world and the battle between Liberty and Oppression, and decides that her duty, as an Amazon, is to join the fight for Liberty.

As moving into the corrupt, degenerate atmosphere of the mortal world would entail a loss of her power, her mother gives her the magic girdle of Hippolyte which will preserve her Amazon strength and cunning as long as she wears it. Bullet-deflecting bracelets, a headpiece which doubles as a boomerang, and a golden lasso complete her battle dress.

The symbols associated with the Warrior Princess are quite interesting. None of the three are technological adjuncts. They do not replace lost limbs. They are not prostheses, but extensions of the woman's natural qualities in two ways. In the first place, all three require considerable natural coordination and disciplined skill to be in the least bit useful. Few can move their wrists fast enough to deflect sustained machine gun fire even if special bracelets are provided. A boomerang can be deadly to an unskilled user. A lasso, as anyone who has attempted to use one can testify, also requires agility and coordination. In the second place, they are symbols of Amazon, or womanly, attributes: the bracelets signify dexterity; the headgear, intelligence. The lasso which compels those enlaced by it to tell the truth, is a symbol of integrity.

The source of all Amazon power is quite logically not the phallic sword of the male warrior but the yonic girdle which covers the womb and imitates its form. Wonder Woman is no surrogate male, no mechanical monster. She is all woman. It is her womanhood and the integrity, dexterity, and intelligence which are its components wherein lies her strength. Her power is inherent, not mechanical. Both she and the power she represents are as ancient as Western civilization itself, not any outgrowth of a technological age.

If the world has not been aware of this power, which has always existed, it is because the Amazons have retired to an unknown island (symbol of isolation), surrounded by water (symbol of femininity), within the

Devil's Triangle, again yonic in its form. The Amazon in Wonder Woman symbolizes the eternal power of womanhood which has been hidden within itself. Symbolically, this is the power which every woman possesses naturally. It is her birthright.

The Diana Prince mechanism is also of great symbolic power. Wonder Woman finds herself somewhat too distinctive in the mortal world for her to be effective in her fight against oppression. Disguised as Diana Prince, she infiltrates the military establishment, where she can learn of opportunities to be useful. She is obliged to conceal her powerful true female identity beneath an assumed, passive, societally-imposed, "female" identity, yet this does not affect her self-perception.

In the face of danger, she resumes her powers. She spins around, gathers momentum, revolves around her own core—then explodes into her real self. Her pirouette is significant when one considers the etymological sense of "revolution", i.e., turning around. Woman's "revolution" involves resumption of powers which women have always had.

Who controls her power?

Jaime Sommers rarely decides of her own accord to undertake a dangerous mission. This hero sallies forth at the command of an unpleasant macho man by the name of Oscar Goldman. (Whether his surname is intended to indicate his moral or his commercial worth is unclear.) He is ruthless, unfeeling, and domineering. He controls the power he "added" to Jaime.

Although Diana Prince pretends to work for a man, the bland, soft-spoken Steve Trevor, Princess Diana always acts on her own initiative. She is in absolute control of her own power. Indeed, she alone knows her true identity. It is her decision to leave Paradise Island against her mother's will. Although Trevor is the means by which she is attracted into the world, she does not ask his advice, let alone his permission. He is not consulted. It is her decision to adopt the Diana Prince persona, her decision to become involved in the episodic missions. For Diana, the dangerous missions are part of her own personal mission: to protect life.

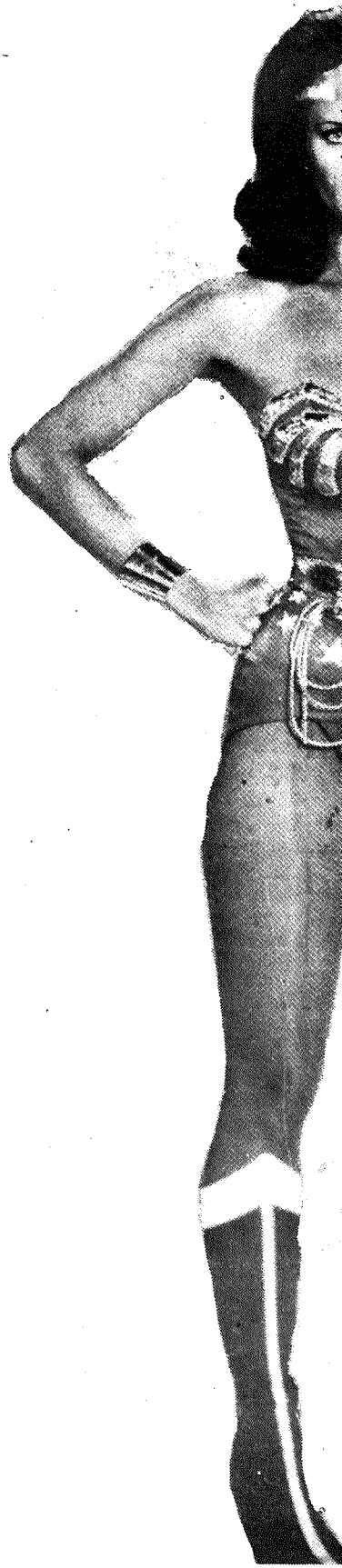
Incidentally, the image of manhood in Wonder Woman is also more positive than in Bionic Woman, as is the conception of male-female relationships. Compare Diana's attraction to Steve Trevor as a stimulus to her natural heroic spirit with Oscar Goldman's paternalistic control of Jaime who he has forced into her role as superwoman.

What is her attitude towards her power?

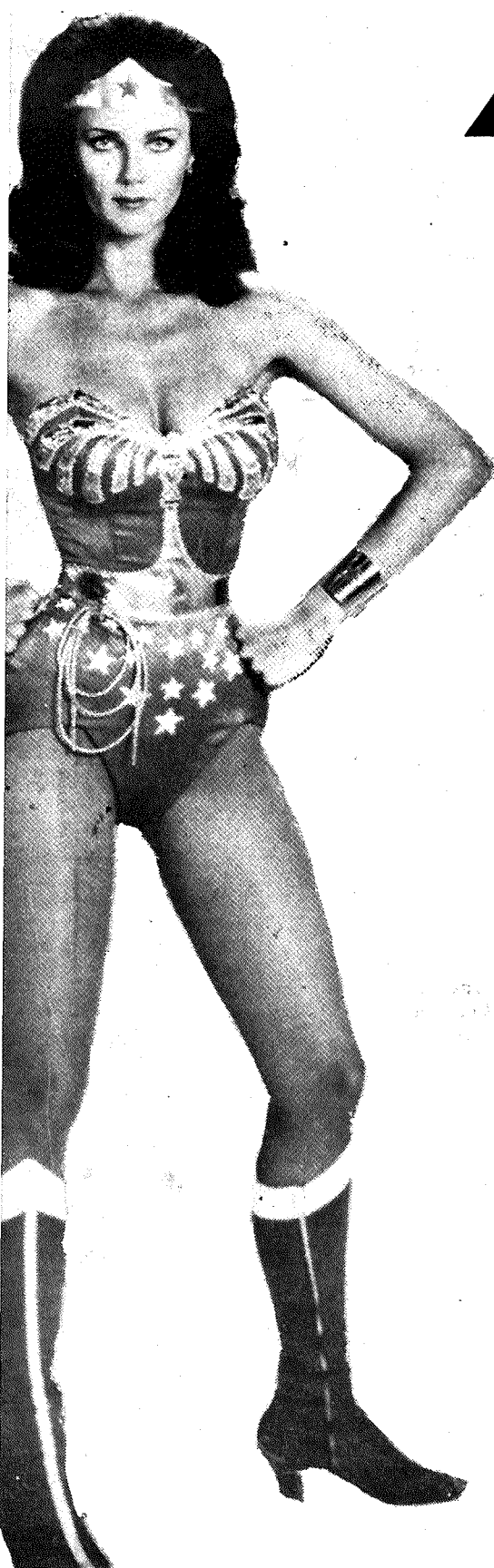
Jaime Sommers' attitude is ambivalent. The phone call from Oscar invariably interrupts her stereotyped "womanly" activity—milking cows, watering flowers, teaching school, embroidering a pillow by the fire. She resents the call to action more

than anything else. She would rather be knitting. While receiving her orders, she groans, protests, tosses her head, stamps her feet, bites her lips... and obeys. Poor Jaime is unable to assert herself as a traditional woman. What does what she is told—not what she wants to do. She lacks Diana's strong self-motivation. She is obviously torn between "womanhood" and "power", perceived as being two irreconcilable opposites.

As Diana wields her power in accordance with the Amazon code she is sworn to abide by, a code in which she has absolute faith, her attitude towards her use of power is positive. She lives in a world where will and power are one. She obeys her own internal calling, not a heavy-fisted government official. As her power is derived from womanhood, there can be no conflict between womanhood and power. If Jaime is one person divided within herself, Diana is three people (Princess Diana at home, Wonder Woman in the mortal world, Diana Prince disguised)



Amazon or robot?



In order to grasp fully how the two series differ in their presentation of womanpower, it is useful to compare two episodes apparently quite similar in their content, but highly dissimilar in tone and attitude. There are two aspects to consider: how did the hero react to meeting a difficult barrier, and what is the symbolism implied in the two situations. What do they say about womanhood?

In one episode of Bionic Woman, Jaime had only minutes to destroy an out-of-control beserk computer with a male voice, programmed by a late lamented well-meaning scientist to destroy the world if mankind did not learn the folly of war. The machine therefore ordered a bombing attack which would trigger a nuclear war. (No comment on the masculine logic implied here!) He blocks communication to the aircraft so that no override signal can get through. Jaime's barrier is first against time, then against a breakdown of her powers, reinforced by hysterical behavior. She falls (once again that symbol) and requires mechanical help from a nice computer to continue. Bionic Woman continually hammers home this point—powerful women are robots. Power in women is an abrupt departure from woman's true biological nature.

As if to force the point even further, the computer releases a flood of water against the repaired heroine which she must outrun. Water being a long-standing symbol of femininity, she symbolically flees an uncontrolled burst of feminine power released by a male against a female. Jaime, we conclude, is a "real" woman deep down inside who does not "want" to be strong. She flees the symbol of her own womanpower which she cannot control because she perceives it to be imposed or forced on her by a male-dominated society. Having outrun the flood, she uses water from a sprinkler system to overcome the destructive male power, thereby regaining a measure of control over her own forces. At this point the override from Oscar gets through to the plane and the men take over from there.

In a similar episode from Wonder Woman, a well-meaning male genius (daft, not dead), intends to destroy the world with a powerful laser beam issuing from a phallic mountaintop. Wonder Woman's first barrier is the man's malfunctioning—she is unable to reach him through his madness despite his admiration and affection for her. He too is trying to stop all wars by blowing up the whole shebang. He pushes the fatal button (it is his power which is mechanically extended), then the barrier she faces is time. She assumes a bold, courageous attitude, brushes aside the male thugs sent in pursuit, and bursts through the walls enclosing her. The destructive force she runs to face is a symbol of male force misdirected. She stops it as it issues from the mountain top with her woman's body, unassisted at any

point either by man or by machine.

The overall image of womanpower which emerges from a detailed analysis (and there is plenty of room for more detail and depth than space allows here) of Bionic Woman is highly ambiguous. She has the power, she can overcome her womanly nature, she can do the job. But what price power! The image of womanpower in Wonder Woman is overwhelmingly positive with no apologies offered, none considered necessary.

The reasons for the marked differences between the two series may be related to their origins. Jaime is a product of the seventies, emerging rather stunned and confused from a fifties' childhood when the Feminine Mystique had a stranglehold on middle America and a sixties' adolescence with its cotton candy world of Peace, Love, and Do Your Own Thing. She is simply unaware of the fact that life is a continuing struggle against repressive forces which requires commitment and discipline. She is a spoiled-brat, commercialized spin-off of The Six Million Dollar Man.

Wonder Woman is a television adaptation and revival of a comic strip character created as part of the World War II propaganda effort. As Betty Friedan points out in *The Feminine Mystique*,

women in the war years did not seem to suffer from the kind of complex Jaime's generation grapples with. This was a time when women were needed to participate in the war effort, perceived as a battle for Freedom. Wonder Woman was to help convince the gentle sex of their unknown power. Wonder Woman is a child of the forties; among the first generation of women brought up with the right to vote, with the expectation of an education, a worthwhile career outside the home, a future. Perhaps some of us can see in this figure our mothers as young women, as the kind of young women they were before they gave up their careers and married. Through Wonder Woman we can glimpse the might-have-been of our mothers, and make it our own shall-be.

The resurfacing of Wonder Woman is as encouraging as Bionic Woman, with all its implications, is discouraging. Diana is the triumphant expression, not only of "modern womanhood", nor even of "war year womanhood", but of Universal Womanhood. Derived as she is from ancient legend, with the insignia of a free (not "liberated" in the past tense) race and the name of the moon goddess, she unites all the positive aspects of female character.



united by a single purpose which provides the centre of her identity.

How does she react to pressure?

Jaime Sommers tends to crumble, albeit temporarily, under pressure. Her initial reaction to any "impossible" obstacle is varying degrees of whining, sobbing, eyeball rolling. She constantly gnaws her lips, her fingers, turning her anxiety upon herself.

Wonder Woman faces "impossible" barriers with the calm, dignity, and noble fierce demeanor appropriate to a brave warrior, without a trace of fear. Her movements are as controlled as her facial expressions, yet without strain. Wonder Woman is portrayed as being "worthy" of power in a way that Jaime clearly is not. For Jaime, power is, as Keith Ashford has said, "a responsibility she'd rather be without." It is unnatural for woman to be strong. It is cruel and unusual to make a woman strong and subject her to so much responsibility.

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EDITORIAL

With a federal mini-election coming up October 16, we should take some time to consider what the Liberal government sees as solutions for our ailing economy.

It is immediately obvious that none of the proposed cuts in government spending are good for women.

Look first at the reduction in family allowance payments from \$26 a month to \$20. If you depend on that money every month for clothes or food or rent, you need it then and not in the form of a tax rebate once a year. Also, that rebate will not help women whose husbands are tight-fisted. Family allowance cheques are sent to mothers, who often have to use them for household expenses. What will happen when the rebate cheques are sent to their husbands because they are the ones who filed the tax returns?

Then there are the cuts in unemployment insurance. Women are going to be hit especially by two proposals. Because we can often only work temporarily — either because of family commitments or because that's all that is available — we join seasonal workers and youth as victims of the "repeater" proposal. It says that an applicant for UI who collected during the previous year must have worked for as long a period as she previously collected benefits in order to re-qualify. If you've looked for a job for six months — and collected during that period — and find a job that lasts only two months, you will not be eligible for unemployment insurance when it ends.

The second proposal regards collecting benefits for the first time. The applicant must have worked a minim-

um of 40 weeks in the previous two years. For a woman who decides to re-enter the work force and can only find a job that lasts under 10 months, unemployment insurance will not be available.

Looking at some of the other cuts, we see that Health & Welfare will phase out its family planning budget over the next five years. That means organizations, mainly Planned Parenthood and Serena, will have to start fundraising in the private sector to keep their regional offices open. And, when times are tough, private funds are hard to come by.

The federal government also wants to renegotiate shared cost programs with the provinces. Those programs cover health care and social services, and any cuts will mean not only fewer services but fewer jobs which traditionally employ women. The provinces are fighting this, but if they lose we know they won't be able to fill the gap.

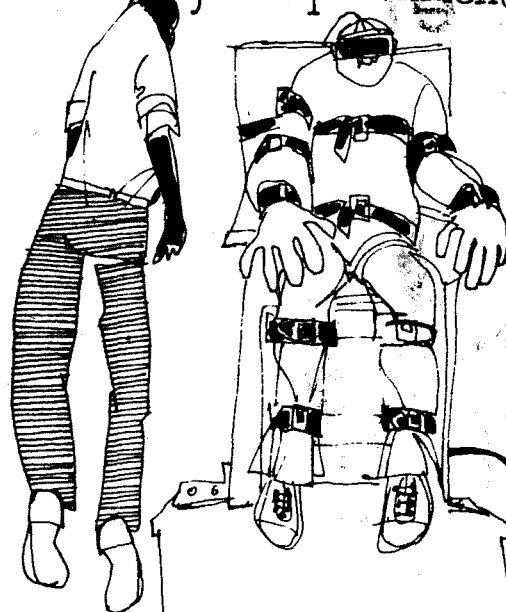
Then there's the cut to the Central Mortgage and Housing Commission which completely wipes out the budget for non-profit housing.

And last, but not least, are the cutbacks in the public service. There is no reason to believe that the old rule of laying women off first will not hold in this case.

Feel like your head is on the chopping block? It is. And it is up to all of us to let the Liberals know, loud and clear, that we are not about to become sacrificial lambs for economic policies that are questionable to begin with.

The October by-elections are a good time to start.

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peg avery LIBERATION NEWS SERVICE

LETTERS

Dear Staff:

Although our office has already ordered the posters advertised in the August 1978 issue of UPSTREAM, I wanted to take this opportunity to congratulate you on a fine paper.

Your idea for the posters representing women in Canadian history in such diverse fields as politics, sports, immigration and homemaking is splendid. It will not only be illustrative of the

varied contributions women have made to the fabric of our society, but, I am certain, will do much to break down the traditional type-casting of women in our past.

Continued good luck with UPSTREAM and with all your efforts. Do not hesitate to get in touch with us if we can ever be of any assistance.

Maureen O'Neil
Co-ordinator
Status of Women

Two Years of Publishing

Thank you to all our contributors, subscribers and advertisers, who have helped us survive for the past two years.

We're proud of ourselves too, but we also have to be realistic. UPSTREAM's future is shaky — a situation that is not new to us. But, we need your help to make it through a third year.

You'll see here a statement of our expenses and revenues for the first part of 1978. They don't balance. And our debts are not included.

You can help UPSTREAM by encouraging everyone you know to take out a subscription — or by renewing your own. If you own a business or have services to offer, you can advertise in UPSTREAM and reach our 800 subscribers plus news stand and pass-along readership.

Canadian women need their own publication. UPSTREAM needs Canadian women to support it.

UPSTREAM F.P.O. Financial Report
September 13, 1978

(March 1976 — February 1977: Expenses Receipts)
\$6,250.21 \$7,191.06

Debts

Algonquin College	\$1009.00
Mutual Press	601.79
Westboro Printing	567.17
Common Printing Grp	88.40
National Union of Students	27.69
Total	\$2294.05

March 1977 — February 1978

Expenses

Typesetting	\$750.00
Printing	4038.00
Postage	225.00
Rent	1300.00
Phone	169.03
Office supplies	37.14
Publicity	75.00
Bank charges	13.50
Miscellaneous	146.46
Total	\$6754.13

Receipts

Advertising	\$2222.81
Subscriptions	1585.00
Donations	1948.76
Sales	466.18
Miscellaneous (grants, contracts)	2312.08
Total	\$8534.83

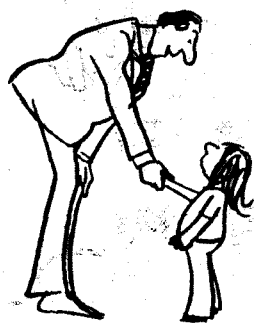
Bank Balance as of Sept 11, 1978 — \$114.25

Let's Make It Three!

FORUM

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

Street hassles and fighting back



"What did you learn in school today?"



longer accept the dictum that we have asked to be hassled; and far from being, or trying to feel, complimented, we are now admitting that being hassled leaves us feeling nauseous/dirty/degraded/furious.

But although we are becoming more outspoken, although feelings of outrage are being expressed in writing, we aren't doing anything to stop the little rapes. Women still walk down the street hunched over, clutching purses or parcels to their breasts, averting their eyes from the insolent stares that follow them, pretending it doesn't happen. It shouldn't happen, we agree indignantly among ourselves, but alone on the street, we do nothing.

Society in general, and men in particular, should be taking responsibility for changing attitudes and actions towards women. But it's clear they don't intend to. International Women's Year, ERA, Equal Opportunities groups, Status of Women Commissions—they are all token gestures, designed to pacify and placate us. All the

concessions to women are useless if any man can degrade any woman just by looking insinuatingly at her.

Well, what can be done? To ignore the whole situation just lets hasslers assume that you consent to be hassled. Anger expressed on paper is fine for relieving immediate feelings and for creating solidarity among women, but has no effect on



actual problem. Anger without action leads to frustration.

Once again women must take the initiative. It's time for all women to take an offensive against street hasslers.

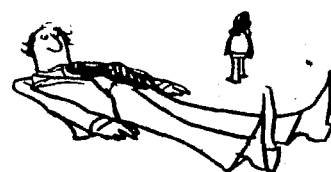
I have conducted my own personal campaign all summer, and the results, in one-on-one confrontations, have been gratifying. First, I decided that no one was going to make me slink apologetically down the street again. I developed an aggressive walk, my head held high, shoulders back, measured stride, arms swinging free, eyes ranging ahead, alert to those around me. When men realise you're not afraid to meet their eyes, they're much less likely to treat you as a

victim—which is what you are when you're subjected to the little rapes.

In answer to whistles and comments, I have gone from shouting at the offenders to actually striking them. I have been accused of overreacting, particularly the time I chased two men down the street. But in dealing with the problem of street hassles, we must—as in every other thing we deal with—first convince the general public that we are serious. Keeping quiet and trying to be inoffensive will not accomplish this. We will never regain our dignity by asking politely for it. We have to start shouting in order to be heard.

But it's a difficult thing for a woman to do by herself. There are days when I don't have the courage or energy to meet the stares as I walk along. One woman by herself, or even several isolated women, do not have a concentrated enough effect on their oppressors. But a group of organised women, with well-thought-out offensive tactics and a determination not to stand any more hassles, would eventually be recognised.

We demand the right to walk free and unmolested by look, word or deed, anywhere, anytime.



by Jean Frances

A lot has been written recently about the theory of street hassles. We all know that we as women are considered to be public property, and that summer, especially, is open season. Most women have been brought up to believe that street hassles are inevitable, and therefore normal; that any woman who gets hassled must somehow have asked for it; and that to be hassled is to be complimented.

Much has been said and written to refute these commonly held beliefs. Many women are refusing to credit the assumption that we are commodities. We no longer think that being hustled is normal, even if to an extent still inevitable; we no

La sexualité: un moyen de communiquer?

par Sylvie Groleau

Je dois tout d'abord dire que, pour moi, la sexualité n'est pas seulement la quête des sexes et/ou leur rencontre éventuelle. Le dictionnaire Le Petit Robert est, je crois, un peu simpliste lorsqu'il affirme que la sexualité est: "l'ensemble des comportements relatifs à l'instinct sexuel et à sa satisfaction." Pour moi la sexualité est plus que cela; la sexualité féminine, c'est aussi les menstruations, l'accouchement... (les seins gros, le gros ventre...). Ces faits de mon sexe sont aussi ma sexualité. Si je les renie, les oublie, je n'écoute plus mon corps qui me chuchote clairement ces faits. Je renie donc une grande partie de ma sexualité... Comment puis-je communiquer avec et par mon corps, sexuellement, si je ne l'accepte pas dans sa dimension naturelle? Comment mon corps peut-il "parler" aux autres s'il ne me parle pas à moi? Tant que ma sexualité ne sera pas entièrement assumée, mon corps sera sourd et muet...

Cette façon de réagir, la non-acceptation de mes menstruations, par exemple ne me vient-elle pas des valeurs charriées par le système en place? On m'a suggéré le dégoût de mon propre corps, de ses faits naturels. On m'a appris à ne considérer mon corps que dans sa dimension OBJET, sa beauté esthétique et artificielle. Il s'avère donc très difficile de discuter de la relation sexualité-communication sans tomber dans les pièges que me tendent mon éducation, ma culture, ma socialisation. Le système capitaliste masculin pluriel actuel valorise le rationnel, la force, le pouvoir (valeurs stéréotypées de l'homme), par opposition à la sensibilité, l'émotivité, la conciliation (valeurs stéréotypées de la femme). Qu'en déduire? Que ce sont les valeurs mâles, au service du

mâle, qui ont toujours orienté ma façon de penser, d'agir? C'est donc toute ma socialisation qu'il me faut renier ou tout au moins remettre en question pour me réapproprier mon corps dans ses multiples et fascinantes dimensions. Il me faut oublier tous ces clichés publicitaires (belles femmes super érotiques) qui me conditionnent. Car comment ma sexualité peut-elle être une tendre et folle sensualité, un bel et entreprenant érotisme si la publicité, à l'image du système actuel, fait tout pour réduire mon corps à la dimension de vulgaire marchandise, à la dimension artificielle et pornographique... cet éternel objet de désir... Peut-on croire à la sexualité comme un beau moyen de communiquer de se communiquer à l'autre? Que d'obstacles à franchir

Je crois donc que le premier pas pour une communication enrichissante de et par la sexualité est une reconnaissance de mon corps; une reconnaissance du corps même partiellement et naturellement à une sexualité plus assumée, plus épanouissante. Je cesserais de voir mon corps comme un instrument, instrument qui ne m'appartient pas... Du moment où j'habiterai mon corps, ma sexualité tendra à être médiatrice de communication interpersonnelle parce que vécue positivement et sainement dans un corps libéré.

Mais il y a plus que l'acceptation tendre de mon corps pour arriver à communiquer par la sexualité. Car je peux être bien dans ma peau, accepter mon corps sans pour autant communiquer avec l'AUTRE lors des relations sexuelles. Pour communiquer il faut qu'il y ait échanges entre les partenaires; je dois, bien sûr, être à l'écoute de mon corps, de ses désirs, de ses folies, mais je dois aussi écouter et répondre aux désirs de l'autre, comme l'autre doit aussi écouter et répondre à

mes désires... C'est là que cela se complique. La sexualité a perdu sa dimension essentielle et naturelle d'échanges intimes entre êtres aimants (l'a-t-elle jamais eu cette dimension?). Pourquoi? Parce que l'homme a faussé la relation amoureuse, sexuelle, en voulant posséder la femme; il en fait un instrument qui comble son désir. L'homme s'exprime, mais ne communique pas parce qu'il n'écoute pas souvent les désirs de sa partenaire...

Le corps-objet fausse, au départ, toutes les valeurs d'une relation sexuellement amoureuse. Les rôles (femme-objet, passive, homme actif) n'ont pas fondamentalement changé... Comment peut-on communiquer si les deux partenaires ne sont pas au même niveau lors des échanges sexuels? ... si on utilise l'autre? Je me rends compte que la sexualité, même au sein d'une société libérale, mais capitaliste, peut être répressive pour la femme, et cela pour des raisons économiques, sociales et politiques...

Idéalement pour que la sexualité soit médiatrice de communication, il faut qu'il y ait reconnaissance et amour entre les partenaires. Il faut se défaire des rôles stéréotypés de l'homme doit aussi apprendre à aimer mon corps, à m'aimer mais l'homme doit aussi apprendre à m'aimer. Il faut se réapproprier le corps dans toutes ses dimensions, il faut aussi se dégager de tous nos tabous, nos stéréotypes, de tous ces rôles prescrits par la société pour que la sexualité, pour que ma sexualité devienne vraiment médiatrice de communication interpersonnelle. Quel programme... il faudra encore revendiquer, communiquer par la parole avant d'en venir à une communication de et par la sexualité.

Il faut s'aimer... Car s'il n'y a pas d'amour, d'égalité entre les partenaires la

sexualité n'est pas médiatrice. Prenons par exemple la prostitution, c'est vraiment la rencontre de deux corps objets, de deux êtres dénués de sentiments profonds. Il y a expression du MOI, recherche de son propre plaisir instinctif, mais il n'y a pas communication à travers la sexualité parce qu'il n'y a pas recherche de l'autre. Deux corps anonymes faisant l'amour... la sexualité n'est pas médiatrice de communication dans cette relation.

La sexualité vécue et assumée pleinement par un couple amoureux tend possiblement à être communicante. Dans leurs rapports d'intimité physique et sentimentale, les amants manifestent leur MOI par leur recherche du plaisir, la satisfaction de leurs instincts, mais ils sont aussi conscients et préoccupés par l'autre. Leur affection mutuelle les rend sensibles aux plaisirs de l'autre et à leur propre plaisir. Car c'est vers un autre que nous tendons et c'est par cet autre que nous jouissons. Le couple en vient à créer sa propre forme d'érotisme, ses propres fantaisies sexuelles, qui sont à mon avis, des bribes du langage sexuel. Car toute communication nécessite un langage. Les amants en viennent à se créer un code (code nécessaire à tout langage). Les mouvements du corps, les cris et les chuchotements, si on y est attentif, sont autant de signes de ce langage sexuel. Il n'y a pas de règles générales au langage de l'amour, de la sexualité... il faut l'inventer.

Pour que la sexualité, ma sexualité devienne un moyen de communication interpersonnelle, il faut réinventer les relations hommes-femmes. Il faut réinventer l'amour... il me faut communiquer par la parole, voir le cri, pour faire reconnaître la femme, ses différences, ses désirs.



by Shirley Greenberg

A "common law marriage" can be a trap for a woman just as much as the union of two people in holy matrimony with those legal trimmings that deceive one into a sense of security. Problems will arise in any relationship where one's drive to independence is relaxed and one begins to lean on one's partner. If the partner ceases to be the pillar of strength one relied upon, then the only prop left is usually the law. And protection for a woman in a common law relationship is minimal.

But her protection is better now than it used to be. Prior to law reform in Ontario, protection was found in the Canada Pension Plan rules and in the Workmen's Compensation Act, but to qualify the union had to be relatively permanent and the couple being taken as man and wife.

Since the reforms implemented in Ontario in March 1978, a common law spouse has had the right to make a claim

for support if the situation is one in which the state of dependency exists, and if the union is more than five years long or one year if a child was born. If those conditions are met, one still must prove, in order to succeed in a claim for support, that one is in need and that the other has the ability to pay, just the same as those legally married. And the onus is still on the one making a claim to take steps to become economically independent, and a support award will not last forever, whether you are legally married or a common law wife.

Property, for those living common law, is subject to the common law rule that you own what you paid for with your own money. Only those legally married can make a claim for an equal share of family property under Part I of the Family Law Reform Act of Ontario. But it is possible that there is a right to a share of some property under common law rules: if a common law wife has contributed money to her partner, or contributed effort

equivalent to a money contribution, it is possible that she has earned a right to share that property. The other spouse is not to unjustly enrich himself at the expense of his wife, even if it was her housekeeping that made a difference. Usually a contribution of more than housekeeping is required, however.

A common law spouse does not have a right to possession of the home as does a legal spouse, so that the owner or tenant could throw the other out at whim. This cannot happen in a legal marriage where both are protected by the Family Law Reform Act and each have an equal right to possession and to remain in the home regardless of who owns or leases it.

But protection is available to the common law spouse who is a co-owner or co-tenant of property, or who has a domestic contract which is in writing, signed by both partners and witnessed. The contract could even specify that the whole of Ontario's Family Law Reform

Act applies, or just selected provisions. Sharing of property, the house and contents, and car, or income, can be arranged in any proportions desired, and each can be given equal rights to possession of the home.

A properly drawn Will ensures that the survivors are protected in case of death. But a dependant who is left out of a will can make a claim against an estate.

As yet, no reported case deals with a claim of a common law spouse under the Family Law Reform Act. This means that lawyers have no clear guidelines, because guidelines are taken from court decisions dealing with application of the law, and just the written statute alone. What we do clearly know is that the new law allows a claim to support by a common law spouse, or an "illegitimate" child, if the conditions specified are met. In this respect, the common law spouse or illegitimate child is in the same boat as a legally married spouse or a child of married parents.



by Marie Harte

There is a dedicated young man who appears on the farmer's market in downtown Ottawa every Saturday to sell Communist newspapers. He charges 25 cents and shouts: "Make the rich pay."

Sometimes this fellow's dramatic oversimplification of what should be done to settle the nation's troubles makes sense. Other times it is amusing for its silliness and on other occasions it is downright irritating.

It struck me the other day that his style is not so remote from methods used by our national party leaders in the Oct. 16 byelection campaign. Voters in 15 constituencies witnessed scenes like this:

—Prime Minister Trudeau telling a Toronto woman at a housing development (children buzzing all around her) that she will receive \$1,000 sometime next spring. This was the result, said a modest Trudeau, of the government's proposed new family allowance system. For a woman in her position it will mean reduced monthly family allowance benefits in exchange for a big cheque at tax rebate time.

—New Democratic Party Leader Ed Broadbent telling members of the NDP status of women committee in Winnipeg that women are number one victims of unemployment, and those women who are working do not get a fair share of good wages, decent jobs or warranted promotions.

In Trudeau's case, the scene was somewhat insulting. One reporter there observed that the prime minister was discovering that some people don't understand his family allowance proposal. On the other hand, does it take only a promise of a \$1,000 indirect baby bonus to buy a woman's vote in 1978?

In Broadbent's case, there was the typical scene of a politician preaching to the converted. If a status of women committee doesn't know that women are chief victims of unemployment, inflation and discrimination, who does know? However, his immediate audience served only as a forum; it was voters out in TV-land he was no doubt aiming at.

It's heart-warming to know the political VIPs have considered the plight of half the population. Yet, it is tiring to see women singled out by these men purely for political hay-making. In a gesture of generosity, let's assume that all other election promises, policy statements and

legislative proposals are directed at both sexes. After all, women are not really a minority group though they have long faced the disadvantages familiar to ethnic and racial minorities.

Up to press time, the NDP was the only party to issue a policy especially for women during the byelection fight. The facts are not new. Women know they are hardest hit by unemployment, discrimination in the work force, myths about abuse of the unemployment insurance system and being secondary wage-earners who don't really need the money.

Unfortunately, Broadbent's solutions to these and other employment-related problems are not dramatically different from those the Liberals have promised and half-heartedly implemented or from those the Conservatives have urged the government to undertake.

This, despite Broadbent's key political message that day: "Under a Liberal

government implementing Conservative programs, women cannot win."

Broadbent's rhetoric differs little, in the long-run, from that of his opponents. Would he be any more successful in implementing the solutions than his opponents have been or would be?

His first pledge is for a "full employment policy" containing public and private sector programs creating equal opportunities for women, and affirmative action programs to propel women to their rightful place in the workforce.

All that rings a very familiar bell. The Conservatives, too, have advocated such policies and the Liberals have instituted such policies—sometimes only on paper, sometimes in reality but with little success. Would another government be more successful at overcoming obstacles the Liberals apparently can't beat? Is it just a case of making equal opportunities a higher priority and really getting down to

work at it?

Would another government have less resistance within the bureaucracy and private business and more money to spend on job training or special programs?

Perhaps the real proof of each party's commitment lies in the fact that only one of them has demonstrated willingness, in the byelections, to field female candidates.

The NDP has nominated Mercia Stickney, a teacher and Vancouver status of women worker, to run in Burnaby Richmond Delta, a riding left unrepresented since Conservative MP John Reynolds quit to host a radio hot-line show.

The Liberal, Conservative and Social Credit parties have nominated only men. That's not to say that only women can improve women's lot. But a show of confidence within the parties that there are more women capable of representing the public and, capable of governing the country would provoke more confidence that party leaders mean what they say—meagre that it is.

PERSUADING PARLIAMENT

Why didn't anyone tell us the unemployment crisis is over?



Geoff Johnson

The Citizen, Ottawa,

Thursday, September 21

is certain: the women who work are dressing differently now.

Regulation wear for Barrymore's waitresses is top hat, bow tie and tails, minus the top hat and bow tie and a large quantity of the material that you would normally find beneath the tails. (The slinky cutaway outfit is evidently popular with the females — 200 applied for the 15 jobs.)

It was different in Pandora's day, as Keat

Women are often victims of violence.

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

Rape Crisis Centre

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

238-6666

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

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

Interval House

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

234-5181

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

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

FEMINIST CONNECTIONS:



COUNSELLING FOR CHANGE

by Helen Levine

"When a newspaper wishes to disprove a woman's contention or demolish her theories, it draws ugly pictures of her. If it can show that she has big feet or red hands or wears unbecoming clothes that certainly settles the case and puts her where she belongs."

—Nellie McClung, "In Times Like These", 1915

There are many crazy-making influences and episodes in the daily lives of women in a sexist society. Some are subtle and indirect, some hit us over the head with a sledgehammer. Whatever the method, the results undermine our confidence, erode our ego, and frequently make us apologetic about being alive and having human needs, aspirations and demands. In contrast, sexism reinforces every boy and man in their "manliness", that is in assuming the world is their territory, their landscape, to define, control and often ravage.

I want to comment on the mass media in this column, its particularly devastating impact on your psyche and mine, with particular emphasis on the Ottawa Citizen, the Globe and "Male" and the CBC because they are the parts of the media I know best.

It isn't a new subject for the women's movement. There was and still is a lot of discussion and criticism and writing done about the kitc' en/sex object stereotype of women in the media.

I used to write letters to the CBC when there was something particularly objectionable or a point I wished to make. I would do likewise with the Citizen and the Globe. And I always clipped (still do sometimes) articles, statements, cartoons and photos from the press to illustrate the politics of sexism and misogyny. It was my optimistic, hopeful phase.

That has changed. The contempt of the mass media for women is by now so rampant, so all-embracing, so visible that I most of the time opt for ignoring newspapers, TV and radio programs. Except for music and even in that area, rock and punk rock are notoriously anti-woman.

In one way, I consider my informal and admittedly inconsistent boycott of the papers and the CBC a loss in my life. I have always been fascinated by and involved in the world around me, in political issues in Canada and elsewhere, in happenings in my own community. The Globe used to be an absolute must, a refreshing change from the Ottawa Citizen, a way of keeping up with events and finding stimulating commentary on issues. The CBC likewise. Radio especially used to provide interesting content, new ideas, great music, a feast for the ears when driving any distance in the car.

By way of leisure and relaxation, I used to love nothing better, after a difficult or tense day, than stretching out on the sofa and reading the Globe, or watching the CBC news.

All that has changed. I am no longer able or willing to cope with the sexism that lies rampant in the mass media. I instead read women's newspapers, magazines and books. It is not that I choose to be so exclusive. In fact, I feel deprived of information and sometimes in a temporary spurt of hope I read the paper or listen to TV, craving news and commentary and a media look at the world around me.

Each time I indulge that craving, however, simply reinforces my original observations of how crass, how insulting, how contemptuous and woman-hating the media is.

I was on the Toronto subway last week, looked around at women and men to see who was reading what. Several men were

reading different newspapers. Women were reading paperbacks or nothing at all.

Suddenly I realized why women have always read in a different way than men. In the days of my own unconscious misogyny, I used to think it was because so many women were apathetic, apolitical, unimaginative and interested only in the trivia of life.

My analysis is different these days. Live and learn! Women read differently than men because we want to read material that connects with our own lives, our own

games, with their male commentators—all men's games—dominate hour upon hour of the TV screen. That's aside from all the other programming, the steady stream of men's voices and activities, male "expertise", ideas and analyses telling us what the world is all about.

Yes we do have Nancy White and Bronwyn Drainie and Jan Tennant, Barbara Frum, Elizabeth Gray and Adrienne Clarkson and a handful of female reporters. Sounds like a lot—it isn't. I refuse to be grateful for that meagre handful of competent wo-

men who have managed to find a niche in the media. And I am disgusted when these women are pointed out to me as proof that women and women's lives are a significant part of the media. They are the proverbial drop in the bucket in relation to the vast staffing and programming requirements of TV and radio. And that's aside from the huge bureaucracy run by guess who again.

Don Harron is another example of nausea. After the kids went back to school in September, he had the nerve to say to his female listeners, in that patronizing, sing-songy voice of his, something about now the kids were out of the house, he had a great list of people lined up to entertain his listening audience—all men.

And whether it's the two men on CBC early in the a.m. or the two men from All in a Day in the p.m., or all the male news announcers, I'm getting bone-tired of hearing about the world and my community from this unilateral perspective.

So, UPSTREAM, I'm wondering if we should introduce a selective and very public boycott of some specific part of the media, by way of serving notice that this chronic condition must change or women once more the beginnings of a political strategy to move women out of the labour force, back into the home. Women have historically been used (exploited) as a reserve army of paid and unpaid labour, and dumped from their jobs when times get tough.

It was Betty Friedan in her 1963 *Feminine Mystique* who first documented how the mass media, including popular women's magazines owned and managed by men, helped to talk women out of their jobs and into suburbia after World War II. She described how we were turned into the "willing slaves" of the modern family and economy, all the while thinking we were making independent choices for ourselves. We thought we really did want to go home, live vicariously through husbands and children, and meet everyone's emotional and economic needs but our own. And then the lost women of that generation of the 1950's began to develop "the problem that had no name" described so effectively by Friedan.

I have a feeling of déjà vu. Given the state of the economy and the controls of patriarchy, we are in danger of having some new and seemingly sophisticated theories or strategies foisted on women again, with the power and collusion of the mass media.

I would suggest, for example, that the return of high-heeled shoes of flimsy design (a form of foot-binding) is one symbol of how current fashion helps to steer girls and women back into roles of helpless, decorative sex objects.

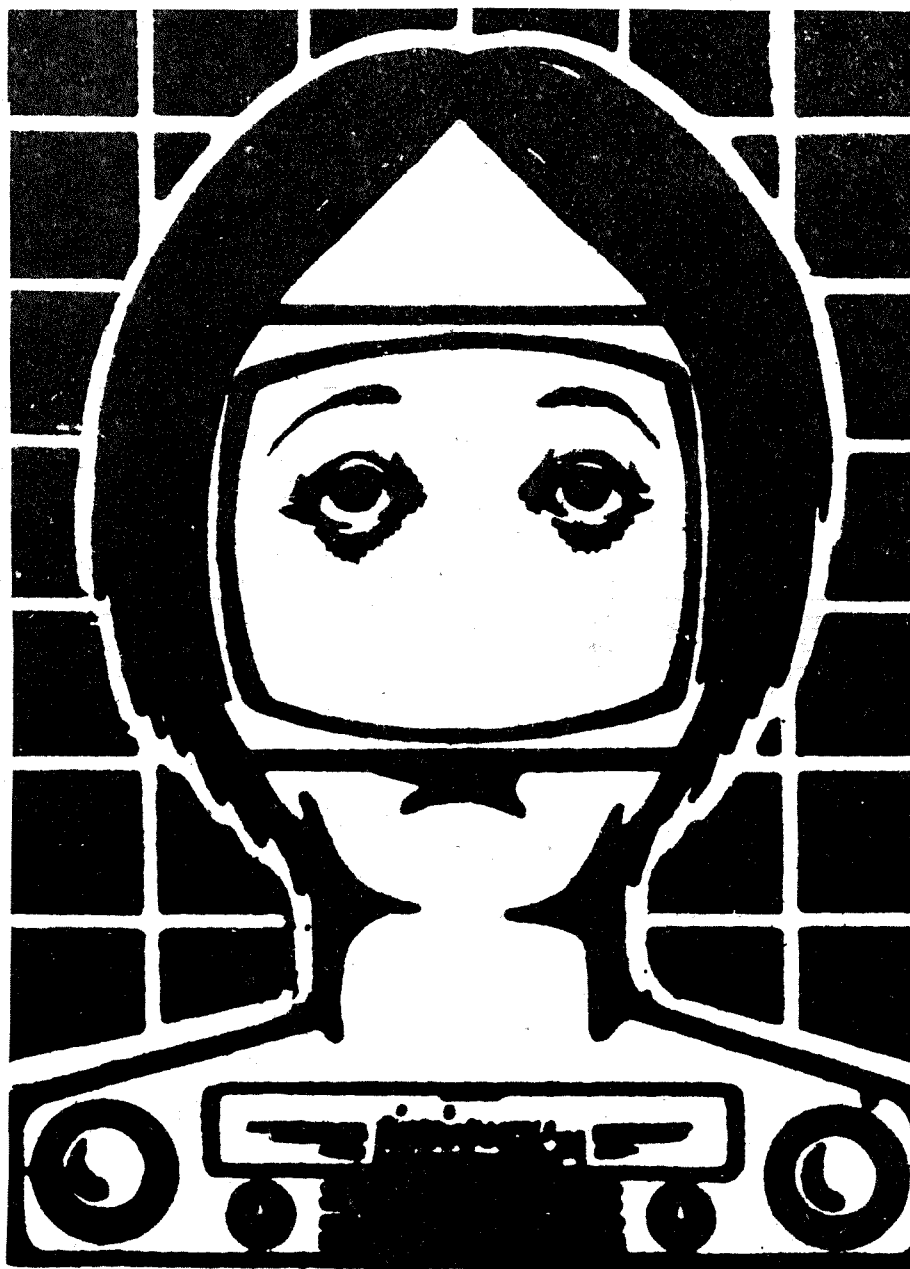
Such fashion appears prominently in the mass media, both in advertising and as a daily perception of how women dress.

The fact is that newspapers and television and radio, as instruments of male-dominated governments and business, are subtle and insidious means of controlling women's lives.

I would suggest that, as in the 1950's, women are currently in danger of being brainwashed by that media back into a seemingly new, but in fact traditional role of wives, mothers and unpaid workers. That we are again in danger of being rendered invisible.

This time, it is important that women fight back and refuse the brainwashing and the controls. We know enough of history to recognize the signs and signals, the danger to our survival economically and emotionally.

Anybody for a boycott? Let's use this crisis as an opportunity to withhold our purchasing power, make it hurt and begin to turn things around.



needs, our own hopes and dreams and struggles.

If you look at The Citizen or Globe, the so-called news section, with few exceptions, has "news" reports about the activities of men, primarily pictures of men, and in general it is a male preserve. The large sports and financial sections, page after page of pulp, are almost exclusively about men, by men, and for men and their macho, competitive, commercial and muscular preoccupations.

The women's section—whatever "name" is used—mostly tells us about fashions, make-up, dieting, social events, babies, parenting and food. The message is clear, the way of being "woman" is clear.

flesh, sprinkled titillatingly and contemptuously throughout news and entertainment and fashions and movie advertisements, for the benefit of the huge numbers of male voyeurs that this society spawns.

The CBC is getting worse. Prime time, weekend time, all kinds of TV time now offers men playing men's games, ad nauseam. Football, baseball and hockey

will stop consuming the product. ERA in the USA was very successful in boycotting anti-ERA states and costing them millions of consumer dollars. Why not the same strategy for the mass media?

A few final comments. Midst the 1960's and early 70's, a so-called affluent period in Canada (for the affluent), women were needed to fill available jobs and to become more active participants in the workforce. At the same time, the Women's Liberation Movement grew out of the social ferment of the 60's and with it a somewhat more positive reflection of women's lives began to appear in corners of the media.

With our economy currently in serious trouble, with unemployment rampant, there is plenty of evidence that the government and the business community is looking for scapegoats. Unloading the country's problems onto low income people in times of stress is a timehonoured strategy in this country. We begin to get tough on the "have-nots", not the "haves", and cut back on unemployment insurance, social services, daycare, etc.—and women in the workforce.

I would suggest we have on our hands

Photo contest announced

The Sports Federation of Canada is sponsoring a Photoplay International contest on the theme "Sport is Action."

A maximum of 10 entries per individual—black and white, colour transparencies—will be accepted. Minimum print size is 5" x 7" and maximum, including mount, is 11" x 14".

Entries will be judged by a panel chaired by photographer Jouseph Karsh. First prize is

\$1000 with \$500 for the first runner-up and \$250 for second runner-up. Three honourable mentions will receive \$100 each.

The Federation is also sponsoring its first photo contest for Junior Canadians 14 years old and under.

Both contest close November 15. For more information write to Photoplay International, Sports Federation of Canada, 333 River Road, Vanier, Ottawa K1L 8B9.

Upstream needs co-ordinators for:

Features
Sports
Advertising
Distribution

We also need writers, photographers, artists, office staffers, women to help with layout, mailing, distribution, publicity and fundraising.

If you can donate your time or your skills, or would to acquire new skills, meet women, work in a feminist environment, call us, drop by the office, come to a meeting.

232-0313

207-227 Laurier Ave. West

Feminist Counselling changes program

Ottawa's Feminist Counselling Collective has decided to stop individual counselling for the present and move into workshops and support groups.

"Basically, we are receiving a lot of calls and we can't handle them all," said collective member Sheila Coe. "We have decided that we will do workshops on specific topics and will announce them in Upstream and through Chez Nous, Women's Career Counselling and Interval House."

Coe said the workshops will cover subjects such as sexuality, couple relationships, and under-employed women.

The Feminist Counselling Col-

lective has been in existence for about three years. While the number of active people fluctuates, the collective has 10 to 15 members.

"The problem is that feminist involved in Feminist Counselling are also involved in other groups," Coe said. "Because it is completely volunteer, we don't have any permanent staff, we have to fit it in when we can around earning our living."

She said the collective may take up individual counselling again sometime in the future. A phone for more information will be included in the announcements workshops.

Auto-santé pour les femmes

Canada au travail vient d'accorder une subvention au collectif d'Auto Santé pour la mise sur pied d'un programme d'une durée de 30 semaines.

Ce programme sera parrainé par Collège Algonquin, 31 Ch. Montreal.

La population de la Basse Ville comprend un nombre élevé de femmes à faible revenu, âgées, assitées sociales, etc. Le but du projet serait d'informer les femmes des moyens qu'elles pourraient prendre pour devenir au-

tonomes dans la prise en charge de leur santé tant physique que mentale.

La clinique St. Anne sur Cobourg s'occupe de la santé des individus depuis 1971. S'occupant du plus pressé elles n'ont pas le temps de mettre sur pied un tel projet. Mais serait intéressée à y collaborer si quelqu'un le mettait sur pied. Trois personnes assureront la réalisation de ce projet.

Pour renseignement au collaboration communiquer avec Mi-

chele Pélissier Monette (733-1737, 233-6746) ou Jacqueline Pelletier, Collège Algonquin (749-5391).

Moyens proposés:

Réponse aux demandes individuelles et collectives

Atelier—groupe de rencontre—film

Centre de ressources

Drop-in

Garderie—Halté

Journal de quartier

Esprit au projet: "Les femmes ordinaires aident les femmes ordinaires."

UPSTREAM IS AVAILABLE AT THE FOLLOWING LOCATIONS

Vancouver Women's Health Collective
1520 West 6th
Vancouver, B.C.

UBC Women's Centre
University of British Columbia
Vancouver, B.C.

Women's Bookstore
804 Richards
Vancouver, B.C.

Ariel Bookstore
2766 West 4th
Vancouver, B.C.

Everywoman's Books
2033 Oak Bay Ave.
Victoria, B.C.

Port Coquitlam Women's Centre
Port Coquitlam, B.C.

Spartacus Books
Vancouver, B.C.

Canada Drug & Book Co.
1861 Scarth St.
Regina, Sask.

Mid-Western News Agency
344 Portage Ave.
Saskatoon, Sask.

Laughing Rooster Books
1820 - 14th Ave. N.W.
Calgary, Alta.

Northern Woman Journal
316 Bay St.
Thunder Bay, Ont.

The Bookstore
Windsor Public Library
850 Ouellette Ave.
Windsor, Ont.

North Bay Women's Resource Centre
North Bay, Ont.

The Book Mine
80½ Durham St.
Sudbury, Ont.

Toronto Women's Bookstore
85 Harbord St.
Toronto, Ont.

Cantor's
205 Bank St.
Ottawa

Cheese & Peas
1337 Wellington
Ottawa

Sunshine Trading Co.
590 Bank St
Ottawa

Ottawa South Groceteria
435 Sunnyside
Ottawa

Interlude Cafe
209 Belmont
Ottawa

Book Bazaar
781 ½ Bank St
Ottawa

Octopus Books
837 Bank St
Ottawa

Carleton University Women's Centre
Room 504 Unicentre
Carleton University
Ottawa

Classics
National Arts Centre
Ottawa

Books Canada
50 Elgin St
Ottawa

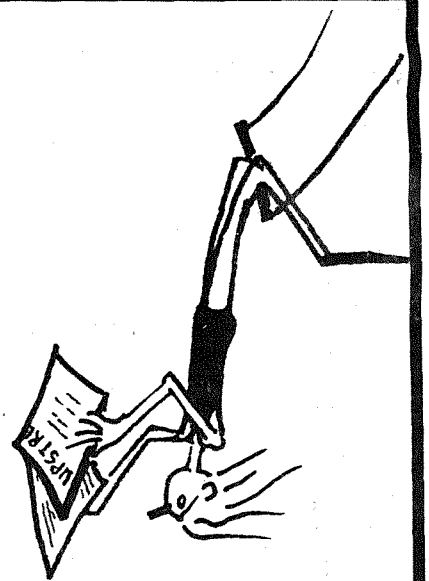
Shirley Leishman Books
88 Metcalfe
Ottawa

Wildflower Cafe
160 Chapel
Ottawa

Real Food Co-op
18 Flora
Ottawa

Androgyny Books
1217 Crescent
Montreal, Que

Clark's News Stand
107 Queen St
Lennoxville, Que



Atlantic Newstand
5560 Morris
Halifax, NS

A Pair of Trindles Book Shop
Lower Water St
Halifax, NS

Red Herring Bookstore
1652 Barrington
Halifax, NS

Cape Co-op Bookstore
Sydney, NS

Frayen Buch-Laden
Gisela Koschig-Gehm
Engelberstr. 31a
Köln, Germany

Plus other outlets covered by National News in Ottawa and the Canadian Periodical Publishers Association across Canada.

APA conference:

Psychologists look at androgyny

by Nancy Sheldon

TORONTO—A trend towards studying female / male relations with a special interest in androgyny was revealed at the American Psychological Association convention held here August 28-September 1.

Sessions of the 86th Annual Convention were held in a number of downtown hotels. Although proceedings had the air of a three ringed circus, if you could find the meeting you wished to attend it was generally informative.

At least five trends in research on women in the field of psychology are discernable from this conference. There seemed, first off, to be a renewed interest in maturing women and their psychological well-being. There was also an apparent recognition of the need for all-female groups in group counselling for women. Other trends of study included:

- multiple careers of married women who work both inside and outside the home.
- advancement of professional women and the fight for equal opportunities in the work

world.

• gender relations with a new marked interest in androgyny. Notably lacking were papers relating to homosexuality. It seems that sexual preference is becoming less of an issue while androgyny and gender relations are becoming more popularized.

One highlight of the meetings was a talk by Gloria Steinem, editor of Ms Magazine, who discussed significant developments in the women's movement today. Steinem stressed the importance of remembering that the women's movement is no contemporary pop phenomenon, but rather it is a long term struggle. She suggested that more and more women today are becoming the husbands they would like to have married.

This comment was referred to several times throughout the meetings. Marianne LaFrance, speaking on "Nonverbal Display of Psychological Androgyny", concluded that many men also are becoming the wives they would like to have married.

Although Steinem's talk was well-attended and received a standing ovation, most other

papers presented by women had small audiences. What was encouraging was that a great number of women psychologists are actively concerned about

women in society. Some are self-identified feminists while many others seem to support a feminist perspective.

As of January 1980, Florence

Denmark will become the 88th president of the APA. Reportedly, Denmark is against certain proposals for reorganization, which she says may weaken the place of women and other minorities within the APA. She is mainly concerned with keeping the APA a strong organization where all members have a place.



Anne Grigoza

Nova Scotia to study young unwed mothers

by Sue Calhoun

HALIFAX—The Nova Scotian government has launched a three-year study of the problems faced by young unmarried mothers who keep their children.

The study, which is being funded by Health and Welfare Canada, will cost \$210,000. It is being carried out by the research and planning division of the department of social services.

Project director Susan MacDonnell said the goal is to assess the needs of young mothers which could be met by a change or increase in department services.

"Most of the services for these women are now available through the Children's Aid Society and (department) district offices for mothers during their pregnancies. There is very little for young single women who need help afterwards to cope with a new infant," she said.

The impetus for the study is the almost total lack of hard factual information concerning the life situations of these single parent families.

In 1973, the last year for which Statistics Canada recorded 'illegitimate births' (the category has since been eliminated), out of wedlock births as a percentage of total live births was nine per cent in Canada, 11.9 per cent in Nova Scotia. This province was third highest after Manitoba (13.4) and Saskatchewan (15.4 per cent).

MacDonnell said Nova Scotia's percentage of out of wedlock births has been consistently higher than the national average over the last few decades.

She said hospitals in the province have been reporting an increase in the number of single women keeping their babies. Many of these women are ill-prepared for the problems they are likely to face as single parents, she said.

Eight interviewers were hired for the project in early July, and have begun working with the hospitals to keep a record of unmarried women having their first child.

Women who consent to being involved in the project will be interviewed yearly over the next three years. The study will focus on such areas as the problems faced with respect to child care and other services, finances, and the pursuit of education or employment.

Ukrainian-Canadian women have struggle inside and outside own community

by Rosemary Knes

"Ukrainian-Canadian women must overcome ethnic discrimination outside the Ukrainian community as well as sex discrimination within it," said Marusia Petryshyn, speaking on "The Changing Status of Ukrainian Women in Canada" during a conference held in mid-September at the University of Ottawa.

"In 1971, 13 per cent of Ukrainian-Canadian female workers held professional and technical positions. Twenty-nine per cent were in clerical occupations while 9 per cent were in agriculture. This is a definite increase from 1961, when 16 per cent of Ukrainian-Canadian female workers were in agriculture.

"The Ukrainian-Canadian woman can no longer be stereotyped as the domestic farm labourer," said Petryshyn.

Petryshyn noted through her research an appalling lack of historical and statistical information on Ukrainian-Canadian women. Even the Royal Commission on the Status of Women in Canada offers very little information on immigrant women.

"Women constitute a social group different from men," said Petryshyn, "and they must be looked at separately from men for a clearer picture."

Petryshyn acknowledged Myrna Kostash's book, *All of Baba's Children*, as one of the recently published histories of Ukrainian-Canadians that examines the situation of Ukrainian women.

After her speech, Petryshyn was asked if she thought a larger number of Ukrainian women working outside the home (indeed, Ukrainian-Canadian women are in the work force in larger numbers than any other group of working women) would result in a loss of Ukrainian traditions which are characteristically passed on by the mother in the Ukrainian family.

"We are dealing with a new reality," responded Petryshyn. "We cannot push women back into the home as was attempted

after the war years. We must look for alternatives."

She stressed a definite need for Ukrainian daycare centres



plump 'n sexy

I dreamed I saw a sign in a window:
UKRAINIAN DATING SERVICE
"Tradition Without Inhibition"
"Holuptsi and Xloptsi"
"Plump 'n Sexy: Girls Girls Girls"

and everything cracked, the life of a woman of my people flashed before my eyes.

a girl's hair is braided; eyes glued to comic book, she submits to the cruel, not unusual torture: every hair pulled back electric-tight; her eyes become Chinese, she imagines her face pulling away parting like the Red Sea down the middle of her nose.

(Japanese bandaged feet of little girls, Ukrainians braid their daughters' hair, and everywhere, boys run run, run in the fields)

a girl dances with Cossack he's the vaudeville cersion in sequins and silk, she's a jazzed-up peasant in challis and smiles. her hand in courtship flies demurely to her neck, his hands with boasting span the stage, the world, his body everywhere dancing leaping dancing and dancing. (the audience gazes, the air is embroidered with sighs)

they touch, they are married: speeches are made. she was. he is. take care of her and feed him well. they will grow they will bring forth; (she will be plump she will multiply she will forgive) through the pores of her skin we will breathe as a people forever.

Marusia Bociurkiw

Laura Langham:

Artist as a young woman

When did you start writing?

I started writing in grade one, when I was just learning how to print. My teacher, Miss Syminovic had a woman in who used to make us write stories and she used to tell us that if we wanted to read our stories in front of the class, that's fine, if we didn't, that's fine too. I knew I couldn't write that well, I didn't like my stories. One day I decided to go up in front of the class and read my stories. From then on I listened to other people's stories and I liked to write stories. Then my mother, in the same year, bought me the "Free to Be, You and Me" book. I got a lot of ideas from that.

How did it change? You seemed to think that you wrote poor stories and then you became more fascinated with your writing.

It happened when I saw the other class go up in front of our class and not be embarrassed to read their stories. I figured that some of their stories were worse than mine so I couldn't be too bad off.

When did you get "Free to Be, You and Me"?

On my birthday when I was in grade one. I was six years old when my mother bought it for me.

How did it change your writing? Did you like the books you were reading in school?

They were a lot different than "Free to Be, You and Me". "Free to Be, You and Me" changed my ideas.

In what way?

Well, before I used to like Dick and Jane (and Sally) and the stories about mother cooking and father going out to do his work, and the little girl dressing up in her nice dress and the boys dressing up in their suits.

How is "Free to Be, You and Me" different?

"Free to Be, You and Me" is different because their ideas are more different. I guess the title of the book says it all. It's freer, the whole book is a lot freer than the books I used to read in school.

The Story "Fashion is the Trouble", is it different? Is it like a "Free to Be, You and Me" story?

It's "Free to Be, You and Me" where I got the idea of writing all my stories. It's more like the stories I've been reading in "Free to Be, You and Me."

Are the kids different in "Free to Be, You and Me" than they are in the stories you take in school?

Yep, they're a lot more freer and they wear what they want and they say what they want.

Are most of the books you're taking in school more traditional where you can't wear what you want to and do what you want to do?

Yeh, they're something like that in school, the ones I'm taking now.

What exactly is the story, when you wrote "Fashion is the Trouble." What were you trying to say?

I was trying to say that if someone does something then everyone else does it.

The moral you have is "wear what you think is comfortable."



Laura Langham

Fashion is the Trouble

It happened on a very warm day that Julie and Jenny happened to be walking downtown. Now Jenny was a very fashionable girl and Julie was not at all fashion minded. Many people did not like Julie and she knew why. She didn't always have the money to buy turtle necks or four star jeans. But she just liked the stretchy pants and a plain old T-shirt. Just about every girl made fun of Julie. Even her best friend Jenny. It didn't at all seem correct to Julie. She thought she must do something at once. So Julie got all of her cousins and even her second cousins together. When she added them all up it came to a total of thirty seven relatives. Soon she had made a brilliant plan. She dressed all of her relatives up in stretchy slacks, plain T-shirts and pointy running shoes. She told them to cover most of the school. When the children saw as they called strange looking people they gasped in horror. Every day for months Julie and her relatives came to the school. Soon all of the fashionable children got the hang of it and put some sense into their minds to wear what they want to wear. Although some changed and some didn't. But Julie and her relatives knew that they all wore what they thought was comfortable.

Moral: Wear what you think is comfortable.

My Hobby

My hobby is dancing. I enjoy it very much. Dancing can be a physical fit exercise or it can be just for pleasure. There are many types of dances such as ballet, tap and step dancing. There are of course many other dances. My dance is Scottish and it's called step dancing. For a few years I've taken lessons but then stopped and began dancing in front of live audiences. Some dances require special clothing. Step dancing only requires tap shoes. There are many other types of Scottish dancing.

A Sad Story

There was a sad story in the Public Library. Nobody ever took it out. I did. I read it and I cried my eyes out. It was so sad no wonder no one took it out. The next day I was still crying so I took it back to the Library.

Sports

Centennial Public School has put a wide display of sports on in the past few years. I guess Centennial thinks that their students should have a good physical education. Many sports have been introduced to Centennial such as volleyball, floor-hockey, Germanball, softball, hockey, basketball, soccer, and swimming. At the end of the year some grades go to Mooney's Bay for the junior olympics. However there are only certain people that may enter. I think Centennial has an excellent display of physical fitness.

Laura Langham

Book Report

The book I wrote about is called "Hellen Keller" and is about a girl from the time she was a baby until she was 93 years old. She was a blind and deaf woman but she still had lots of courage to lead a normal life such as sewing, cooking, reading, running and jumping. In her later days she became a writer, that's how she supported her assistant and herself.

My opinion on this book was that I thought it was very interesting.

Laura Langham
Room 3

My Doll

She sits on a bed
Like a stiff piece of lead
She doesn't move
She doesn't talk
She doesn't groove
She's just like a rock
When I go to dress her
She gives me no pressure
What shall I do
She's not like me
Or any of you
I figure I shouldn't
pull the trigger just
yet
I should let her a chance
because maybe one
day she'll knock out
of this trance

Kate Middleton

Yeh, that's another point, I guess.

What kind of books do you read?
I don't like reading about people.

I like reading about animals, book reports and sports and that sort of stuff.

When you write, what influences you to write? How do you start writing? Do you sit down and think you are going to write or does something happen?

No, usually I've got nothing to do and all of a sudden, stories come into my mind. First of all, I usually read a story or a book before I write. I start. I do my title. I like starting my stories with "on" a lot. I get halfway through and then I figure what is going to happen at the end. I just write down any old words that come into my mind, any old thing.

When you wrote "My Doll" how did that start?

I was writing a story about a girl detective and I turned around and I saw my doll sitting on the bed and I went "look at that, she's sitting on the bed" and then I wrote "like a stiff piece of lead" and then I went on and described her, what she was doing and what she didn't do.

You also do book reviews. You did a book report on Helen Keller. Why did you read the book? Was there some reason?

The reason was because I like history and I like reading about people that have done something great.

What qualities do you like in a person that you find interesting?

Always to get what they want and pushy, you know, they're not going to quit in the middle. That's what I like about Helen Keller, she went all the way through without stopping. She didn't give up.

Do you know many other kids that write stories, the kind that you write?

No.

Do you get very many comments from kids on stories that you've written? You were talking about

the story you wrote about the princess and the tin box.

Yeh, they were sort of huffed that the princess didn't marry anyone. They told me she had to marry someone because that was the whole point of the story.

How did that story start?

I was given a story. My teacher read some of it and then he told us to finish it. Now the princess was 18 and the king wanted her to get married. Five men showed up and she was to marry one of these. Mr. Alexander, my teacher, told me that I had to pick one of these people. I thought at first that maybe she should get married but then it came to my mind "why does she have to get married?" Everyone else is going to say that she got married. Why don't I do something interesting?

So you ended up having her not get married. What did she do instead?

She went to travel. She went and travelled with one of the men. And that's how she got the tin box.

Where do you see yourself going in your writing? Do you think that your writing has changed?

No, I think that it's all the same but then when I review my stories I find it's different. Once I think of my stories I think they're all the same but then when I look at them I think that they're different.

You said that you threw out a lot of your stories. Why did you do that?

I didn't think that they were any good. What was the use? I didn't want to read them again. I don't like reading my old stories.

The only one that I think that I liked and reviewed a lot was "My Doll". Yeh, I liked reading that.

Do you like reading your stories to people?

Yeh.

I know what I want to be when I grow up—a coroner. I guess I'll write on the odd time.

Between corpses?

Yeh. (laughter)

HISTORY

[This month's History page represents a departure from the usual in that it deals with the history of American rather than of Canadian women. But our experiences, especially in the field of labour, have been so similar that these extracts from a speech by Joyce Miller to the Midwest Labor Press Association seem entirely relevant.]

The real history of Canadian working women has still to be written.

—A.N.]

by Joyce D. Miller

President, Coalition of Labour Union Women and Vice President, Amalgamated Clothing and Textile Workers Union

Not enough is said about the woman worker today to allow her to take her rightful place in the union movement. And certainly, not enough is known about women's role in labour history. Yet women have been an active part of the trade union movement since its very beginning.

As far back as 1824, it was women weavers who struck, in solidarity with their male co-workers, to defeat management attempts to cut wages and increase hours; it was women who launched the first trade union press in New England mill towns exposing the hazards and the conditions in the mills; and, it was women in the New England Workingman's Association for the first child labour laws in Connecticut that got them passed in 1842.

First Unions

In 1825, women formed their own union (The United Tailoresses) and they struck for higher wages and better conditions. The Women's Trade Union League was formed in 1903 to promote organizing. The Women's Trade Union League—Jan Adams, Pauline Newman, participated in union drives and strikes, and political action, including the famous Hart, Schaffner and Marx strike of our own union. This was led by 14 young women involving over 45,000 workers, and resulting in the recognition of our union in 1914.

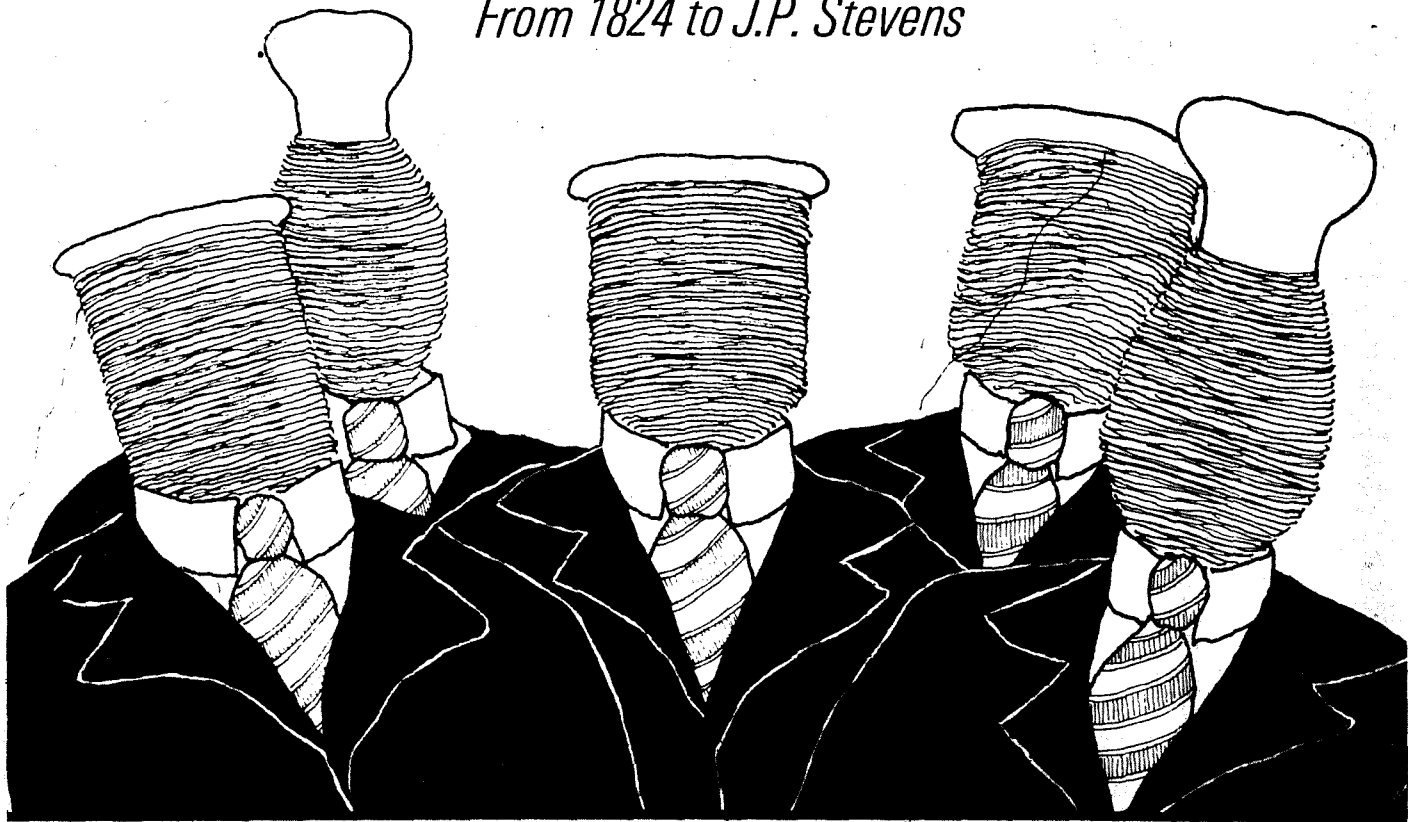
Not many history books record the death of Fannie Selkins, a mine workers organizer; or Ida Bragman who was shot and killed during the garment workers struggle in Rochester in 1913; or Ella Mae Wiggins, a textile strike leader in 1929. I am sure I don't have to mention the triangle fire in 1911 where 124 young women were either burned to death or jumped to their death when they were locked in a factory on a Saturday because the boss of that factory was afraid that the girls might be talking to a union organizer, and this is why the doors were locked when that fire started.

During the second half of the 19th and early part of the 20th century, it was women unionists who were in the forefront of all the fights for the 8-hour day and the 40-hour week. Women have earned their place in the labour movement—they have fought for it and they have died for it.

J.P. Stevens

Today, women workers are taking a leadership role in the J.P. Stevens struggle, the struggle for economic and social justice. The involvement of women in that struggle is of crucial importance to its ultimate success. The J.P. Stevens Company is the second largest textile manufacturer in the United States, with 44,000 workers, almost half of whom are women. The workers at the Stevens plants suffer poverty wages, token pensions, race and sex discrimination, unsafe working conditions, and a high risk of the crippling Brown Lung Disease. Stevens workers are fighting for a union—for the most basic of human needs, that of human

From 1824 to J.P. Stevens



dignity. They also want a living wage, and they want safe and healthy working conditions and an end to the discrimination that they face every day on the job.

Today also women are struggling in the footsteps of Eugene Debs, to build a labour movement that is responsive to all of its members—devoid of the contradictions we find everywhere else in America.

Due in large part to the entrance of millions of women of all ages into the world of work, a new consciousness has developed among women workers. This consciousness has created a drive for increased participation by women at all levels of the labour movement. It has led to a development of great importance—the Coalition of Labor Union Women.

Big Success

Early in '72 and '73, the Coalition of Labor Union Women was planned as a national organization, and in March of 1964 over 3400 women came to Chicago to attend the founding conference. Those of us who were founders of this organization had originally talked about 500 women coming. Then when we thought it was going to be a big success we expect 1000 women, and this is what we were set up to handle. Lo and behold the first day of the conference thousands of women came streaming in and we had 3400 instead of the 1000 that we thought would be a big success. But, in spite of all the confusion, we were able to organize; we organized around our common problems and the goals of the women in the trade union movement and in the women's movement.

We have four main goals in the CLUW:

- (1) Organizing the unorganized. CLUW does not organize the unorganized workers as such. We work through our unions which do have jurisdiction in different occupations, and we aid the campaigns of all unions who ask our help. CLUW is

playing a very leading role, and you ought to know this, in the whole boycott effort of the J.P. Stevens workers. CLUW chapters across the country have this as a first priority in terms of their program activity.

(6) Affirmative action in the work place. We aim to play a critical role in raising consciousness towards the discrimination women face on the job. We work to make a reality of equal pay for equal work; equal pay for work of equal value and equal job opportunities.

(3) We encourage the participation of women within their unions. One of the problems women have within their unions and studies have shown this, is that women themselves, because they have for so long been locked out of participation and to help dispel their fears. The best way that you strike fear is by, what I call, participation by education, by people going to classes and training programs. The experience of participating in CLUW. It's the whole changing of their attitudes and minds.

(4) Political action and legislation. In addition to the specific legislative issues, our membership is constantly gaining the expertise in the political know-how involved in day-to-day political campaigns. CLUW legislative goals are the same as the trade union movement:

- Move for full employment and job opportunities
- A fair minimum wage for all workers
- Labor Law Reform (which we call Justice on the Job)
- National health security
- Pregnancy disability benefits
- Child care legislation

Boy's Club

There are many more. I am only mentioning the key legislative issues that we are involved in. We formed a constituency. This is the first time that

this has been able to happen, that labour union women became their own constituency in joining a coalition with other women's groups and civil rights groups.

CLUW has become increasingly important in another way too. For the first time women trade unionists have the opportunity to get to know each other. You had for many years in the trade union movement sort of an all boy's club, where the men were the ones who got to go to conventions and conferences, but women were isolated from each other. One of the beautiful things about CLUW is that it has brought women together. Wonderful union women from all across the country are getting to know each other. It has also provided a means of educating ourselves, as well as unorganized women workers, about the trade union movement in this country and its goals.

Working Together

CLUW itself is still young, it is only three and a half years old. We are trying to strengthen our own structure and membership and develop programs and make its policies a reality. We feel that CLUW represents the best of the struggles which women have fought throughout our history to achieve equality, not only in the trade union movement, but in our society. In the long run, CLUW, like all of our unions, sees the real issue confronting American society as the achievement of economic, social, racial and political equality for all sisters, all brothers who today, must still do without.

By working together to combat our common enemy we can build a better world.

United against the enemies of all working people, we can build a society where men and women, brothers and sisters can work side by side and share in the dream of equal rights and equal opportunity for all people.

UPSTREAM 2

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

Agnes McPhail-1922



ARTS

Rites of Passage: "earthy, familiar and real"

by Oka Robataille

The Great Canadian Theatre Company recently performed *Rites of Passage* by Cam Hubert at The Old Firehall on Sunnyside Avenue. Set in a coalmining region in British Columbia, the play focuses on the lives of three generations of women in the same family, examining the ways they come to terms with various changes.

Other cultures acknowledge specific life changes and developmental periods with public rituals of varying pomp and solemnity; in our society we choose to struggle through these cyclical semesters in an acutely personal and individual manner, often grappling fiercely with the very concept of altering circumstance, and twisting futilely to escape the sharp meshing of the cogs of change.

This production of the play was directed cleanly and with considerable insight by Svetlana Zylina, best known for her work with Toronto's Theatre Passe Muraille. The Firehall makes a rudimentary theatre, with form following function—the necessary motivation behind sets, staging, and lighting.

The women responsible for these aspects of the production have succeeded admirably in terms of the versatility of the sets and the technical layout but, alas, even the most fiendishly creative minds cannot create physical space where there is none, and the one hundred and ten members of the audience found themselves not only uncomfortably close to one another, but audibly accosted by the constant croaking of neighbourhood crickets and the roar of city traffic.

Every night of the brief run of the play, disappointed people

were turned away for lack of seating space, taking with them the much-needed dollars so necessary to the survival of The Great Canadian Theatre Company. These losses of audience and revenue were doubly disappointing at a time when a play written, directed, designed, and acted by women had captured so much public interest.

Those who saw it could not help but be affected by it, and I can only hope that the use of theatre as a subtle form of consciousness-raising can gather momentum as more women take to the arts to communicate (in a creative way) what can otherwise be a bitter pill for many to swallow. The portrayal of the common woman with the common woman's predicaments can become a cloying and sentimental effort unless prudently handled. In this case we were rewarded with a production that was earthy, familiar, and painfully real.

The three characters in the play were thirteen year old Maggy, her mother Beth, and her grandmother Bess. Maggy held the widest appeal. Played by Pamela Dillon with a warm innocence and a total lack of the guile often displayed by adults mimicking children, Maggy was all exuberance and raw enthusiasm. The grandmother, played by Audrey Hallam, was a memorable combination of Scots accent, homey housedresses, and patented adages. She is the universal grandmother figure reduced to credibility.

There was more difficulty with the pivotal character of the woman at the center, the mother Beth. The early assertiveness and freedom of youth was repressed into the problems of a woman married too young for the wrong reasons, constantly bat-

ting the framework of poverty, loneliness, and social pressure which define her existence.

I suspect the problems with this characterization stemmed not from Merle Matheson's interpretation, but from the writer's original concept which attempted to include into this one portrait the general problems and reactions of two or three vastly different women.

Centre stage was the kitchen, traditionally a woman's "place", but as any of us knows, also a natural habitat where life is dissected, reviewed, and judged, tears shed and decisions made while meals are cooked, laundry washed, children attended to. The merging of 'woman's work' with conversation was central to this production, which commanded our attention throughout, in spite of its being a play with little action, many words.

The strength of the play was the women themselves, and I suspect the men in the audience were feeling much less comfortable with the familiar references to women's lives than I was.

The grandmother's advice to stave off would-be rapists with a hatpin, and to maintain underwear in a state of perfection in case of unexpected hospitalization, the mother's exasperation with young Maggy's need to "hang out" with a gang of her contemporaries, and Maggy's determined rejection of her mother's values, were all woman-identified issues whose accuracy stung. The atmosphere in the Firehall was redolent with feelings of *déjà vu*, expressed variously from nervous titters to bellows of laughter.

Plagued with the chronic problems indigenous to the productions of small theatre companies, *Rites of Passage* nonetheless remains an enjoyable and poignant



tribute to the strength and creative potential of women.

This is evident from the characters themselves, the cast which portrays them, the director who interprets them, and the writer who breathes life into them. We anticipate the next play by Cam Hubert, and hope-

fully Svetlana Zylina will find more opportunities to hone her obvious talent; but most of all it will be good to see more and more women's productions opening to larger audiences as the barriers are transcended by a vanguard of plays like *Rites of Passage*.

And then there are female impersonators ...

by Kate Middleton

Impersonation, in any form, is not match for reality. At best it titillates while at its worst it ridicules with little respect for the person being impersonated.

Female impersonation is impersonation at its worst. It involves an entertainer, usually a man, attempting to mimic women. It is a vicious game involving a man attempting to gain recognition in a patriarchal society by copying the mannerism of the society's lowest members—women.

In a recent review of the Craig Russell show at the national Arts Centre, Gordon Stoneham of The Citizen neatly described female impersonation, "...female impersonation shouldn't necessarily be (the sincerest form of flattery)—indeed, the less flattering the impersonation, the more fun it usually turns out to be..." Meanwhile, back at the forum.

August 31, Craig Russell appeared at the NAC. In the tradition of old theatre troupers he arrived in Ottawa after spending 12 hours travelling. As a result of the Air Canada strike he

flew from Boston to Toronto, back to Boston and then to Montreal. From Montreal he took a limousine to Ottawa. The car broke down on route. Russell flagged down a truck and rode/partially drove to the capital with his wigs, make-up man and costumes barely in time for one rehearsal with the orchestra.

A few hours later he walked on stage, resplendent in a feather boa, to thunderous applause. Prancing about on stage, he changed from Tallulah Bankhead to Bette Davis, and after teasing the band while adjusting his costume (here's one you boys haven't heard) went into Bette Midler, then Sarah Vaughn.

During each major change Russell disappeared off-stage and provided a tintilating voice over on the next impersonation about to emerge from the curtains. The anticipation of seeing the next performer coupled with Russell's deep sensuous voice whipped the audience into a frenzy, and when the character was finally introduced, the audience roared in favour of each creation.

Anita Bryant was one of

Russell's most successful presentations. As he changed the voice over provided random clues, murmured religious quotations, hymns, a few casual mentions of oranges and then Anita, dressed in citrus tree green, orange and yellow floated onto stage singing the American anthem, off-key. Her opening lines were, "I come here tonight, not as a fighter, but as a mother ... and anyone who doesn't do what we think is right should be killed."

Russell, at that moment, had used impersonation as social and political commentary to strike a target that had already been placed within his sights.

Unfortunately, it was one of the few times during the show that he used his talents in this way. His impersonation of Marlene Dietrich was less than flattering and branded her a fascist, a title she did not carry. The comparison of a faggot with a fascist was also uncomplimentary and hard to interpret.

Tying the show together was the Russell charm, the little boy-turned-vamp who delights in being naughty. From time to time Russell would become him-

self on stage by joking with the orchestra, throwing kisses to his aunt and parents, or overtly jiggling his spare tire of flab as he stripped down into Judy Garland. It is his charm and inborn sense of popular subjects to ridicule which carries him safely through his material.

Unfortunately, his choice of career ridicules successful women and preys on the misogynist tendencies of our society. It is quite obvious why he is success-

ful—along with a great deal of talent and charm he provides easy scapegoats for us to laugh at, and in this society that is entertainment.

Time invites comparison, and in time perhaps Lily Tomlin and others will create a few more impersonations of characters to help lend perspective on the basic similarities and differences between the styles of impersonation, both feminist and misogynist.

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Books

Renée Vivien: féministe et poète

Une Femme m'apparut,
Renée Vivien,
Editions Régine deforges, \$8.25
par Marie-Claude Hecquet

Il y a 101 ans, au printemps de 1877, naissait à Londres Pauline Tarn, plus connue sous le nom de Renée Vivien. C'est à l'occasion de ce centenaire qu'a été réédité Une Femme m'apparut.

Renée Vivien a été un "personnage" qui a longtemps marqué le milieu littéraire de cette époque. Profondément féministe (à 15 ans elle note dans son journal intime: mon grand rêve: l'émancipation de la femme), son existence de femme et de poète s'est délibérément écartée des sentiers battus. Nombre d'écrivains ont admiré la poésie de Renée Vivien, plus nombreux encore les contemporains qui furent curieux du personnage. Comment ne pas être fasciné par cette femme donc Colette (qui l'a connue pendant les dernières années de sa vie) fait la description suivante: "... loin des lis, des diaphanéités, des blancheurs ... il y avait la saine verdeur du langage quotidien et la liberté du langage érotique. Elle apparaissait un peu à la manière des petites filles qu'on forme pour la débauche: innocente et crue", physiquement blonde et lumineuse "elle ressemblait aux longues femmes ployantes, à la fois brûlantes et désincarnées qu'elle a tant chantées". Toujours grâce à Colette glisson-

nous davantage dans l'intimité de Renée Vivien et pénétrons dans son appartement ... "les boudhas dorés, les riches étoffes, les cierges, les fenêtres clouées sur le jardin où elle n'allait jamais. Mais c'était aussi les festins délicats, la musique, les danses".

Femme qui aimait les femmes (ou n'aimait-elle que leur amour?), un mal intérieur la consumait qui se manifestait par le refus de se nourrir et par le croissant recours à l'alcool. Renée Vivien n'aura connu que 32 printemps, elle qui se plaignait à Colette: "Est-ce que cette existence n'est pas une pure emmerdation? J'espère que cela va bientôt finir." Ses vœux auront été exaucés.

Une Femme m'apparut est ici l'occasion pour Renée d'exprimer le féminisme intégral qui était le sien. C'est une biographie amoureuse et intérieure où l'on retrouve les fantasmes inhérents au personnage. Ode à la Sapho modern'style, on goûte au charme langoureux et évanescence de cette prose-poésie d'une autre époque. Pourtant, au creux des phrases fleuries, un malaise omniprésent: l'impuissance d'aimer et une certaine horreur baudelairienne de l'espèce. Une mélancolie funèbre et romantique baigne l'ouvrage tout entier. Renée, Vally, Iope, Dagmar, Eva ... Autant de femmes qui se prennent, s'aiment, vivent et meurent par et pour l'amour.

Renée Vivien grande prêtresse

de l'amour lesbien, présence infiniment douloureuse dans le quotidien des jours, nous amène dans ses jardins où le soir tombe sur des statues d'albâtre, et c'est le cœur et l'âme chavirés que l'on

lit: "Ne choisis jamais, on regrette toujours ce qu'on a pas choisi" ou encore "Aucune parole de sagesse ne vaut le rire de la folie." Et on comprend alors la ferveur d'Yves Florenne, qui a

signé la très intelligente préface du livre, quand il écrit: "Quoique l'adolescence soit ambiguë et malléable, n'eût-il tenu qu'à moi ou qu'à elle je me serais volontiers fait fille pour peu qu'elle le voulût".

Les femmes dans la société Québécoise

Les Femmes dans la Société Québécoise,
Aspects historiques, par Yolande Pinard et Marie Lavigne,
Cahier No. 8 des Etudes de l'Histoire du Québec,
Editions du Boréal Express

par Marie-Claude Hecquet

Ce livre regroupe 8 textes (écrits par des femmes), 5 déjà parus dans diverses publications et 3 textes inédits. Les Femmes dans la Société Québécoise est un ouvrage de références avec graphiques, tableaux et chiffres à l'appui. Que l'on partage ou non l'opinion des personnes qui ont écrit les articles, il n'en reste pas moins que le tout est un travail sérieux et bien fait, clair tout en étant précis.

Les huit textes se présentent comme suit:

D. Suzanne Cross: La majorité oubliée: le rôle des femmes à Montréal au 19e siècle.

Dans ce texte l'auteur examine la croissance de la population

féminine, sa distribution par âge et sa localisation géographique ainsi que la gamme d'emplois accessibles aux femmes selon leur classe sociale.

Yolande Pinard: Les débuts du mouvement des femmes.

L'action du "Montreal Local Council of Women" (MLCW) qui inaugure, pour la bourgeoisie du 19e siècle, une ère nouvelle. Les femmes trouvent là le moyen de canaliser leurs revendications féministes et leurs désirs de réformes sociales. Dans ce mouvement pluraliste, francophones et anglophones annoncent les grandes luttes qui seront menées au 20e siècle.

Marie Lavigne, Yolande Pinard et Jennifer Stoddart: La Fédération Nationale Saint-Jean-Baptiste et les revendications féministes au début du 20e siècle.

Historique du mouvement des femmes entre 1900 et 1920 en milieu francophone. L'histoire de la création de la Fédération Nationale Saint-Jean-Baptiste atteste de la capacité d'adaptation des femmes de la bourgeoisie et de la petite bourgeoisie à cette époque. Les luttes sociales, politiques et économiques reflètent l'ampleur de leur prise de conscience.

Susan Mann Trofimenkoff: Henri Bourassa et la question des femmes.

Plus que le portrait de la misogynie de Bourassa, ce texte esquisse le contexte plus global de l'opposition anti-féministe au Québec et ses principales racines idéologiques.

Marie Lavigne, Jennifer Stoddart: Ouvrières et travailleuses montréalaises 1900-1940.

Traits principaux du travail féminin au cours des premières décennies du siècle: conditions de travail, taux de participation à la main d'œuvre et les salaires. Réactions de la société québécoise et des travailleuses elles-mêmes face à leur situation.

Mona-Josée Gagnon: Les femmes dans le mouvement syndical québécois.

Analyses des idéologies concernant la femme depuis 1940. L'auteur dégage trois idéologies dominantes: mère au foyer, "femme-symbiose" à partir de 1960 (on reconnaît aux femmes des droits et l'égalité à la condition qu'elles deviennent de bonnes épouses et mères) et depuis peu une idéologie d'indifférenciation sexuelle. Etude de l'évolution de trois grandes centrales syndicales, CSN, CEQ et FTQ ainsi que la participation féminine au syndicalisme.

Francine Fournier: Les femmes et la vie politique au Québec.

1940 avec l'obtention du droit de vote marque le retrait des féministes bourgeoises de la lutte et la fin de la première phase du féminisme comme telle. Le mouvement des femmes contre l'oppression se poursuit. Il sera désormais principalement le fait d'ouvrières et de travailleuses jusqu'à la résurgence du mouvement féministe des années 60.

Nicole Laurin-Frenette: La libération des femmes.

Les différentes approches (psychanalyse, marxisme, féminisme radical et existentialisme) du mouvement de libération des femmes.

This sixth edition is well illustrated with photos and drawings; holidays and phases of the moon indicated. Contains essays on notable Canadian women and thought-provoking topics, spiced with quotes and anecdotes.

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Katr. Middleton



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

Emily

LITERARY

in every woman face your eyes
 haunted hungry
 worn down by caring caring
 unmindful of the power of us all the

unmindful of the power of us all the commonness
 caught in patriarchal circles illusion barriers
 mother against the child against the mother

i cry to you i feel your pain
 you cannot hear i am not your other
 i am a pen upon a page
 and you burning falling to your fate
 that will only in the end dull you
 lonely

on streets child littered i watch you struggle
 with younger images of self refusing to permit
 the memory perpetuating the myth
 ignoring your own sad longings
 years bent laundered into nothing
 seldom sharing the aching
 seldom the dreams
 so seldom touch... empty space
 between the eyes vacant

this is not the promised legacy

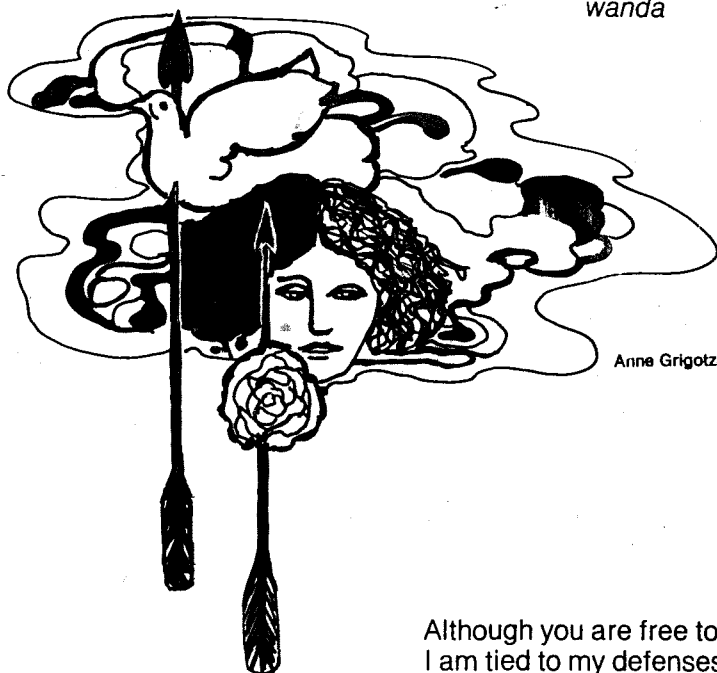
Margaret Murray



LNS

the temptation is to mimic success
 to fling myself at the mercy
 of repetition
 i've written down yesterday
 drowned in my wine
 it is the time of ashes
 and i feel divine

wanda



Anne Grigotza

Although you are free to say 'I love you'
 I am tied to my defenses.
 I fly to far away lands,
 seeking a safe distance from your comfortable life
 and your smile
 and your easy love words.

You are on your way —
 in passing you stop and touch my confusion
 with your small few seconds.
 I slip away from you,
 a burst of energy pushing me on —
 before you can again
 look at me softly.

The control is out of my reach —
 craziness descends as if called for.
 Yet, not to be caught, it hangs about the edges.
 You turn to go,
 I turn, already gone —
 removed from the ease with which you touch me,
 call forth the craziness —
 and then ... drift away.

Emily

Group show opens new Powerhouse season

Powerhouse is opening the new season with a group show by members of the gallery. The common denominator in the artworks will be the use of self as subject matter. Apart from this thematic link, the emphasis is on the diversity in approach and choice of medium among the co-operative's members. Drawing, painting, photography, mixed media and fibres will be represented.

One aspect of a growing feminist consciousness is a concern for questions of identity and self-transformation. Feminism entered the artworld around the beginning of the 1970's when, according to contemporary art critic Lucy Lippard, women first became a political force in art. Since then, an extensive body of work by women dealing with

self-definition, social roles, body awareness, etc. has been built up and documented (see From the Center, Lucy Lippard, N.Y., 1976 pp. 101-108, 121-138). In our opening exhibition, Powerhouse wishes to identify with this new "tradition" as well as that of self-portraiture through the ages.

JURY: Jan.-June '79 exhibitions. Professional women artists who would like to have their works considered for exhibitions at Powerhouse after Christmas, are invited to submit actual works and slides/photos for the next jury session which will be held Oct. 22. Submissions may be brought to the gallery between Tuesday, Oct. 17 and Saturday, Oct. 21 during regular gallery hours.

JURY: Group Drawing Show

A juried group drawing show in the Large Gallery is scheduled for Nov. 26-Dec. 15, '78. Women artists wishing to submit works on paper for this exhibition are invited to bring the actual works to the gallery between Tuesday, Oct. 17 and Saturday, Oct. 21 during regular gallery hours. Please clearly label the submission "For group drawing exhibition".

Mailing Subscriptions

\$5 a year will get you the Powerhouse newsletters, invitations to all exhibitions, notices of special events. When your subscription is up, a yellow card for '78/'79 mailings will be enclosed with your mailing—Please renew! If you haven't joined before, it's never too late...

la galerie POWERHOUSE gallery
3738 St. Dominique, Montréal

Self Auto Portrait

membres de la galerie
members of the gallery

le 24 sept.

au 13 oct.

VERNISSAGE

le 24 sept.

20h.



La galerie Powerhouse

Powerhouse ouvrira cette saison avec une exposition de groupe des membres de la galerie. Le dénominateur commun des travaux artistiques aura pour prétexte le fait de se prendre soi-même comme point de départ, comme sujet. A part cette articulation thématique l'accent sera mis sur une diversité d'approche et des choix du médium utilisé parmi cette coopérative—dessins, peintures, photos, techniques mixtes et travail sur fibres seront utilisés.

Un des aspects de la montée de la conscience féminine, est d'être

concerné par la question d'une identité et d'une évolution propre. Le féminisme s'étendit au champ artistique au début des années 70 en relation avec le critique d'art contemporain Lucy Lippard; pour la première fois les femmes deviennent une force politique dans ce domaine.

Depuis lors se manifeste un grand nombre de travaux de femmes artistes, préoccupées en tant que femmes de leur propre identité, ayant pris conscience de leur corps et s'intéressant aux rôles sociaux. L'ensemble a été reconstitué, analysé dans le livre

From the Centre par Lucy Lippard (N.Y. 1976, citations 101-108, 121-138). Pour cette exposition d'ouverture Powerhouse pense à la fois être concernée par cette "nouvelle tradition" et par toute la tradition de l'auto-portrait à travers les âges.

Pour les expositions entre janvier et juin '79. Les artistes-femmes professionnelles qui aimeraient que leur travail soit soumis au jury pour une exposition après Noël, sont invitées à soumettre leurs travaux actuels, des photos ou diapos pour la prochaine session du jury qui se

Photo: B. Coiffé

tiendra le 22 oct., pendant les posées devront être apportées à la galerie entre mardi, le 17 oct. et samedi, le 21 oct., pendant les heures d'ouverture de la galerie.

Une exposition de dessin en groupe est programmée du 26 nov. au 15 déc. '78 pour la grande galerie. Les artistes-femmes désirant soumettre des dessins-travaux sur papiers pour cette exposition sont invitées à apporter ceux-ci à la galerie entre mardi, le 17 oct. et samedi le 21 oct. aux heures normales d'ouverture de la galerie, et de mentionner clairement "soumission pour l'exposition de

groupe du dessin."

SOUSCRIPTIONS POUR LES FRAIS D'ENVOI PAR LA POSTE

\$5 par an pour les lettres d'information sur la galerie, les invitations pour toutes les expositions, les notes sur les événements spéciaux et ponctuels—Votre nouvelle souscription, une carte jaune pour '78/'79 vous sera envoyée dans un prochain courrier. S'il vous plaît, pensez à la renouveler. Il n'est jamais trop tard si vous ne l'avez jamais fait...

Lesbian fiction contest

The Body Politic, Canada's national gay news and cultural journal, has announced the sponsorship of the first fiction contest in Canada for lesbians. Judges for the contest are two of Canada's best-known women

writers, Jane Rule and Marie-Claire Blais. First prize in the contest is \$400 and publication in The Body Politic, followed by possible eventual publication in an anthology of lesbian short fiction.

The Great Canadian Lesbian

Fiction Contest came about after Jane Rule, the only writer in Canada widely known as a lesbian, observed to Body Politic editors in an interview several years ago that she would like to see more fiction dealing with the lesbian experience. "I don't know any other Canadian lesbian writers," she said, "and it's because there appears to be no encouragement nor any forum for publication." She recently discussed the situation with Marie-Claire Blais and they both offered to participate in a contest through the Body Politic in order to provide such encouragement.

The contest will be for short fiction by lesbians and with lesbian-relevant themes. Entrants must be citizens or residents of Canada. Manuscripts should be between 2500 and 3000 words, typewritten and double-spaced on 8 1/2 x 11 paper. Deadline for submissions is January 2, 1979. Two copies of each story must be submitted over the author's real name, but winning stories may be published over pseudonyms, if necessary. The Body Politic will retain the option for first North American publication rights.

In addition to the first prize, a second prize of \$200 and third prize of \$100 will be awarded. Results of the contest will be announced in the April issue of The Body Politic and the winning story published in the May issue. "If the quality and the quantity of the response is sufficiently high," said Review Editor Ed Jackson, "Pink Triangle Press, TBP's publisher, will aim for publication of an anthology of the best work."

The Body Politic
is pleased to announce

The Great Canadian Lesbian Fiction Contest

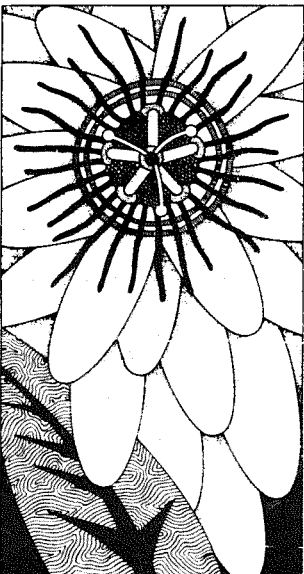
1st prize \$400
2nd prize \$200, 3rd prize \$100
Judges: Jane Rule & Marie-Claire Blais

How it came to be

"I don't know any other Canadian lesbian writers," Jane Rule said when she was interviewed by TBP a couple of years ago. Then, just recently, after talking with Marie-Claire Blais, Jane wrote and proposed a fiction contest for Canadian lesbian writers. She and Marie-Claire offered to judge the entries. And we would publish the winners. We leapt at the chance, of course. So, The Body Politic is pleased to announce the first Great Canadian Lesbian Fiction Contest.

Who can enter

Entrants must be citizens or residents of Canada. Stories must be submitted over author's real names, but winning stories may be published over pseudonyms if necessary. The Body Politic will retain the option on first North American publication rights, but final copyright will remain with the authors.



What to write

The contest will be for short fiction by lesbians and with lesbian-relevant themes. (No poetry please.) Stories should be between 2500 and 3000 words. Manuscripts must be typewritten, double-spaced, on 8 1/2 x 11 paper. Two copies of each manuscript will be required. Stories cannot be returned, so please keep a copy for yourself.

When does it all happen
Entry deadline is December 31, 1978. Results will be announced in the April issue of The Body Politic.

The winning story will be published in May and the runners-up at any time after that. If entries are of sufficient quality and quantity, Pink Triangle Press may publish an anthology of the best short fiction.

What you can win

Fame and fortune can be yours. First prize is \$400 and publication in The Body Politic. Second prize is \$200 and Third is \$100.

The Great Canadian Lesbian Fiction Contest.

c/o The Body Politic, Box 7289, Stn A, Toronto, Ontario, M5W 1X9.

New women's mag

Canadian women had a new forum when Fireweed, a literary and cultural journal published September 22.

Like its namesake, the fireweed, which is the first thing to spring from the ashes of a forest fire, the new journal hopes to contribute to the current renaissance in women's culture.

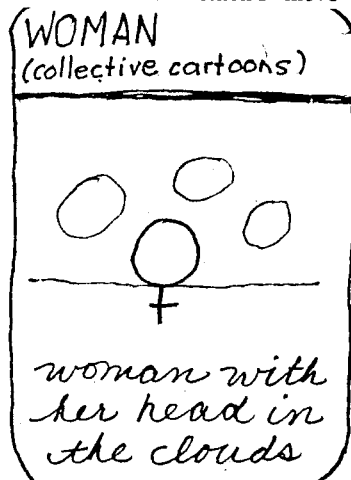
Works of both established and lesser known artists, including native and immigrant women, will be featured in the poetry, fiction, visual art, reviews, interviews and historical research on Canadian women or current research on the women's movement which will make up the journal.

ment which will make up the journal.

From September 22-24 a fundraising festival for the non-profit journal was held at Harbourfront in Toronto. Artists donated their time to the three-day cultural marathon. It featured poetry readings, classical, contemporary and jazz music, East Indian and Spanish dancing and a special children's program on Sunday with story-telling and several readings by child poets Wendy Moore, Cybele Stein and Marsha and Natasha Smith.

Other participants at the festival included jazz vocalist and musician Beverly Glen-Copeland, the Earth, Roots and Water Reggae Band, Governor-General's Award winning poet Joe Rosenblatt, East Indian dancer Menaka Thakkar, opera singer Cherry Mendez and poets Dionne Brand and Harold Head. There were readings in Ukrainian and Italian and Nicole Brossard's film Some American Feminists was shown.

Fireweed's organizers believe it is time that women come to "know one another better, overcome class and cultural misogyny and share the joys and celebrations as well as pain and obstacles, ideas and discoveries."



At this time of year, fruits and root vegetables are abundant and ready for picking. Common all over the country are crabapples, rose hips and burdock root. These are valuable as food, and rose hips and burdock are also useful medicines.

Crabapples are very high in vitamin C but unfortunately, as anyone who has tasted them knows, they are not very palatable. They are most commonly made into jelly. This destroys much of the vitamin content, but if you like jelly, it's an easy and practically free way to stock up for the winter. I won't go into the process in this column because any good general cookbook—*Joy of Cooking, Fannie Farmer, etc.*—has the recipe. I might add, though, that this year when I made mine I spiced it by adding ginger and whole cloves to the fruit as it was cooking. (You could add ground spices but be careful; a little goes a long way.) Use spice sparingly. I found that, though delicate at first, the flavour of the spices seems to get stronger as the jelly matures.

Another way you can use crabapples is by pickling them. Some nutrients are inevitably leached into the pickling liquid, but fewer vitamins are lost this way because the fruit remains whole and is not exposed to the air after cooking.

The following recipe is pretty vague because I made it up, and it didn't occur to me to write down measurements; it's easy to do, though, so don't be put off. The pickles I made turned out great, by the way. My kids love them.

First, choose crabs that are fairly large. Little ones, the size of grapes, don't really have enough meat on them to bother with,



HERBS: YOURS FOR THE PICKING

by Jean Frances

and the smaller they are the more bitter they are. Pick sound fruit without any wormholes, scabs or other apparent blemishes. Wash them but leave them whole and leave the stems in.

Next, make the pickling syrup. If you use honey, use two parts vinegar (white or cider) to one part honey; if sugar, the amounts should be equal. The amount of syrup used should be about one-third to one-half the volume of apples. Then add spices: I used cinnamon stick and whole cloves, but you could vary them to suit your taste.

In a heavy kettle bring the syrup and spices to a boil; simmer for five minutes. Add the washed apples and bring to a boil again.

Watch it carefully at this point. If you don't, you'll end up with mush. Reduce the heat and stir gently to cook the apples evenly. When the skins start to pop, take the pot off the heat and pack in sterilized jars. Seal. These are ready to use, but if you keep them for a week or more the flavour develops more strongly.

Rose hips, the fruit of the rose, should

be gathered from wild roses rather than cultivated ones. Dry them to preserve them, if you gather enough, but they can be used fresh also. They make a delicious beverage tea (experiment with the amount you use to find the strength you like), but since they are very high in vitamin C, rose hip tea is a good thing to take when you have a cold. In this context, rose hips can be used alone or in combination with other herbs which help relieve cold symptoms. An example of a herbal mixture might be: equal parts of rose hips, mullein, catnip, yarrow and ginger. Prepare by covering one teaspoonful of the mixture with boiling water; steep covered for 10-15 minutes, and drink warm.

Burdock is usually best known for its seeds, burrs which stick to skin and clothes and long-haired dogs. They are regarded as one of the greater garden pests, but the root of the burdock can be used for food and for medicine. It should be dug either early in the spring or late in the fall, when the nutrients are stored for winter.

To use burdock as a vegetable, scrub the root well, but do not bother to peel it. It needs more cooking than carrots or turnips. To get the most nutritionally from burdock, try cutting it in matchsticks and using it in a stir-fry vegetable combination. Start with the burdock root and add the rest in 10-15 minutes after the cooking starts. For something a bit different, at the end of the cooking time, add one or two teaspoons of honey and enough soy sauce or tamari (which you may want to dilute with water if it's strong) to make a sauce which coats the vegetables. Grate in a bit of ginger, and toss in a crushed garlic clove if it suits your taste. If you find you have more sauce than you intended, thicken with arrowroot or cornstarch.

Medicinally, burdock root is good for minor skin irritations, burns or wounds. To get the best effect, it should be used inside and out; that is, taken internally as a tea and used externally as a wash for the affected area. For the tea, use fresh or dried root (you may want to grate it before you dry it) and prepare it in the usual way. For external use, make an infusion of double or triple strength. Dip a clean towel or rag into the hot tea and wring out; apply to the affected part and leave till cool, having ready another prepared cloth to replace it. This is called a fomentation. If you are afflicted with canker sores in the mouth, you can use burdock root to get effect by gargling with the tea made from it.

Autumn is the season of bounty. Take advantage of it!

CURRENTLY

All events are in Ottawa unless otherwise noted

Canada Works—Auto Santé pour les femmes francophones de la Basse Ville. For a 23-week project. Information for women, about physical and mental health. For information or collaboration call Michèle P. Monette, 733-1737. This project will be supported by La Clinique St. Anne, rue Cobourg.

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 plait entrer en contact avec Michèle P. Monette, 733-1737.

The Ottawa Women's Radio Collective holds meetings every Sunday at 8 p.m. For more information call 563-0696.

The Ottawa Women's Centre will resume evening staffing November 1 at a new location (soon to be determined). Training will be provided for women wishing to volunteer to answer the phones or help

out around the centre. For more information call 233-2560.

"Word is Out", a two-hour documentary featuring interviews with 26 lesbians and gay men, will be shown on PBS, Cable 4, Tuesday, October 10, starting at 8 p.m.

Powerhouse Gallery, in Montréal, presents **"Some Women Filmmakers"** October 10-14. Canadian and Québécois films will be shown each evening at 8:30 at Cinéma Parallèle, 3682, boul. St-Laurent, Montréal. Admission is \$2.

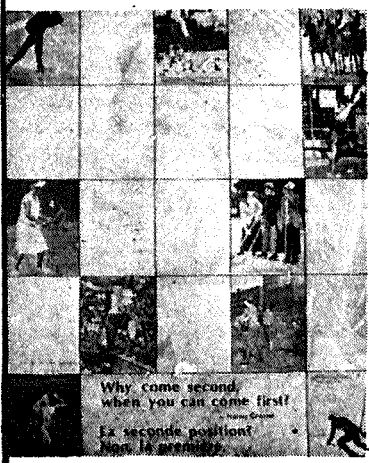
The City of Ottawa and Pilot Club International will honour the **handicapped professional woman of the year** at the November 1 City Council meeting. For more information, call 563-3372.

The **Ottawa Women's Lobby** will hold a conference at Fauteux Hall, University of Ottawa, October 13-15. The voluntary registration donation is \$3. For information, call Hélène Doyon at 231-5056 or Cori Rundell, 563-1267.

"Science and Engineering Week", sponsored by the Association of the Scientific, Engineering and Technological Community of Canada, will take place October 21-29 in Ottawa. For more information, call 233-8974.

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A CANADIAN WOMEN'S PUBLICATION

Vol. 3, No. 1

50¢

October 1978

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• **Conférence de OWL**

• **Byelection and Women's Issues**



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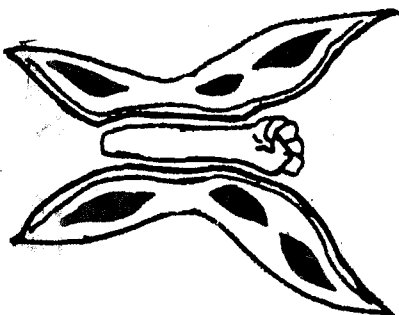
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**Canadian Association for
Repeal of the Abortion Law**



**l'Association Canadienne pour
l'Abrogation de la Loi sur l'Avortement**

From the CARAL-Ottawa executive :

ENERGY CRISIS !

We thought of a number of ways to begin this message. We want people to get involved, our active members in Ottawa are few, we're feeling that sense of frustration people get after years of no results, hardly even minor victories to celebrate. Depressing ? You bet. Please bear with us.

We've talked to politicians (our 'representatives'). We've written a few letters (not nearly enough). We've adopted the reasonable tone that comes of having public opinion overwhelmingly on our side. (Pro-choice is popular.)

What do we get ? Otto Lang is Minister of Justice (haven't we seen that movie before ?) The anti-choice Alliance for Life (sic) are so sure of themselves these days that they've thrown all caution to the winds and are now campaigning actively against contraception. We are told (in the wake of the Badgley Report) that, yes, there is fearful discrimination against women across the country with respect to abortion, but that it's all the provinces' fault and has nothing to do with the law !

So we turn to the Ontario government. True to form, Dennis Timbrell (Ontario health minister) plays his part by vetoing two proposals for well-woman clinics in Toronto. Among a whole range of medical services these would have provided, first-trimester abortions would have been performed there. There's no need for such clinics, Timbrell tells the hundreds of women who must leave Toronto every year because of inadequate

...OVER

services, quota systems, changeable hospital policies, and gross overcharging by individual doctors. Besides, he suggests, the 'right-to-lifers' would picket the clinics, or even (as in the US recently) bomb them. (We await the announcement that, because of recent cases of vandalism, the Ontario school system is being shut down.)

Back to the feds: they have now decided, in lieu of specifically earmarked funds for such things as health care, to provide block funds to the provinces for the latter to spend as they like. So we can expect more roads and hunting lodges for Tory gentlemen, but no noticeable advance in health facilities for women.

In short, we are worse off now than we have been at any time since 1969 when the present abortion law was passed. And, frankly, we're running out of energy and ideas. That's where you come in.

We're not going to lose this battle. World trends indicate, to use the time-worn phrase, that history is on our side. But we need help. We need some concrete expression of all the pro-choice sentiment out there. We need new faces, new blood. We need new members, people who will not only give a donation now and then, but who are willing to do a little more. WE NEED YOU !

We're asking, in brief, for a little energy and a little time, some suggestions for new directions, new tactics, new plans of action. If you want to do something, or even two things (or more) :

1) If you aren't already a member of CARAL, please join. (Single membership, \$10 annually; Family, \$15; Limited income or student, \$2. Send to CARAL, Box 935, Station 'Q', Toronto.) If you are a 'lapsed' member, please renew.

2) Come to the Ottawa Women's Lobby (OWL) Conference, October 13-15, at Fauteux Hall, University of Ottawa. Purpose of the Conference: to give people the opportunity to learn more about women's issues, and to develop effective ways of lobbying for change in these areas. Participate in the workshop on abortion, when new tactics and strategies will be discussed. Registration Friday, October 13, 4-7 pm. (Late registration Saturday, 8-9 am.) A voluntary registration fee of \$3 is asked. For more information, call Jeanne Sabourin at 231-6853.

3) PLEASE COME TO A GENERAL MEETING OF CARAL-OTTAWA AT 179 CAMERON AVENUE, OTTAWA SOUTH, ON ~~OCTOBER 23~~ ^{Nov 16}, AT 8:00 PM. Meet your long-suffering local executive. Make suggestions, meet like-minded people, tell us what we're doing wrong or right. See you there !

For further information about CARAL, please call

Blodwen Piercy, President.....749-8929
John Baglow, Secretary.....235-0628 (eves.)
995-9330 ext. 245
Yanda Max.....722-0981
