

Holding our breath 'til 1985

by Pat Daley

It was the day before International Women's Day and Marc Lalonde, federal minister responsible for the status of women, presented the women of Canada with "Towards Equality for Women," the Liberal government's "plan of action."

In the House of Commons, it prompted Flora MacDonald (PC—Kingston and the Islands) to quote Macaulay:

"From all the angelic ranks goes forth a groan, 'How long, O Lord, how long?' The still small voice makes answer 'Wait and see, O sons of glory, what the end shall be.'"

The glossy, colourful booklet is more like a plan of research, with a final deadline of 1985, and holds no promises for what will be done with all its examining, attempting and developing after that time. Given an upcoming federal election and a 1980 United Nations conference to examine member progress on equality for women since 1975, it is difficult to view the plan with anything but cynicism.

"The Plan of Action," the introduction states, "emphasizes the importance of women's economic contribution to society." But, while it cites numerous statistics on labour force participation and income levels, it makes no mention of a major concern of status of women organiza-

tions nation-wide—unemployment.

In its presentation to the federal cabinet in Toronto, Feb. 22, the National Action Committee on the Status of Women took up the New Democratic Party's cry for a national industrial strategy.

"At the present time," it said, "Canada does not provide employment for all those who want to work. The right of every citizen to the rewards of full and stable employment can only come with fundamental changes in the planning and organization of the economy. Your government has not provided women with the evidence that these changes are taking place, or are being planned...we urge you to develop a national industrial strategy that puts full employment first."

While the plan of action outlines various studies of women and the economy and makes one promise for increased trades training, it does not mention the real action the Liberal government has already taken to worsen women's condition.

In its brief to the cabinet, the National Action Committee outlined some of those decisions:

- changes to the Unemployment Insurance Act passed before Christmas which hurt women, especially sections dealing with part-time workers and re-entry in the



Jean Pigott: Is cabinet afraid of women?

workforce;

- cuts in funding to Manpower Outreach programmes especially designed for women;

- Bill C-22, now before the House, which includes Average Comparability for Total Compensation, a concept which would depress income levels of public servants, particularly clerical workers, by comparing their

salaries with those of their unorganized, low-paid private sector counterparts;

- numerous exemptions to the equal pay for work of equal value provisions in the Canadian Human Rights Act.

In the House of Commons, March 7, Stanley Knowles (NDP—Winnipeg North Centre) cited statistics released by the Ottawa Women's Lobby which show the effect of public service layoffs on women and the hypocrisy of the government's equal opportunities program.

"If one takes all the groups on this page of statistics, which have fewer than 50 per cent females working," Knowles said, "one finds that 18 per cent of the employees, in all those groups combined, are women; but when it comes to layoffs, 40 per cent are women."

"We are not dealing with a sinking ship where the women are let off first. This is an employment policy which is totally out of keeping with a supposed belief in the equality of women."

The Progressive Conservative Party is not known for its progressive policies concerning women, and, as Lalonde pointed out, wants to lay off 60,000 public servants, but even so it was Jean Pigott (PC—Ottawa-Carleton) who had the last word in the House debate.

"Why has the government been so slow to act?" she asked. "The women's revolution, the women's movement, has been in force for 10 to 15 years in this country."

"As I was sitting here today I began to wonder about what the matter is and I now know what it is. The minister (Lalonde) and the prime minister are afraid of women. It is the only excuse which I can find. They are afraid of women as peers, as colleagues and as equals in running this country."

"I hope that the poor minister of justice will lose his fear of women. He has nothing to lose but the chains of the past and the limits of his own growth as a human being."

For details of plan of action see page 3

UPSTREAM

March/April 1979

No promises for Indian women

by Kathleen Macleod Jamieson

We were naive to believe that ministerial mutterings about "blatant discrimination" in the Indian Act against Indian women really meant something. The federal government's plan of action for equality for women offers no hope for an early end to this legislative discrimination.

There is neither a target date set for amending the discrimination in the Indian Act nor any explicit progress-monitoring function to be undertaken by Status of Women Canada on their behalf. Such structures are to be set up in almost every other area from CIDA's programs and impact on women in the Third World to women in amateur sports. However ineffective these mechanisms may be, their complete absence in the policy on Native women speaks volumes for the government's intentions and attitudes toward them.

In fact, there appears to be a deliberate attempt to mislead the Canadian public and any international bodies interested in women's status, human rights or racial prejudice into thinking something has been accomplished.

First is the curious business of mentioning in the chronology at the beginning of the plan of action that an Indian woman, Sandra Lovelace (they got her name wrong), has appealed to the United Nations for help, as if she did this with the Canadian

government's approval. In fact, it is this same government that forced her to do this since the Human Rights Act, enacted a year ago, expressly prevents Indian women from appealing gender-based discrimination in the Indian Act. The result was that Indian women had nowhere to turn in Canada.

Many months ago, the UN tribunal formally requested that Canada respond to this complaint since the government's action contravenes a UN protocol on human rights to which Canada is a signatory. The deadline is long past and Canada has not responded.

Even more curious is the statement in the plan of action that the Indian Act may be subject to the Human Rights Act once the sections which discriminate against women are changed.

Surely that is as ridiculous as giving medicine to a corpse. It is while the discriminatory legislation in the Indian Act is in existence that Indian women have the greatest need for an appeal mechanism like the Human Rights Act.

But Indian women will not be allowed to cloud the issue through appeal or any other mechanisms while the Act is being revised—and the possibility of an early revision is receding.

Recent proposals to change some sections of the Indian Act (including those that discriminate against women) made by minister of Indian

and northern affairs Hugh Faulkner have been rejected by the National Indian Brotherhood. NIB has shifted its stand from focussing on the Act to demanding constitutional changes which would give Indians a kind of "sovereignty association" within Canada, thereby recognizing their right to self-determination.

The Indian women's associations like Indian Rights for Indian Women (IRIW) which have fought for the elimination of gender-based discrimination in the Indian Act have had the rug pulled out from under their feet.

At the minister's request, they prepared submissions presented in June 1978 on how changes to the Act could be made. A great deal of hope and work went into the preparation of this document. They were summoned to Ottawa, publicly fêted, and then told categorically that even if the Act were changed, no changes would be retroactive and neither they nor their children would ever get back their Indian status.

Although the government has rejected retroactivity and, as IRIW points out, have said this in Faulkner's most recent proposals in a way that inflames existing prejudices, no data has been presented to back up the refusal. The women have been trying desperately and in vain to get funding from public and private sources to research the matter of retroactivity



Indian women as pictured in the plan of action. Should we really have expected more?

For details of plan of action see page 3

themselves.

The suffering, harassment and humiliation that these women and their children endure is of no real consequence to politicians or bureaucrats. We could not

expect to find a more depressing corroboration of this than in the national plan of action euphemistically called "Towards Equality for Women."

ACROSS THE NATION

Optician eyed on assault charges

Vancouver optician Aron Gutman has been charged with four counts of assault following a public outcry from Rape Relief workers who received a barrage of complaints from Gutman's women clients.

The women reported incidents independently to Rape Relief, a women's volunteer group which assists rape victims.

The police held off charges for several weeks saying they could do little without a first-person complaint even though they had been made aware of the incidents through Rape Relief.

So Rape Relief brought the matter before the public—through the media—and charges against Gutman resulted.

One of the women describes what happened in the optician's office: "It was like a horror show. He was very creepy, sleazy man, soft-spoken but heavy with me. He told me to put my head

down, then started messaging my shoulder.

"I told him to get his hands off me and he told me some women found it relaxing."

She said she had found the optician's name in the telephone book and arranged a series of appointments to be fitted for contact lenses.

"The second time he put one lens in my eye, then dropped the other down my shirt, stuck his hand in and started looking for it.

"I told him to leave the room and took my shirt off. But he

came back in before it was buttoned up."

Other women reported similar groping and fondling. In one case the woman says she screamed and fought back, but was raped.

A Rape Relief worker says the victims were afraid of going to police because they fear reprisal from the man or because the woman believed she will be blamed.

"Unfortunately this sort of assault on women happens all the time," says the staff member.

Publicity on Gutman's alleged practices sparked complaints against other professional men—including a university professor and a psychiatrist. "These are the next cases we're going after," said the worker.

Meanwhile, Gutman is still continuing his practice at the Willow Clinic on Willow Street in Vancouver. If found guilty the maximum sentence is five years for one count of indecent assault.

Gutman is said to have phoned Rape Relief members and apologized for his

behaviour. He said he was seeking psychiatric help.

Says Rape Relief staff, "There are several options for a judge. If Gutman is found guilty he could be sentenced, fined, given a suspended sentence or let go providing he continues to see a therapist."

The Dispensing Optician Association, a volunteer organization representing opticians, has been very quiet. Opticians are not licensed professionals.

Reprinted from Kinesis

Private club opens doors for women

reprinted from Calgary Women's Newspaper

Where do women oil tycoons eat lunch in Calgary? Not at the Petroleum Club—or do they?

Bob Laidlaw, president of the Petroleum Club, by a statement made on the CBC evening news in February, opened the doors of that prestigious club to women. Laidlaw, when questioned about his club's policy regarding the admittance of women to the membership rolls, stated the club didn't have a policy prohibiting women. A most unusual statement, considering that members of the club can't even invite a female colleague to a business luncheon. Some have tried and had the door slammed in the guest's face.

Over the past few years, women have become familiar faces in some oil company boardrooms. They are entering the industry in ever greater numbers, and moving higher up the corporate ladder than they could ever hope to before. In the past, however, the Petroleum Club has failed to match the progress of these women. The progress of these women. The club has barred women's entrance not only to the membership, but also to the dining room—a room where, it is rumoured, many a significant agreement has been reached.

Women in the oil industry haven't been very vocal in their objections to the Petroleum Club's discriminatory policies, however. Many women denigrate the value of a membership and insist they wouldn't join even if they could. This attitude is not borne out by the fact that oil companies buy senior executives membership into the club, and see the expense as negligible in comparison to the valuable contacts it provides their employees.

Despite Laidlaw's magnanimous statement however, it could be quite some time before women actually join the club. The waiting list is long and there has been no indication that women will be given membership priority in

an effort to right past wrongs. It will be interesting though, to watch the Petroleum Club's passage into the 20th century—but it might be necessary to remind the club they only have 21 short years to make the deadline.

Retreat planned

Reprinted from Calgary Women's Newspaper

A feminist retreat, sponsored by the Calgary Status of Women Action Committee, is planned for the March 30 to April 1 weekend at Yamnuska Centre.

Theme of the conference will be "Women's Spirit", and workshops will focus on feminist issues relating to the positive power of women's spirit.

Sessions will explore areas such as women's culture and history, health, identity and personal and political power. The retreat atmosphere will provide an opportunity to share and experience the strength and energy of woman's spirit.

For more information on conference programs, registration and day care subsidies, write to:

Women's Spirit '79
c/o Calgary Women's Newspaper
320-5th Ave., S. E.,
Calgary, Alta.
Fee for registration: \$35.00

Je travaille en ce moment à la préparation d'un rapport sur la femme et la pauvreté pour le Conseil national du Bien-être social. Comme j'en suis à la première étape du projet, qui consiste entre autres à découvrir ce qui s'est déjà fait dans le domaine, il me serait très utile de me signaler toute recherche, enquête, etc... Toute personne désirant me contacter peut soit m'écrire au Conseil du Bien-être ou m'appeler à Ottawa au 992-7654.

Louise Dulude

Pappajohn loses his appeal

Vancouver businessman George Pappajohn's three-year rape sentence was upheld in a 2-to-1 decision by the BC Court of Appeal.

Chief Justice John L. Farris and Justice W. A. Craig rejected the appeal, which was requested on the grounds that the victim, Malonie Edwards, consented to being raped.

Pappajohn claimed the women had consented to intercourse and in appealing the conviction argued that there was misdirection by the trial judge and that certain

evidence should not have been admitted.

Pappajohn, 39, was convicted and sentenced in August 1977 for the rape one year earlier of the 37-year-old woman. The jury was told that Pappajohn raped her at his Shaughnessy home.

During Edwards' testimony, she said Pappajohn pushed her down a hallway to the bedroom when they arrived at his home and announced he was going to rape her. She also testified that she was raped three times and her hands were tied together in

preparation for another forced sex act.

She said she had lunch and drinks with Pappajohn, then was driven to his home to prepare the house for selling. She said she was forced into a bedroom and later escaped by running to a nearby home.

Pappajohn's lawyer Allen McEachern said notice of appeal to the Supreme Court was filed soon after the BC Court of Appeal ruling. Pappajohn, who entered Oakalla following the appeal rejection, is now walking the streets again, released on bail.

Reprinted from Kinesis

LIVING SKILLS

A series of six evening workshops during which we will explore how we can meet the demands of life without sacrificing the excitement and joy of living.

We will learn new ways of relating to the people in our lives and how to increase the possibilities for our own growth and happiness.

The workshops will be led by Bonnie Schwab and Sharon Coates of the Gestalt Institute of Toronto - Ottawa Branch.

Dates: April 3—May 8, Tues. 7-10 p.m.

Fee: \$40 (\$20 deposit) for the series

For information call 563-8118 or
992-2818 (days) or 729-8807 or
749-0355 (evenings)

Congrès annuel

Le congrès annuel de la Fédération des femmes du Québec aura lieu, au Château-Bonne-Entente, à Québec, les 4, 5 et 6 mai prochains. Les membres recevront d'ici peu la convocation officielle, une formule d'inscription ainsi que des détails sur les

activités prévues. Les ateliers étudieront le thème de la violence faite aux femmes dans notre société. N'oubliez pas que l'assemblée générale annuelle est l'occasion pour les membres A et B de participer concrètement au choix des objectifs et à l'orientation des activités de la

FFQ. Dès maintenant, préparez votre participation, réfléchissez au thème du congrès et pensez à des résolutions.

Pour plus de renseignements, écrivez à la FFQ au 1660 rue Berri, pièce 3115, Montréal, Qué. H2L 4E4.

YOU ARE INVITED TO ATTEND
THE 4th ANNUAL MEETING
of

INTERVAL HOUSE OF OTTAWA-CARLETON

at 7:30 p.m.

on Wednesday March 28, 1979

AT THE OTTAWA SOUTH COMMUNITY CENTRE
(Sunnyside Firehall)

260 Sunnyside (between Bank and Riverdale)

for more info, call 234-5181

Unofficial promise:

CBC to improve image of women

Can you really teach old dogs new tricks?

On Feb. 22 and 23 the Canadian Broadcasting Corporation held a seminar in Ottawa on The Portrayal of Women in CBC Programs. Representatives of seven Canadian women's organizations were invited to give briefs on the subject. The seven groups represented were those that had in October of 1978 presented interventions to the CRTC public hearings on the renewal of the CBC's broadcast licence. All had complained of various offensive sexist practices on the public network. At that time, CBC president, Al Johnson, committed himself to meeting with women to hear their complaints.

The groups represented and their spokespersons were Réseau d'action et d'information pour les femmes, Cécile Ugeux; National Action Committee on the Status of Women, Lynn McDonald; Vancouver Status of Women, Sylvia Spring; Canadian Advisory Council on the Status of Women, Sue Findlay; La fédération des femmes du Québec, Stella Baudot; National Council of Women of Canada, Ruth Hinkley; Federated Women's Institutes of Canada, Martha Bielish.

As well as the above women, five other special women were invited to speak to various aspects of the issues of sexism and the media. Dr. Lise Monette, University of Quebec, spoke on "De quelques impasses du narcissisme féminin." Dr. Linda Fischer and Dr. Lorna Marsden of University of Waterloo and University of Toronto respectively gave a joint presentation on "Sex Role Stereotyping: Origins,

Consequences and Change." Annie Méar, University of Montreal, discussed "L'image de la femme dans les médias" and Midge Kovacs, NOW and Ads Unlimited, New York, presented "Women and Television: Not a Happy Medium."

These 12 women met for two intense days and two "cocktailing" evenings with the mostly male representatives from the top CBC management eschellons. There were 14 senior management men and three management women as well as several assorted CBC observers present. The seminar was held very quietly with no public announcements or press release.

Although the women's organizations represented were extremely varied in their political perspectives and membership, there was a surprisingly strong solidarity in their critiques of CBC's programming and their suggestions of what must be done to remedy the situation. French/English, east/west, feminist/non-feminist, old/young, single/married, all agreed that the CBC had to clean up its act and set an example for the rest of Canada's media to follow on how women should be represented and seen.

The following ten points are the actions president Al Johnson has proposed that the CBC should follow in response to the criticisms and the women's suggestions. Although Johnson made these commitments to the group assembled, they will not be confirmed and made "law" until they are approved by the CBC board of directors (all of whom are men) at the end of March. At that time the CBC will issue an official press release outlining all the

points in detail.

The following list is quite unofficial but important to note. It would be good to compare this list to the one that finally is released at the end of March.

- To develop concrete policies or guidelines concerning programming as it relates to women. The deadline for these will be by September or October of 1979.

- Develop guidelines for language use so that it doesn't reflect a sexist bias. Deadline: June 1, 1979.

- Develop a process where regular evaluations of the CBC's progress can be assessed vis a vis the implementation of the above standards. This will be done by area heads, vice-presidents and the president on a national and regional basis on a regular basis (not specified how often).

- News: "Social Affairs Specialists" will be hired starting in TV (one for French, one for English national news). They will be responsible for the reporting of issues and questions that are of concern to women. This will not be called "women's affairs" per se but will represent women's perspective in specific areas as well as where their concerns join and give another dimension to the male point-of-view. Johnson calls this a "comprehensive point of view."

- On the representation of women in the programming staff: CBC reaffirms its desire to get more women employed at every level. The Office of Equal Opportunities will still work hard towards this goal but also area heads and producers will be told to make every effort to increase the number of women in their ranks as well as "those sensitive to women's issues."

The OEO will monitor their progress as well as setting up special developmental programs for women in the CBC...as soon as possible except it costs money.

- Sensitization: a group within the CBC will be responsible for setting up sensitivity training sessions for CBC personnel (not specified who).

- On Advisory Committees: periodic, informal consultation with representatives of the women's community will be set up. CBC makes a commitment to meet again with women in one year. It doesn't want too structured an approach or to even call it an official Advisory Committee. Johnson fears setting up another bureaucracy.

- Complaints Commission: In the future there may be a way of electronically registering

the public's complaints through the Press Council for Electronic Media. But for now letter writing to the president or vice-president in charge of programming is most effective.

- The CBC will encourage the CRTC to hold a seminar (of which they've begun preliminary discussion) to discuss the problem of sexism in ads. They hope to develop some kinds of standards to which all commercials will have to conform.

- The CBC will "look into--cleaning up their own promos right away."

Johnson added that if women did not like the all male make-up of the CBC's board of directors they should complain to the Secretary of State since he is responsible for appointing them.

Main points of plan of action

The federal government's plan of action looks good at first glance, but upon further reading it becomes painfully obvious that it is really a plan of research and nothing more. Here are the main points:

Legislative changes

The legislative process is already under way in the following areas:

- maternity benefits section of the Unemployment Insurance Act (now under study);
- sexual offences in the Criminal Code (proposed amendments to be reported to cabinet by 1981);
- child care benefits under the Income Tax Act.

In addition, the government will immediately begin or where relevant undertake further study and amend legislation in these areas:

- the Divorce Act;
- the Veteran's Land Act with regard to the contribution of spouses to a marriage;
- War Veteran's Allowance Act;
- the Civilian War Allowance Act;
- the Public Service Superannuation Act, especially as it concerns part-time work.

Policy initiatives

The government has agreed to:

- increase trades training for women in non-traditional occupations;
- produce guidelines for the elimination of sex role stereotyping both in government publications and in the media;
- examine the role of women in economic development;
- examine ways to end sexual harassment in the work place;
- increase the accessibility of language and orientation programs for immigrant women;
- re-evaluate government support for women's voluntary organizations;
- require management accountability for equal opportunities in the public service.

Research initiatives

The government will research the following areas of vital concern so that new policies will be developed:

- women in the Canadian economy by an independent body such as the Economic Council of Canada in 1979;
- social security programs and their impact on the economic status of older women by a task force composed of Health and Welfare Canada, the department of finance and other relevant federal departments and agencies;
- violence against women by the departments of justice, the solicitor general, Health and Welfare Canada and in conjunction with provincial governments and women's organizations who have expertise on the subject.

Program changes

The federal government will:

- direct more research and program support toward health promotion in areas of vital concern to women such as the safety of contraceptives, occupational and health hazards, alcohol, drug addiction and nutrition, and the parental roles of women and men;
- examine the possibility of a national clearing house for legal, research and service information for victims of family violence and rape;
- improve data systems to facilitate the collection, anywhere in Canada, of alimony and child-support payments awarded by the courts;
- attempt, through existing grants, to encourage labour organizations to develop educational programs aimed at women;
- publicize the sections of the Income Tax Act as they relate to women.

La publicité sexiste

emprunté au Bulletin de la FFQ février 1979

Le comité Publicité et sexisme du YWCA de Montréal a publié les résultats de son étude de messages publicitaires de certaines chaînes de télévision et de certaines revues dans un rapport daté de la fin de décembre 1978.

Le comité Publicité et sexisme considère ce rapport comme un point de départ et souhaite continuer l'analyse, la classification et la dénonciation de messages publicitaires sexistes. Pour collaborer avec le comité, les membres de la FFQ peuvent entrer en communication avec les membres du comité ou envoyer un relevé de messages jugés sexistes aux membres du comité à l'adresse ci-bas mentionnée.

Pour recevoir une copie de ce rapport, il suffit d'en faire la demande en incluant un chèque ou un mandat-poste au montant de \$3.00 à l'ordre du YMCA pour frais de transport et de manutention au:

Comité Publicité et sexisme YWCA
1355 ouest Dorchester West
Montréal, Québec
H3G 1T3 866-9941

Comment réagir?

Un des buts recherchés dans l'élaboration de ce travail est de fournir aux consommateurs et consommatrices des outils de revendication. Après tout, ce sont les réactions du public face à un produit qui poussent les publicitaires et commanditaires à modifier leur mise en marché.

Il n'existe pas de lignes téléphoniques pour porter plainte sur le contenu choquant, dévalorisant, anti-écologique, sexiste, etc., des messages, c'est-à-dire sur des aspects non-commerciaux. Face à une publicité sexiste, comment doit protester le (la) citoyen(ne) conscient(e) de l'impact social et éducatif de la publicité?

Moyens utiles

- Ecrire une lettre personnelle ou collective, ou par l'intermédiaire d'une association sympathique à votre cause;

N'oubliez pas d'envoyer une copie conforme au comité Publicité et sexisme, YWCA, 1355 ouest, boul. Dorchester, Montréal (Québec), H3G 1T3.

- se servir des journaux (chronique des lecteurs ou équivalent) pour exprimer votre mécontentement, ce qui pourra déclencher un mouvement de protestation;
- organiser ou du moins appuyer un boycottage

suffisamment important pour faire baisser les ventes dans une région donnée;

- déclencher une pétition.

Les lettres de protestation doivent contenir les coordonnées des messages critiqués:

- A la télévision:

—le nom du produit ou du service ou du message d'intérêt public;

—la chaîne, le jour et l'heure de diffusion.

- Dans une revue:

—le nom du produit ou du service ou du message d'intérêt public;

—le nom de la revue, la mois, l'année et le numéro.

Pour connaître les nom et adresse de l'agence de publicité et du commanditaire:

- A la télévision: appeler au poste ou écrire au service de la publicité.

- Dans une revue: chercher le nom de la maison de publication (généralement au verso de la page couverture). Celle-ci vous donnera les noms et adresse de l'agence de publicité et du commanditaire. Leur écrire.

Autre suggestion:

Si vous trouvez des annonces exemptes de sexisme, faites part aux publicitaires de vos commentaires positifs. Ça les gardera dans la bonne direction!

Role of women in unions discussed

More than a hundred people attended a day-long conference sponsored by the Osgoode Law Union and Women's Caucus, York University in late January. Union representatives, paralegal workers and labour lawyers were invited to give their views on women's problems in the labour movement and what positive role the law can take in this area.

Evelyn Armstrong, United Electrical organizer for 32 years and founding president of Organized Working Women, described women's role in Canadian labour history and outlined present-day concerns. Many unorganized workers today are immigrant women in small plants working for the minimum wage in sweat-shop conditions. Different languages and cultures keep these workers divided and powerless and employers take advantage of this situation.

The NFB film *Maria*, screened during the conference, illustrated many of the problems of organizing immigrant women. This film is based on the true story of the first attempt to organize by workers at Puretex Knitting Co.—a small textile factory in Toronto where most of the workers are Italian immigrant women.

Armstrong also spoke of the tremendous obstacles to organizing private sector clerical workers—although women doing the same kind of work were responsible for the greatest percentage of membership growth in CUPE, the public sector union.

Marion Endicott, a paralegal worker for Injured Workers Consultants, compared the situations of unionized versus non-unionized injured workers. The only redress for the injured worker in Canada is Workmen's Compensation which is really just a cheap insurance scheme for employers—much cheaper than safety precautions (with the result that Canada has the highest rate of industrial accidents of all the major industrial nations). Unions are the most important agencies for protecting workers' rights and the majority of working women are not unionized. Injured women face the same



basic problems as men but their plight is not treated as seriously by the Workmen's Compensation Board which still does not regard women as important income earners. Women are less likely to be given retraining or to be placed in meaningful jobs. Endicott stressed the importance of organized political action to change WCB policy: this can be carried on most effectively through unions and, specifically through the Union of Injured Workers which was formed four years ago and now has 3000 members.

Lawyer Michele Swenarchuck provided the audience with first-hand experience of legal problems confronting workers who attempt to unionize. Legal education in all the technicalities of the process is crucial at this stage. She also spoke generally of the satisfying aspects of her work: labour lawyers must be aware of long-term policy goals of the labour movement and they have a mandate to argue cases on policy issues—a rare occurrence in other areas of law. Lawyer Mary Cornish described unions as sophisticated clients who are good to work for—they know what they want and how to get it.

The afternoon session began with a very impressive videotape made by a women's group in London, Ontario, on

the Fleck strike in which Fleck workers are interviewed about the appalling working conditions at Fleck and the shocking treatment they received at the hands of the OPP—they go on to discuss their psychological victories, the greatly increased sense of self-worth and power to control their own lives acquired during the five month struggle. Following this, Al Seymour, United Auto Workers international representative, spoke about issues surrounding the strike from the massive police intimidation and political connections to the determination and final victory of the women strikers fighting for union security. Len MacLean, the lawyer who handled the legal issues of the strike, explained the problems of getting permission from the Labour Relations Board to prosecute Fleck for not bargaining in good faith. MacLean also spoke of the difficulty of bringing charges against the police because of the general unwillingness of courts to prosecute the police for problems arising in labour confrontations.

The police were more careful during the York University Staff Association strike and there were only isolated incidents of muscle display. Lauma Avens, president of the York University Staff Association,

discussed issues of YUSA's strike last fall: one of these was job descriptions and this clause will be tested soon—a bookstore worker has filed a grievance against her boss for being told to get him his coffee; personal errands such

as this are often required of secretaries at York and are indicative of the condescending attitudes towards women workers which can only be changed through union activity.

Puretex strike settled

reprinted from *Socialist Voice*

"TV viewing pleasure" has been restricted for the bosses at Toronto's Puretex Knitting Company, and their wage bill has risen by close to 10 per cent as a result of a 12-week strike by 220 members of the Canadian Textile and Chemical Union (CTCU). All but 20 of the workers are women, most of them Italian immigrants.

The CTCU pulled the plug on Puretex last November and one of the reasons why was the closed circuit cameras that had been installed in the plant to monitor the activity of workers. The most offensive of these—a spy camera aimed at the women's washroom—will be removed according to the contract terms ratified by union members on February 6.

Another eight cameras remain in place in the plant overlooking the parking lot, the production floor, and the shipping department. Whether these go or stay will be decided by an arbitrator. Two years ago the union took a complaint about the Puretex TV network to the Ontario Human Rights Commission, which ignored it.

Hourly wages which ranged from a paltry \$3.60 to a paltry \$3.75 will be boosted 35 cents in the first year and 30 cents in the second year of the new two-year contract. The settlement was 15 to 17 cents higher than the company's first offer, according to Madeleine Parent, veteran union organizer and secretary-treasurer of the local CTCU.

Women cutters received special adjustments in their wages, which before the strike were significantly lower than those of male cutters doing

the same work. Some improvements in seniority provisions and the paid vacation plan were also agreed upon.

Picket-line militancy characterized the strike throughout the 12 weeks. The women even wrote a number of songs to keep up their spirits:

"We immigrant workers in this factory

We work for you and make you rich

We want some progress in our contract

So, in the meantime, on with the strike!"

(Translated from Italian)

Carrying on the emerging tradition of strike support rallies, the union called one itself January 28. (Such rallies have been especially useful in broadening support for strikes by locals of predominantly women workers recently: York University Staff Association, Fleck, etc.)

Madeleine Parent spoke at the rally which also featured a film about women organizing unions, a skit with the same actors as in the film (which was translated into Italian as it went), and a number of songs, including the Puretex workers songs.

"People here feel really good," about the rally and what it did for the strike, a spokesperson said. Over \$2,000 was collected in donations at the rally, which was attended by representatives of the Confederation of Canadian Unions, the Teamsters, the United Autoworkers, and the Canadian Union of Public Employees, as well as by many individual unionists and members of the women's movement and of left organizations.

Brief: Sexual offences

The Ottawa caucus of the National Association of Women and the Law has prepared a brief on Sexual Offences, a response to Bill C-52 and the Law Reform Commission's reports. This brief was recently adopted in substance at the National Association of Women and the Law conference in Calgary, Alberta in February.

Copies of the brief can be obtained by sending one dollar and a self-addressed large manilla envelope to:

Association of Women and the Law
Ottawa Caucus
University of Ottawa
Faculty of Law
Common Law Section
57 Copernicus St.
Ottawa, Ontario
K1N 6N5

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**by Richard Ashby
Ottawa Tenants' Council for
Public Housing**

(FRANCAIS AU VERSO)

Schedule 10

Number of children (from Box (F) of TFA1 slip)

901 ★1 x \$200.00

Calculation of Family Income

My Net Income (line 41 on page 2 of my return)	2	
My spouse's Net Income (line 41 on my spouse's return)	3	902
Add lines 2 and 3	4	
Subtract: Family Income Base	5	18,000
Family Income in excess of Base amount— subtract line 5 from line 4 (if negative, enter zero)	6	

Subtract: 5% of line 6

Child Tax Credit—subtract line 7 from line 1 (if negative, enter zero)
Enter this amount on line 78 on page 4 of your return

- Certification by Spouse

I hereby certify that the Net Income reported at line 3 above is my true and correct Net Income for the year.

Date _____ Signature _____
I will ☐ will not ☐ be filing a 1978 Individual Income Tax Return.

- Certification by Claimant

I hereby certify that the information given in this schedule is true, correct and complete in respect of my income and that I am the recipient of the Family Allowance payments in respect of the eligible children claimed for purposes of the Child Tax Credit.

Date _____ Signature _____

Form authorized and prescribed by the Minister of National Revenue

★10 You must sign here otherwise the claim will not be processed.

The film "Good Daycare: One Out of Ten", produced by Good News Productions, Inc., Distributed by DEC films, 121 Avenue Road, Toronto, M5R 2G3, (416) 964-6901.

EDITORIAL

International Women's Day was celebrated this year for the first time ever in the history of Iran.

Tens of thousands of women marched in Tehran in a demonstration sparked by the wearing of the "chador," the traditional full-length veil which Muslim law makes mandatory dress for women in public. It is only one of the regressive steps taken by Islamic leader Ayatollah Ruhollah Khomeini since the overthrow of the Shah.

Other changes include the "suspension" of the Family Protection Law of 1963 which, for the first time, granted limited divorce rights to women and made it illegal for a man to take a second wife without the consent of the first. Iranian women have charged that this "suspension" also has the effect of banning abortion.

Khomeini has deplored coeducation which he describes as an evil that has made many Iranian schools "centres of prostitution."

How have these events been presented to us in our daily media? Before the overthrow of the Shah, we read in some magazines that a revolution in Iran would be detrimental to women. In others, we were told that Iranian women were wearing the chador voluntarily and in fact supported Khomeini.

Many Iranian women did voluntarily don the chador as a symbol of their protest against the Shah's ties to western imperialism. We do not know, because the media obviously did not consider it important at the time, how many women did so for that reason. We do know now that by March 12 when 15,000 women marched in Tehran, foreign reporters were prohibited from taking photographs and the government-controlled media in Iran made no mention of the demonstration.

How are our media interpreting current events in that country? The Ottawa Citizen's statement consisted of an editorial cartoon that depicted Iranian women marching under a banner with the name "Christian Dior." They reduced a serious struggle to a squabble over fashions. The press in general continues to focus on the Islamic forces while ignoring the widespread opposition to Khomeini and to western control of Iran's resources.

The facts are hard to come by, either because western journalists cannot get them or because they don't consider them worth elaborating on. What we do know for sure is that Iranian women deserve our respect and our support. They fought against one despot and are now risking their lives to fight against another.

We can learn from their courage and determination.



Tehran women protest Khomeini's denial of women's rights.

LETTERS

Open letter

Dear Mr. deCotret,

Women's Career Counselling Service wishes to inform you that it received official notice today, March 6, 1979, of a 45% cutback of its total budget by the Ministry of Employment and Immigration. This cut comes at a time when there is increased need and demand for its services.

For the past five years, Women's Career Counselling Service has provided assistance to women experiencing difficulty entering or re-entering the labour force. W.C.C.S. offers help in identifying marketable abilities, aptitudes and assets, building confidence, learning interview techniques, writing resumes, contacting employers, etc. This service has assisted an average of 600 new clients each year. Its placement rate is most impressive: for example, from December, 1977 to November 1978, W.C.C.S. registered 573 new clients; in a follow-up survey, 303 of these clients were contacted and 40.8% of them had secured full-time or temporary employment. The local Canada Employment Centre placement rate is known to be in the area of 8 to 10% and they include, in their totals of jobs found, casual jobs; unlike W.C.C.S., they would count a woman having secured two consecutive one-week long jobs as two placements. W.C.C.S. is a very successful project and has been located in your riding since 1975. It has assisted a large number of your constituents.

On October 17, 1978, Mr. Cullen announced in the House of Commons that women would no longer make-up a target group for special assistance under the Ministry's Outreach programme. Since this date, the threat of closure has been eminently felt by W.C.C.S. and it has made every effort to keep the issue highly visible to members of Parliament.

W.C.C.S. has provided a continuous flow of information to Mr. David MacDonald, the Conservative spokesman on women and to Mr. Stanley Knowles, the N.D.P. spokesman on women. A T-shirt demonstration in the House of Commons on November 30, 1978 was organized in support of W.C.C.S. and Times Change, a similar project located in Toronto. The T-shirts spelled the message "FUND WOMEN'S EMPLOYMENT PROJECTS" and very effectively captured the attention of the House. Following this demonstration, W.C.C.S. sent you a copy of their brief dated November 29, 1978 and requested your support. The National Action Committee on the Status of Women presented a brief to the Standing Committee on Labour, Manpower and Immigration on November 27, 1978. During their presentation, N.A.C. expressed to the Committee strong objections to cutbacks affecting Outreach projects and made particular

mention of W.C.C.S.. Mr. MacDonald was present at the time.

We are astonished to have discovered, in reading ALL 1979 Hansards, that members of the Conservative party have blatantly failed to voice any concern or support for W.C.C.S. or other Outreach services for women. Not a single question has been raised in the House of Commons with regard to the future of any of these projects by yourself, Mr. MacDonald or any other elected member of the Conservative party.

Mrs. Jean Piggott, however, has sent a strong letter of support for W.C.C.S. to Mr. Paul Kent, chairman of the Review Committee responsible for decision on funding for the project. W.C.C.S. specifically requested your support by asking you to write to Mr. Kent. To the best of our knowledge, you have NOT done so.

The 45% cutback effective March 30, 1979, will have a crippling effect on W.C.C.S. The jobs of two of the four workers are at stake. Three of these workers live in your riding. Eleven of the thirteen member W.C.C.S. board also live in your riding. W.C.C.S. provides essential services to sole-support mothers, chronically unemployed females, welfare recipients, ex-offenders and other women who have been isolated from the paid-labour force for many years and require help in overcoming apprehension or in taking advantage of C.E.C. programmes and services. Many of these clients ALSO live in your riding.

The W.C.C.S. staff and board believe that W.C.C.S. merits increased financial support from the Federal government. It must be evident to you by now that we view government's treatment of the W.C.C.S. as a very important election issue in Ottawa.

We urge you to support us by encouraging Mr. Cullen to give serious and immediate consideration to our appeal for reversal of the decision to cutback funding to W.C.C.S. We anxiously await your reply.

Sincerely yours,

Helen Doyon
Member of the Women's Career
Counselling Service Board, Resident of
Ottawa Center

Pornography

Dear Upstream:

Your present debate on pornography reminds me of the consciousness raising sessions I have sat through, thinking with horror: we have all been raped! And we have begun to share that experience with each other only recently.

Every feminist in Canada should write to her Member of Parliament today asking for Section 159 of the Criminal Code, which deals with the legal definition of obscenity, to be amended to include all media subject to censorship. Debra J. Lewis, in her brief published in Kinesis (Oct. 78) proposed

Letters continued on page 10

FORUM

Au fil des mots

par Suzanne Camu

On m'a suggéré de vous faire part de mes réflexions personnelles à propos de cette expérience que je vis depuis bientôt six mois maintenant. En effet, je rencontre quatre autres femmes depuis le mois d'août à chaque semaine...ou presque, afin de discuter de la situation féminine en général et en particulier, et ce, à travers les réalités de la société actuelle.

Bien sûr, ce n'est pas toujours facile de tenir ce genre de réunions car nous entretenons parfois de banalités, ou encore nous sombrons dans la confusion verbale.

Je constate qu'il est plus facile d'entamer des discussions lorsque l'une d'entre nous est dans un état de crise. A ce moment, les autres membres du groupe l'écoutent afin de connaître ses sentiments et l'interrogent, lui suggèrent des solutions ou des semblants de solution selon la gravité de la situation.

A certaines occasions, nous traitons de sujets d'ordre général tels que les relations mère-fille, les rapports sexuels, la masturbation, l'éducation, les enfants, les hommes, les sentiments.

Chacune fait le point sur ces sujets ou tente de le faire. Certaines d'entre nous s'expriment plus aisément que d'autres, elles manifestent plus d'agressivité, s'arment de curiosité, de véhémence, cherchent à provoquer les réactions des autres participantes plus réservées.

D'autres, par contre, jouent délibérément le rôle d'observatrices pour un temps donné et se livrent intérieurement à des analyses qu'elles réussissent inévitablement à communiquer au groupe.

A travers les propos que nous échangeons, nous tentons de nous délivrer de certains complexes hérités depuis l'enfance, l'adolescence, ou l'âge adulte. Par exemple, le mariage de l'une ou l'autre qui se désintègre, l'oblige à s'auto-analyser, à nous faire part de ce complexe d'infériorité et d'insécurité dont elle a souffert pendant sa vie de femme mariée.

Où encore, la peur qu'une autre femme éprouve devant sa sexualité se fait jour. Et l'échange d'opinions, le partage d'expériences lui permet d'examiner ses propres expériences, de s'interroger et de remettre en question le rôle qu'elle a joué dans ses rapports sexuels.

Le ton des discussions peut parfois devenir plus aigre, plus âpre, plus amer. Une personne peut ressentir une appréhension, ou nourrir une rancune à l'égard d'une autre personne dans le groupe qui lui reproche son incompréhension ou son indifférence. La personne accusée se sent évidemment coupable, acculée au pied du mur. Puis, elle se ressaisit et se replace dans le contexte du dialogue. Elle explique ses réactions et, d'explications en explications, la vérité se dévoile.

Chacune d'entre nous devient à son tour la cible de reproches, le centre d'attentions. Par ce processus de discussions, j'estime que nous atteignons un certain niveau de maturité émotionnelle. C'est-à-dire que chacune évolue dans sa façon de s'affirmer envers elle-même et envers le groupe. Elle apprend à mieux s'apprécier intérieurement, à cultiver ses qualités, exploiter ses talents et connaître ses défauts.

Vient ensuite la connaissance et le respect de son propre corps. Chacune s'observe extérieurement des pieds à la tête et se convainc qu'elle possède des attraits physiques valables; l'une ces cheveux, l'autre, sa taille, l'autre, son sourire, l'autre, ses yeux ou l'autre, sa bouche.

Par la suite, la personne s'exprime

devant le groupe avec plus d'aisance; elle interrompt la conversation quand elle éprouve le besoin de rectifier ou de confirmer certaines réflexions. Son langage physiionomique et gestuel lui donne l'éloquence voulue pour se projeter. Les gestes deviennent plus démonstratifs, l'expression faciale devient plus animée. La communication s'effectue plus aisément par le fait même.

A la lumière de ces pensées dont je vous ai fait part, je veux tirer quelques conclusions. J'estime qu'une personne retire un enrichissement valable en participant à un groupe de ce genre. Elle y gagne une confiance en soi dont elle peut se servir pour se faire valoir auprès de ses proches et de ses collègues de travail.

Elle apprend avant tout à s'extérioriser devant quatre autres femmes issues de différents milieux social, culturel et familial. C'est finalement un microcosme de la société qu'elle perçoit à travers les autres participantes du groupe. Cependant, au détriment de la société actuelle, elle obtient de ce groupuscule des réponses à ses questions mais aussi des questions à ses réponses.

Ce processus lui permet d'une part de prendre conscience de son identité et de sa raison d'être. D'autre part, il lui permet d'aspirer à une nouvelle féminité plus forte et plus valable que celle qu'elle a appris à connaître depuis sa tendre enfance.



Suzanne Camu

Notes from

Upstream is having an open house on Sunday, April 1st, to celebrate our move to the new office. Everyone is invited! We'd also like to use this opportunity to invite women to work on the paper, and will be talking about the different areas that need volunteer support. If you've worked on the paper before, and would like to do so again, or if you'd like to learn new skills and meet new people, now is the best time to come see us. Our office hours are 9:30-5:00. The open house will be from 2-7p.m. at 424B Queen Street, between Bay and Bronson. Our phone number is still 232-0313.

Do you have any desks, shelving, office chairs, bookcases that you don't need? How about posters, art work, a sofa, large bamboo shades, plants? Or a typewriter, an adding machine? Upstream's new office needs many things, and could use a number of the items listed above to make it a really comfortable working environment. If you can donate anything, call the office and arrange for pick-up.

Do you want to write for Upstream? Meetings to decide content for each issue and assign stories will be held the first Wednesday of every month at the office at 7:30. General meetings will be held every third Wednesday, same time and place. These meetings are to discuss on-going business and plan for the future of the paper and the collective. See you there!

Upstream



UPSTREAM—before...



... and after



Maureen Fraser/Happstance

Valentine's Day—Autumn Sonata— Motherhood

Notes from one woman

Valentine's Day! When romance and love come wrapped in greetings and gifts and hearts, not incidentally designed to embellish profits for card companies, florists, and Laura Secords. The day passes and the institution of marriage and motherhood, having been appropriately reinforced, reverts to its usual hazardous course for women.

Dealing with women's reality is hard work at the best of times. Dealing with the glorification of that reality is seductive and dangerous. Women have been trained to make the giving and receiving of love the centre of our lives. Not self-love (God forbid), but "other-directed" love.

I phoned my friend this morning, both of us having seen Autumn Sonata on February 14 (Ingmar Bergman—Ingrid Bergman and Liv Ullman), Memorable acting, close to the raw bone reality of mothers/daughters lives, a stripping away of the myth of unconditional love, and a recognition of the anger, fear, and hidden turmoil between mother and daughter. A tragic theme of destruction, woman against woman. No significant involvement of men, fathers, husbands other than as marginal spectators, "helpless" onlookers as women rip themselves and one another apart.

I said to my friend, in tears over the phone, "If I had seen that film a few years ago it would have devastated me. What a brutal, vicious assault on women!"

She said (reflecting the views of others I talked with that evening), "I

don't agree. It was very real, and Bergman was vividly reflecting that reality. I didn't end up hating the mother or daughter."

Oh God, I thought, only one of the women I spoke to had children. They don't comprehend. If I know anything at all in life, it is about the institution of

easy, cheerful, nice guys.

Enter feminism. Why do we say, "women are oppressed" and then expect women to grow up whole, happy, "together?" It doesn't happen that way—that isn't how oppression works. It turns out ugly, hurtful, cruel. Bound minds, bound heart—not just bound feet.

FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE



by Helen Levine

motherhood, about being held responsible for the outcome of your children's lives, about being denied the right to your own.

I thought about all the women with kids I've known who carry such a load of guilt and fear re not being good enough mothers. All the women I've spoken to whose own mothers lived blighted lives and were disliked or hated for it. All the daughters who vowed they would never be like their mothers, the people they were taught to hold in contempt. So many women who see their mothers as THE PROBLEM and their fathers as

The film? She, a concert pianist, portrayed as mother in terms of neglect, selfishness, control, ambition. Of emotionally crippling both her daughters, one to the point of chronic helplessness. (If the men had been artists, they would likely have been lauded, glorified, revered.) That brutal double standard, that devastation of a woman's potential and rights as person in a society where children are taught to collude in blaming mothers. She serves or she is destroyed. She is responsible for her own struggles and everyone else's.

I think of the hunger and deprivation of women passed on from one generation of women to the next by a sexist society.

I think of Betty Friedan's Feminine Mystique—her chapter about sociologists and psychiatrists who claimed to simply describe the "normal" family and its needs. How that description became a prescription for women, both in an academic and popular sense, and strangled women in the 50s.

The women I talked with re Autumn Sonata thought the film was simply descriptive. I insist it was also prescriptive, and dangerous.

What a field day our friendly, sexist psychiatrists will have with this film. More ammunition for their maternal deprivation theories, their scapegoating of women. More ways of keeping women in the home, "in their place."

I think of Adrienne Rich (Of Woman Born) who writes with profound understanding about the institution of motherhood. Of Tillie Olsen's Tell Me a Riddle. Of my gratitude to them for their grasp of what motherhood means to women.

It was with a sense of relief and joy that I met someone a few nights after the film who said of Autumn Sonata, "I hated it—I wanted to stand up in the middle and scream." Finally someone who understood and who felt like a "comrade-in-arms."

What did you think?



PERSUADING PARLIAMENT

by Marie Harte

The Canadian Human Rights Commission has been shaken to its very roots by the federal government's decision to test its jurisdiction over the immigration department in the courts.

And, by the time the case is through the courts, the government itself should be somewhat shaken by the series of events that began more than a year ago when seven Jamaican women in Toronto began fighting deportation orders.

The court challenge would be welcomed by all parties and observers if there was some general, genuine doubt about the human rights commission's authority over the immigration department.

However, chief human rights commissioner Gordon Fairweather, his staff, and members of Parliament in the Progressive Conservative and New Democratic parties have expressed surprise, dismay and even shock that the question of doubt has even risen.

They have raised the serious suspicion that the whole affair amounts to an attempt by the government to hide proof of government-condoned racial discrimination practised by the immigration department.

The suit filed by the government in the federal court trial division Feb. 26 seeks a declaration that the commission has no anti-discrimination powers over the administration or enforcement of the Immigration Act.

If the government can't get that general exemption, it wants an injunction against the commission to halt its investigation into claims by the Jamaican women that their deportation orders resulted from racial discrimination.

Already, the government has delayed

the commission investigation for more than a year while the women fought the deportation orders up to the top - the Federal Court of Appeal - and lost.

The federal court upheld the deportation orders in January on grounds the women made false statements to gain entry to Canada. And there lies the nub of the dispute that has hit the political arena.

Although the women do not deny they made false statements - by failing to declare that they had dependent children back home - they believe the real reason for their deportation is racial discrimination. They are black and born in Jamaica.

Their point is that they did not declare their children on the advice of Jamaican officials and that Canadian officials who knew this ignored their violation until it was time to deport blacks from the country.

An expert on the domestic worker program, under which they entered Canada, says deportations for lying about possession of dependents were not ordered until well after the 20-year program ended in 1975.

In their complaint filed with the human rights commission, the women said they have reason to believe that since 1975 there were internal immigration department "directives or secret laws especially and particularly aimed at Jamaican women as a class."

The commission's attempts to get these and other related documents from immigration officials have so far been stymied by the court actions.

Fairweather, who says the commission still does not know if the women are victims of discrimination, remains determined to get the documents and settle the case.

Meanwhile, he insists that Parliament - when passing the human rights law in

1977 - thought it was approving a law that covered all government departments and agencies, including the immigration department.

Immigration Minister Bud Cullen obviously doesn't agree despite the fact that other exemptions - such as the Indian Act - were clearly spelled out in the human rights law.

His two arguments for keeping the commission out of his hair: there already are enough appeal procedures for

individuals who don't like certain immigration decisions; and he doesn't want to open up files containing all kinds of personal information about individuals to human rights investigators.

The strengths of those arguments will be revealed in the courts.

Meanwhile, Elizabeth Lodge, Carmen Hyde, Eliza Cox, Elaine Peart, Rubena Whyte, Gloria Lawrence and Lola Anderson are packing their bags.



Maureen Fraser/Happenstance

About 100 Ottawa women marked International Women's Day March 8 with a reclaim the night March through downtown.



LAW FOR WOMEN

The Persons Case

by Shirley Greenberg

In 1928 the Supreme Court of Canada decided that women were not persons, for purposes of appointment to the Senate.

In 1929, on appeal to the Judicial Committee of the Privy Council of England—where all constitutional questions were taken on appeal—the Canadian Supreme Court's decision was overturned. The Law Lords in England decided that they were not bound by precedent, did not need to define the word "persons" so as to exclude women, and that Canada's constitution should be interpreted liberally because it was a constitution for a responsible and developing state.

In contrast to the Law Lords, Mr. Justice Duff of Canada's Supreme Court had founded his decision on the "policy of centuries." Along with other honourable judges, he said that change in such a fundamental area should come about only after full deliberation, and any enactment should be unmistakable as to its nature and intent. This was because of the ambiguity of the word "persons," which word previously was taken to mean men only because only men undertook such activity as involvement in public affairs. Chief Justice Anglin also saw women's



Judge Emily Murphy

eligibility for a Senate appointment as a striking departure from the common law.

The exclusion of women from public affairs was taken for granted as in the natural order of things. The natural order was well expressed in an often-

quoted American case report, *Bradwell v. Illinois*:

"...The natural and proper timidity and delicacy which belongs to the female sex evidently unfits it for many of the occupations of civil life.

"The constitution of the family organization, which is founded in the divine ordinance, as well as in the nature of things, indicates the domestic sphere as that which properly belongs to the domain and functions of womanhood. 'The harmony, not to say identity, of interests and views which belong, or should belong, to the family institution, is repugnant to the ideas of a woman adopting a distinct and independent career from that of her husband...

"...The paramount destiny and mission of woman are to fulfill the noble and benign offices of wife and mother. This is the law of the Creator."

And, of course, "Man is, or should be, a woman's protector and defender," it was said in that case.

Eligibility to the Senate was not the only contentious issue. In Alberta a challenge was made to the right of a woman to sit as a magistrate. But here the common law was described as resting upon the general principle of

reason and good sense as applied to new conditions, and Emily Murphy was safe to continue in her magistrate's position, despite the fact that she was a woman.

But the Alberta Court and the Law Lords in 1929 were two rare exceptions. Most of the other cases reporting challenges to women's claim to equality ended with the challengers winning. One of those who spoke out against liberal views was a George F. Henderson who wrote in the *Canadian Bar Review* of 1929 to object to the Privy Council decision, saying that the decision was against legal principles and Canadian authority.

The 1929 Privy Council decision was the result of the activities of five Western Canadian women: Henrietta Muir Edwards, Emily Murphy, Louise McKinney, Irene Parlby, and Nellie McClung. It is fitting that we celebrate this occasion this year, the fiftieth anniversary, and pay our respects to those Canadian women whose achievements we continue to build on.

But we would do well to remember that we were found to be "persons" for purposes of appointment to the Senate, and not for anything else!

EOW series:

Rose Pappas — stretching her horizons

This is a second in a series of articles featuring women who work for the federal government. It is brought to you by the Office of Equal Opportunities for Women, Public Service Commission.

by Kate Nonesuch

"I'm paid to be nice every day to everyone, and see they get happily where they're going," says Rose Pappas, a receptionist at the Lester B. Pearson Building on Sussex Drive, home of the Department of External Affairs. She and another woman sit at the front desk in the huge foyer to receive each of the 200 people who visit the building daily, civil servants who have appointments with other civil servants, members of foreign missions to Canada, and citizens who want a passport, or who have a problem only the department can solve, such as a relative abroad who is sick, or who has been arrested. Rose signs the visitors in, and figures out where, in the labyrinth of offices spread out over twenty-seven floors in four towers, they should go, and calls for an escort to take them up.

Two hundred faces a day. Two hundred encounters with visitors, with escorts, with some of the 3,000 people who work in the building. Mostly it's routine work. "Nearly everyone is pleasant and

friendly. Sometimes we get someone who is angry or a little crazy, and in those cases we try to be calm and tactful in order to prevent a scene. Difficult situations only last about three minutes anyway, and the next person is likely to greet me with a smile." Occasionally the routine is broken by the arrival of someone famous; Rose says visits by Prince Phillip and Sneezy Waters were two highlights for her. As well, the visitors sometimes match the news; people from countries she hears about on the morning radio arrive at her desk during the day.

She has been in the Security Division for more than four years, her first year as an escort, the rest of the time on the reception desk. "I could stay here all my life," she comments, something in her voice and in the expression on her face bringing out the double meaning of her words before she explains. "I enjoy it immensely, but I'm not going to get anywhere." The only promotion open to her in her division is her supervisor's job, "And she's not planning to leave." Although the division is fairly large, most of the positions in it are for security guards, for which she is not eligible since she has never been a member of the armed forces or a police officer.

So she enters competitions.

She has been trying for three years to get on the department's rotational staff so she could be posted abroad. The first time she was successful in the competition, but due to budget cuts no one was hired. The second and third times she applied she

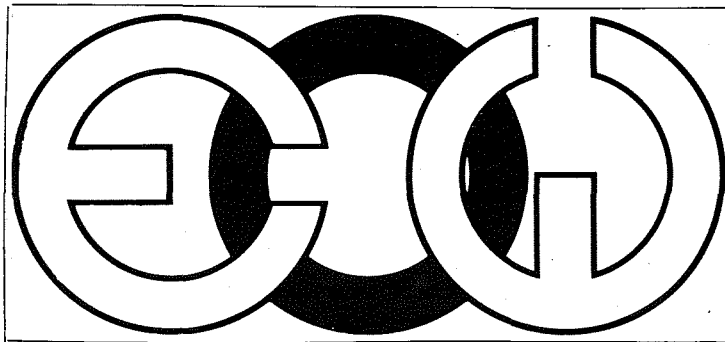
two years ago, and subsequently divorced him, her work has become a more important part of her life, both financially and in terms of personal satisfaction. "I'm not working so my husband can pay off the mortgage, or get a better car. As a single parent, I

You Can, gets support from other women, especially single mothers—"It always helps to know you're not alone"—and feels confident that she can make a life for herself and her daughter. "I never thought I'd go to university, and now I'm there!"

She is, however, aware of the irony of her situation. She can't afford to take a year off to go to school. If she went on Mothers' Allowance she could go to school full time, but as it is, "The bank won't lend me money because I'm too poor, and I can't get into Ottawa Housing because I'm too rich."

This is a time in her life for stretching her horizons, for testing the limits of what she can do. She will be sent on seven months of French language training in September; other courses in supervision and administration would be open to her, she feels, if she were a CR 3, "But I'm one of a million CR 2s." She would like to see a Career Development Program, similar to one offered to secretaries, made available to clerks as well.

Where does she see herself in fifteen years? "Older and wiser, I hope. I'd like to be a little more in control of my life, doing a job that's worthwhile and gives me some scope for my abilities, and that leaves me a little money left over after I pay the rent."



was unsuccessful. She says the questions were fair, the competition was fair, but wonders if her youth (she is 22 and the minimum age for posting abroad is 21) and the fact that she has a three year old daughter mitigated against her. "Although," she says, "the problems for a single parent are the same anywhere. Whether I'm in Canada or Afghanistan, I still have to find daycare. In any case, if I got the job tomorrow, my daughter would be five before I finished the training program and got my first post."

Since she left her husband

have to work to live." Nearly at the top salary for a CR 2, she says, "By the time you reach the top level, you should have done something to get a promotion to a CR 3. I need a better job; I need the money, and I want a harder job, something that offers more of a challenge than what I'm doing."

More training, more education, seems to her a good way to prepare for a better job, so she enrolled this year as a special student at Ottawa University and is taking a course in business administration. She has been reading *You Can If You Think*

Women fight for African freedom

These profiles of two women active in the Zimbabwe African National Union (ZANU) were written by Sister Janice McLaughlin, who interviewed the women while visiting Maputo, Mozambique, last fall.

Both Teurai Ropa and Catherine describe how they left home to join the liberation fighters; both stress the gradual ZANU acceptance of women comrades as full-fledged military and political participants. Today, they feel, ZANU gives women an equal role with men in the struggle to overthrow Ian Smith's white minority regime in Rhodesia, and to create an independent Zimbabwe.

reprinted from the Guardian

"Both men and women suffer under colonialism so both must join in the struggle to defeat it," declares Teurai Ropa, the Zimbabwe African National Union's (ZANU) dynamic secretary for Women's Affairs and member of the Central Committee and National Executive.

Ropa admits that there was little involvement of women when ZANU was formed in 1963. It took almost 10 years before this was remedied.

"A Women's Department was formed at the first Party Congress at Gwelo in 1964 but it didn't progress," Teurai explains, adding that this was partly due to the detention of the Party's leadership.

It wasn't until the war intensified in 1972, that the Party began to recruit women actively. Then it didn't take long for women to assume an equal role in the struggle together with the men.

Initially the women carried supplies from Zambia to Zimbabwe, crossing the Zambezi River. It was a long and difficult journey. Ropa points out that the Party realized it was dangerous to send people to war zones untrained, so women received the same training as the men. In 1973 women commanders were appointed and in 1974 women were elected as members of the General Staff.

Problems at first

Describing the progress of women in the liberation forces, Ropa frankly admits that some hurdles had to be overcome. "We had some problems with our male comrades and we couldn't say everything we wanted," she told me, "so we asked for senior female comrades to deal with our problems." In March 1977, the request was granted. Ropa and Sheiba Tavarwisa, who is a commander in Tete Province and Deputy Secretary for Education and Culture, were chosen. In September 1977 Teurai was elected Secretary for Women's Affairs.

Ropa is happy about the advances women have made. "Men are welcoming us now," she explains. "We are fighting side by side with male comrades. This struggle needs everyone."

Since 1972 almost 10,000 women have joined the Zimbabwe African National

Liberation Army (ZANLA), and some have been chosen as camp commanders. "Men don't despise taking orders from women," Teurai declares. "This is a big change in our society," she acknowledges. "We were being looked down on."

ZANLA women serve as political commissars, military instructors, teachers, health assistants, mechanics, journalists, photographers and drivers. Presently the Women's Secretariat is organizing lessons in typing, sewing and photography for women refugees and wives of freedom fighters. They urgently need materials and equipment

struggle began in 1972 when she was doing her Form II (high school) at Howard School outside of Salisbury. She was 17 at the time and what she heard about the liberation forces made her want to join them. In December 1973 she joined a group operating inside Zimbabwe. After two months they left for Mozambique (at a time when ZANU was cooperating with Mozambique's FRELIMO), travelling on foot through Zambia. In 1974 she received military training and was chosen as a General Staff member assisting in the Medical Department. She was sent to the front. After the abortive 1975 detente attempt



Women fighters of the Zimbabwe African National Union

if these classes are to succeed.

"We try to involve women in everything," says Ropa, explaining that the party policy is one of complete equality between men and women. The increase of women in the army has led to some far-reaching changes in party directives and policy. Some of the most radical changes concern the rights of women in marriage. "In our party we do not allow polygamy," states Ropa. "There is also no forced marriage with someone you don't like and no payment of dowry." These innovations are the result of long discussions and debate held during the regular weekly political education sessions in each camp.

Ropa is concerned that these same opportunities aren't yet available to working women and mothers inside Zimbabwe. She feels that much political education remains to be done and regrets that women comrades haven't been as active in this field as they might have been. Discussing ZANU's future plans, Ropa says that women will be more involved in political education in the liberated areas. "We must help women themselves understand their position and make men understand too," she says.

Ropa's own involvement in the

(between Zambia's Pres. Kenneth Kuanda and South Africa's Vorster, which jeopardized ZANU's Zambian base) she went to Tete Province in Mozambique and then to Manica to join Mugabe who had been released from detention.

In 1976 new fronts were opened and materials for teaching new recruits were prepared. Ropa was involved in all these developments, and looks back with pride at the growth that has taken place. "We are all learning," she states, "so I have to participate more to learn more." Ropa is married to Rex Nhongo, Deputy Secretary for Defense, and they have a daughter.

Catherine

"If I was at home by this time I would have been killed." Describing the terror in Zimbabwe's rural areas, Catherine explained how her mother had been beaten to death by Ian Smith's soldiers in March 1976. Many of her relatives were burnt alive in their homes, and their farm in the Umtali area was taken by the regime.

"The situation at home was terrible," Catherine remembered. "The army was always harrassing us. School was closed."

In June 1976, she and her four brothers decided they had had enough. They set out for Mozambique to join ZANLA. Catherine, the second-born, was 18 then. She had never met any freedom fighters when she made her decision, though she knew they were in the area. She explained that lack of political knowledge makes some Zimbabweans afraid to join the struggle.

Life in ZANLA

Recalling her own choice, she compared life at home to her life as a freedom fighter. "I found life in ZANLA much better, though harder," she said. She pointed out that the physical hardships were overshadowed by the party policy of sharing and community life. "Sometimes you don't have food or clothes, but what I have is what the other comrades have. Some can't have more, others less."

Catherine observed that she was now able to do many things that would have been impossible at home. "At home, you might be forced to marry young to get food and clothes for your family," she told me. "Here I am able to fulfill what I wanted."

She is proud that she received the same training as her brothers. "Women get the same training as men because we're going to fight the same enemy," she explained.

'Working for the people'

When she was trained, Catherine became a military instructor with the Training Department and in 1978 joined the Department of Information and Publicity. Now she helps to compile information for Chimurenga, the Shona-Ndebele language bi-monthly which is distributed throughout Zimbabwe by ZANLA. She also produces written transcripts of the popular nightly broadcast, "The Voice of Zimbabwe," and sorts through the hundreds of letters coming each week from listeners throughout Southern Africa.

Catherine and the other headquarters staff continue their political education on Saturdays. Describing these weekly sessions, Catherine states, "Since the war is developing, we have to develop our minds too." The staff share life together in several houses given to the liberation movements by the

Mozambique government and they eat their meals together. Men and women, central committee members, drivers, secretaries and students eat the same food at the same table. The equality and simple life-style were singled out by Catherine as values she admired in the party.

"We know what we're working for," she said with a smile. "We're not working for money. We're working for the people, and we're full of joy because we know we're succeeding."

Letters continued from page 6

the following feminist principles for establishing a definition of obscene material: 1) That the material displays or condones the actual or implied use of physical force or coercion against another individual; 2) That the material depicts or condones sexual contact between adults and children; 3) That the material exploits, for commercial purposes, the sexual activity of children.

How can such amendments be enforced, if they are enacted? In my opinion, by creating a new definition of what is meant by "community standards." Women must stop censoring their own and others'

experience of violence, rape and madness, and must make it publicly known when they are victims of mental or physical brutality. They must make the violence against their children public. Finally, they must protest and act against the violence of their loved ones when it is performed in the name of love.

Women writers and poets can explore the subject of violence, pornography and obscenity by making it central to their creativity. To replace obscene, sexist and racist pop songs that daily assault our ears on radio waves means to create a counter-culture.

Body Politic is an example of how

publishing resulted in a positive legal action in the case of "Men Loving Boys Loving Men." But Gerald Hannon, one of its editors, is wrong to accuse Debra Lewis and Lorene Clark of appearing before the wrong committee. Had it not been for some of his influential friends, I suggest, his case might well have been lost.

What makes pornography dealing with women insidious is that it permeates all media from amateur to mobile, from fixed to mobile. This means that it reaches different audiences and effects minds in different ways. The message brought before the whole

society, however, sexism, has been reduced to the same anti-feminist system.

How to bring about a spiritual policing of sexual offensive material when it pervades the public sector and creates the major cultural content is a problem on a level different from that suggested by Hannon.

As long as women have no control over the means of producing an alternative culture, or have the means of distribution at their disposal, we will be at the mercy of whatever realities and images of women are the current projection of male fantasies.

Brig Anderson

by Barbara Freeman

As far as the Committee of Department Heads is concerned, the Equal Opportunities program must be more specific as to the kinds of discrimination that is

Barbara Freeman is Municipal Affairs Reporter for CKOY and CKBY-FM in Ottawa.



City council is spending more than one billion dollars this year yet they couldn't see fit to spend \$58,000 to arrest discrimination against women, minorities and handicapped people. As one community representative pointed out, the program costs about 15 cents per Vancouver citizen, or .034% of the total budget. A cheap price to pay to restore dignity and self-respect to thousands of oppressed groups.

On s'attend à ce que les formules de demandes révisées soient disponibles au milieu de l'été. Comme ces nouvelles modalités sont maintenant en vigueur, les personnes qui utilisent les anciennes formules de demande ne doivent pas tenir compte des exigences en ce qui a trait à l'obtention de la signature du mari.

⁸³ An independent project with Church support.

Complaints and disorders:

The sexual po

by Rita Moir
reprinted from Images

Complaints and Disorders, The Sexual Politics of Sickness, is the second of two excellent pamphlets by Barbara Ehrenreich and Deidre English. In their first, *Witches, Midwives and Nurses*, they present a shattering analysis of women as healers and the ruthless takeover of that craft by men. In *Complaints*, women's role as medical patient receives the keen analysis of their feminist and class perspective.

With the advent of "rational science" in the 1800s, bio-medical justification for sexism began to supplant the religious. Religious doctrine viewed women as man's spiritual inferior, as "sick" and defective versions of men, "their contagious sexuality capable of dragging men into the mire of passion." When men and science made the big move into health care (see *A Primer of Feminism*, Nov. 1978 IMAGES), the rationale for the oppression of women swung from emphasis on her moral defects to that of her supposed physical infirmities.

While industrial technology and the labour of millions of working people created the wealth of a ruling business elite, class differences polarized. As class divisions between women became greater, bio-medical thought provided two distinct views of the health of women. One view was that of the frail and inherently sick upper class "lady," the other of the robust and healthy working class woman capable of gruelling labour in unhealthy factories.

These stereotypes were no accident. The upper class lady was an ornament reflecting the ability of her successful husband to afford a totally leisured wife. Working class women, who in reality suffered malnutrition, exhaustion, and deadly working conditions, were seen as invincible, yet also as spreaders of disease and as breeders of an inferior race. Two strands of sexist ideology are visible here: "contempt for women as weak and defective, and fear of women as dangerous and polluting."

The "sick" women of the upper classes

Although we may have a hard time sympathising with the plight of upper class women, the authors portray vividly the way these women were trapped in a feminine role. Such women became a lucrative source of revenue for the medical profession which pushed the cult of "female invalidism": not only were women seen as sickly, sickness was seen as feminine.

It was in the doctors' best financial interests to keep these women as patients, and to keep them convinced they were sick. In 1900 in the US there were 173 doctors per 100,000 population as compared to 50 per 100,000 today. Indeed, doctors were so numerous, they were in fierce competition for patients, especially wealthy patients.

Most upper class women had little chance to lead a life financially independent of their husbands, and succumbed to a cult of sickness. Despite the real dangers faced by all women of that period, such as high-risk childbirth, tuberculosis and lack of contraception, the cult of invalidism found its home among the upper class, not among the lower, which had neither the time nor the privilege for such leisure. This cult of invalidism so pervaded the class of "ladies" that morbid poems and literature concentrating on the pathos of illness became immensely popular. TB, with its conspicuous look of bright eyes, translucent skin and red lips, a disease that struck more women than men, came to embody the standard of female beauty. Consumption itself was seen as effeminate, and the erratic emotional pattern which often accompanies the disease was held as yet another proof that women were unfit for the pursuit of worldly matters. Some feminists were

quick to place some of the blame for female invalidism "on the doctors' interests. As Dr. Mary Putman Jacobi so succinctly expressed it in 1885: "I think, finally, it is in the increased attention paid to women, and especially in their new function as lucrative patients, that we find explanation for much of the ill-health among women, freshly discovered today..."

Though the doctor enjoyed such profitable trade, he did have an obligation to find the cause of female complaints. Considering the low quality of medical science at the time, doctors had considerable license to devise whatever medical theories seemed socially appropriate. The basic law they adhered to was the "conservation of energy," which deemed that a human body had only so much energy to spread amongst its organs, with the sexual organs being the most strenuous competitors.

As reproductivity was seen as central to a woman's biological role, doctors claimed that anything spreading energy to another part of a woman's body was likely to detract from her role as breeder. Thus, for most upper class women, any strenuous activity was considered dangerous to the uterus and therefore the feminine role: among the banned activities were physical exercise and higher education! "Too much development of the brain, they counselled, could atrophy the uterus."

"In their actual medical practice, doctors found uterine and ovarian 'disorders' behind every female complaint, from headaches to sore throats and indigestion", not to mention behind 'hypersexuality', masturbation, and any abnormalities from irritability to insanity.

The cures were worse than the problems. Though treating cervical disorders with leeches on the cervix or breasts may appal us, it was the brutal gynecological surgery of the age that really put women in their place. The clitoris was removed as a cure for sexual arousal, and complete ovariectomy or "female castration" was common treatment for such non-feminine displays as troublesomeness, eroticism, cussedness, dysmenorrhea (menstrual cramps), large appetite, masturbation, or in short, any kind of "unruly behaviour." Even the threat of such a cure could quickly bring a rebellious woman into line. Thus, whether the "cure" was complete bed rest (benign imprisonment) or radical surgery, the effect was to "tame" women by making them utterly dependent on men and doctors for their physical survival. If she did challenge this image of herself, declaring her independence, her very rebelliousness was declared sick. Such an effective surveillance system was maintained that the first signs of rebelliousness could be detected and "cured". Feminists and

suffragists from the upper and middle class, women who defy and speak out against the cult of invalidism, were themselves considered "sick".

In fact, one of the last desperate attempts by upper class women to regain some power in the family was through the phenomenon of "hysteria." "Sickness, having become a way of life, became a way of rebellion". It may have been the only acceptable form of outburst, of rage, despair, or simply of energy. But hysteria was a highly individualized tactic. Hysterics don't unite and fight. Not only could they be individually suppressed, but their outbursts bolstered the notion of women being unpredictable, irrational and diseased. Hysteria was considered a disease of the uterus (hysteria comes from the Greek word for uterus) by American doctors, but according to authors Ehrenreich and English, it was Sigmund Freud who challenged that theory. Freud established that hysteria was a mental disorder. "Psychoanalysis", according to historian Carol Smith-Rosenberg, "is the child of the hysterical woman". Freud did not use traumatic "cures". Rather he got women to confess their resentments and rebellion, then at last to accept her role as a woman. "Under Freud's influence, the scalpel for the dissection of female nature eventually passed from the gynecologist to the psychiatrist." While psychoanalysis was not physically injurious to women, in many ways its foundations were not that different than the gynecological view of women. "It held that the female personality was inherently defective, this time due to the absence of a penis, rather than to the presence of the domineering uterus. Women were still "sick", and their sickness was still totally predestined by their anatomy."

The "sickening" women of the working class

"While doctors were manufacturing ills for affluent women, living conditions in the growing urban slums were making life actually hazardous for poor women. Tenements, which sometimes provided a single privy for dozens of families, were fertile breeding places for typhoid, yellow fever, TB, cholera, and diphtheria. Women who worked outside their homes often put in ten or more hours a day in crowded, poorly ventilated factories or sweat shops, with the constant danger of fatal or disfiguring industrial accidents. Contagious disease always hit the homes of the poor first and hardest."

But as tired or sick as these women may have been, they had neither the time nor money to support a cult of invalidism. A day's absence from work could cost her her job, and as home there was a family to care for. It was her work in the garment industry and as servant in the homes of the wealthy that created the leisure that upper class women required in order to be "sick" all the time.

"We only went from bed to work and from work to bed again...and sometimes if we sat up a little at home we were so tired we could not speak to the rest and we hardly knew what we were talking about. And still, there was nothing for us but bed and machine, we could not earn enough to take care of ourselves through the slack season."

—Two garment industry workers, 1800s

While doctors of the time may have had time to indulge the idle of the rich, they had no time for the poor. They blamed the poor for their ill health. For the lower class, medical care came in the form of lay healers, patent medicines, home remedies, and as a last resort, the public hospital, where inadequate nursing and unsanitary conditions actually diminished one's chance of survival.



The Mott Barracks, Scribner's Magazine, May 1892

Politics of sickness

If there was no public outcry about the health of poor women, nor the very discrepancies in health care based on class, there was great concern about what the poor were doing to the health of the cities. This concern came from the middle and upper classes, who, despite a desire to view America as a classless society, could no longer ignore the increasing class polarization occurring in the cities. Their concern was not with the poor health of a class of people, nor with the causes or that ill health: it was that the poor as a class were "dangerous" and "sickening" to the well-being of the rich.

Not only that, but the poor became a greater threat to upper class interests as waves of immigrants created a working class that had its own language and social customs. By the late 19th century, immigrant workers outnumbered "native Americans" in the major industrial cities. Cities that had been formerly peaceful middle class strongholds became the scenes of epidemics, riots and violent strikes.

While the wealthy must have realized the cause of labour unrest, it was not in their interest to create a classless or socialist society. Rather, they blamed the poor for their wretched conditions, and turned to science, specifically Darwin's theory of evolution, to explain the increasing class polarization. If some people had more than others, was that not in accordance with the great natural law, the survival of the fittest? If the poor rebelled against their working conditions, it was seen as an infraction of this law: it was seen as a disease. Contemporary metaphors of class struggle drew as heavily from medicine as from Marx. Following the Haymarket riots of 1886, anarchy was declared a "blood disease." Just as gynecologists found female restlessness to be a symptom of basic ovarian malfunction, so did social observers see the poor as a "race" afflicted with pathological rebellious tendencies.

While social Darwinism may have been a convenient rationale for class polarization, it nevertheless left a nagging fear that, by some irony of natural history, the poor might win out in the new biological class warfare.

The upper class may have hoped, through an optimistic reading of Darwin, that a "better" class would dominate the less fit, and that poverty and disease would destroy the poor. But statistics proved frightening to the wealthy. Since 1820, the birthrate among WASP Americans had been falling. In 1903, President Theodore Roosevelt deplored the danger of "race suicide." Although he was not against contraception on principle, granting that "doubtless there are communities which it would be in the interest of the world to have die out," he stated that for middle and upper class WASP women, it was downright unpatriotic.

Working class men may have been at the forefront of overt political struggle, but working class women were seen as leading the insidious biological warfare. As breeders, they seemed to outdo the delicate or "high-strung" ladies of the better classes. Not only that, but as disease carriers they came into direct contact with the affluent in domestic service, garment manufacture and prostitution. "Typhoid Mary," a much publicized and hunted domestic servant who was a carrier of typhoid, came to epitomize in the minds of the wealthy the dangers of lower class women. Prostitutes, much frequented by upper and middle class men, were also carriers of disease: venereal disease. By 1917, an estimated 25-35 per cent of the adult urban population was infected.

If the upper-middle class women had health problems, the working woman was a health problem. For her there was no domineering and indulgent physician; for her there was the public health officer.



The middle class offensive: public health

"Beginning in the last decades of the nineteenth century, the 'better' classes launched an organized political offensive against poor and working people. There were repressive anti-labour measures, civic 'reforms,' aimed at reducing the electoral power of immigrant groups, and later, laws to stop the immigration of Italians, Jews, Poles and other 'inferior' races. In the biological class warfare, the two major thrusts were the public health movement and the birth control movement, directed at the twin threats of contagions and outbreeding, respectively. Both of these movements drew heavily on the energies of middle and upper-middle class women who, as the historical period wore on, became increasingly dissatisfied with the life of enforced leisure."

While the progressive achievements of these groups are important, such as legal contraception, free garbage removal and compulsory immunization, as social movements they served to further divide women along class lines. The women reformers did not unite with lower class women to demand equal health care for all; they acted as uplifters, not sisters. The public health movement had an evangelical tone, the distinction between "dirt" and "sin" remaining unclear. The punitive nature of the public health movement was obvious in its strong bureaucratic ties to the police. In New York City, public health was originally a police function.

Public health crusaders were frank about their class interests in reform. Poor health caused the absenteeism of workers and required public relief for orphans.

Public health was always respectable, but the birth control movement started out in the disreputable hands of anarchists, socialists and extreme feminists, such as Emma Goldman. Dr. Robert Dickison, in 1916, warned his fellow doctors they must "take hold of this matter (birth control) and not let it go to the radicals."

Margaret Sanger, whose unrelenting work for contraception won her the support of thousands of middle and upper class women, began to base her pitch for birth control on the problems of overpopulation. In 1918, she said, "All our problems are the result of overbreeding among the working class." "More children from the fit, and less from the unfit—that is the chief issue of birth control," she said a year later. Her colleagues in the American Birth Control League were explicitly racist; their interest was to curb the replacement of "colonial stock" by "alien" or Negro stock.

Though the birth control movement may have benefited all women in the final analysis, the fact that it won the struggle by using a racist and classist

line makes even the final victory a dubious one. Middle and upper class women rejected the image of themselves as "sick," but won their freedom to go out and be reformers only by remaining true to their class interests. They did not ally with working class women against a medical system that oppressed them all. In the public health and birth control movements, they allied themselves with doctors against the threats posed by the poor.

Medical ideology and scientific theory may have created justifications for divisions along class lines, but did not create the class contradictions themselves. Ehrenreich and English sum up: "Upper and middle class women would not have had the leisure to be invalids, or reformers, if it had not been for the exploitation of working people (including women and children); they would not have been free from household work if it had not been for the labour of domestic servants and the women who worked in factories manufacturing clothes and other household items that had once been made in the home. Medical myths and biological fears did not create the class differences among women; they only gave them scientific plausibility."

Women's health today

Ehrenreich and English have traced for us the trends in the oppression of women; the ideology for our oppression has changed through the years. The rationale for our "inferiority" has moved from spiritual to physical to mental. Today, it is psychiatry, more than gynecology that upholds the sexist tenet of women's fundamental defectiveness. "In classic analytic theory, there is no such thing as a mentally healthy woman: the ambitious woman, not content to be a wife and mother, is seen as

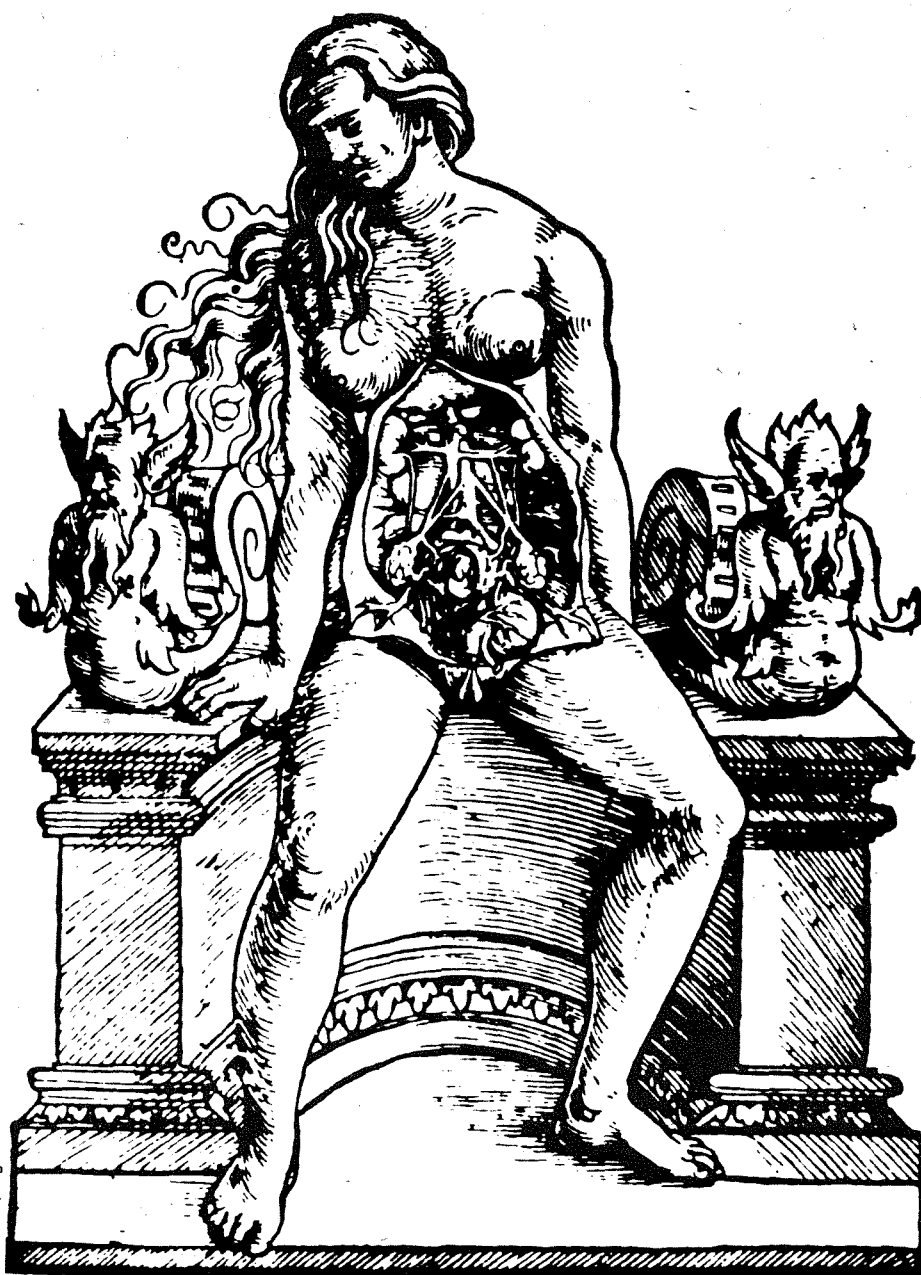
neurotically rejecting her femininity while the woman who is content to be with her family may be viewed as 'infantile.' Both are potentially sickening to those around them."

While in the last ten years of the women's movement we have made great gains in the health field, we are currently facing an enormous and organized backlash. Not only do we learn daily of the dangers of popular contraceptive methods, but that the availability of even those alternatives is being threatened. Funds for birth control centres and women's centres have been drastically cut, with nothing to replace them. Avaricious doctors are demanding payments from the individual patient above the substantial fees paid them by federal-provincial medical schemes. Anti-abortionists are waging massive campaigns in the relatively few hospitals that provide the service. Qualified medical people who attend home births stand in danger of losing their hospital admitting privileges. We are in the midst of an economic recession that threatens to send women back into the home and strip us of the earning power and independence we have struggled so hard for.

As Ehrenreich and English say, "Biology is not the issue. The issue is power, in all the ways it affects us. Who decides what options will actually be open to us? We must never lose sight of the fact that it is not our biology that oppresses us—but a social system based on sex and class domination."

*Complaints and Disorders: The Sexual Politics of Sickness, 1973, and Witches, Midwives and Nurses: A History of Women Healers, 1973 are both available from the publisher: The Feminist Press
SUNY College at Old Westbury
Box 334
Old Westbury, New York 11568 USA*

Images, Kootenay Women's Paper is available from Box 736, Nelson, B.C.



Greece through new eyes



Peggy Durham/Sister Advocate

by Kay Macpherson

Last August I was one of a group of 40 women and five men who, intrigued by a brochure which came last spring, decided to see what "Greece through new eyes—a unique tour organised by the Women's Union of Greece" was all about. We were not disappointed. Here we were, gathered together on the roof of a modern hotel in the centre of Athens. It was a beautiful evening in late August, the view of the Acropolis was spectacular, and we were getting to know each other and our hostesses, sipping drinks and listening to music. Among the women there to greet us was Lady Amalia Fleming, Greek widow of the discoverer of penicillin, now a member of parliament for the Panhellenic Socialist Party, led by Andreas Papandreu, and Andreas' wife Margaret, an American journalist who is one of the founders of the Greek Women's Union.

We learned that evening that the Women's Union is just over two years old. After all, the colonel's regime only ended in 1974, and they certainly had not been in favour of women's or anyone else's liberation. Membership in the Union is still about 500, but women from many parts of the country are joining up, and new branches are being formed. We learned how difficult it is for Greek women to find time in their hard working lives to overcome opposition from their men-folk in order to meet and organize with other women.

Nevertheless, "it was this group of women, mainly those based in Athens, which had undertaken to plan and carry out the very ambitious tour project. Now that their visitors had actually arrived, they were understandably nervous and apprehensive that they might have overlooked some item necessary to ensure the success of the visit. They

need not have worried. They had sensibly put the touring arrangements into the hands of a good agency, so that only minor hitches occurred, none of them serious. And the Greeks are past masters at organising tourists. In addition to a week's bus tour to northern Greece, the visit included a day trip to nearby islands, touring Athens itself, and three days at the end, of sun, swimming and relaxation. During this time arrangements had been made for us to see films, a display of Greek traditional costumes, hear music and join in dancing. We had talks with a woman doctor, an economist, politicians and other professional women.

Our group was an interesting one. It ranged from feminists working in women's centres, on women's newspapers and in the media, to those simply interested in crafts and the arts. There were eight Californian women whose consuming interest was Greek dancing. At every opportunity they set up their tape recorded music and practised those intricate steps, offering to teach anyone interested. The high point of the tour for them came when they danced on the mountain top where, the story goes, besieged Greek women, rather than be captured by the Turkish invaders, hurled their children over the precipice and danced over the edge themselves. Two baby girls survived that ordeal, we were told, which took place in 1821. One of them became a nun.

Other women members of the group included a nuclear physicist from England, one from New Zealand who was organising a women's film festival in Tokyo. Another, who looked about 20, was a single parent with three children, who in addition to being on the staff of the Norwegian Socialist Party, was also a member of the city council of Oslo.

With this group it was always possible to find someone interesting to talk to.

When we had spent a couple of days in Athens, and done all the right tourist things on the nearby islands, we set off in a luxury Mercedes bus, under the guidance of a delightful and efficient tour guide called Helena, on a week long trip which took us to Delphi, Corinth, Yannena and many of the mountain villages through the fantastic scenery around Monodendri.

There we met some of the women who had been active in the Resistance 30 years ago, and we were told how they had carried great loads of ammunition up treacherous mountain paths to the men hidden high up above them. We talked to village women who each day helped their husbands herd the sheep and goats to the far off pastures, then returned with daylight to send children to school, work on the vegetable crops, wash, clean, cook, weave, make clothes and do all the chores. Their day begins at four in the morning and ends when they fall into bed about 10 at night.

Near Yannena we made a special trip to a village where our group met the entire village headed by the Mayor. After greetings, we discussed conditions in the village, the school, the state of farming in their area, and of course, the government. They had a number of criticisms of the Karamanlis government. The villagers spoke of difficulties they face in trying to get education for their children, and the lack of jobs for young people, which is why so many crowd into the cities or emigrate to countries like Canada.

We talked to some of the young unmarried women still living in the village. They had no work. To continue their education or find work they were going to have to leave their homes. Some would get married but faced a hard life as the wives of shepherds or farmers. All the women aimed to give their children a better life than the one

they themselves were leading, but the prospects were not bright. The Church and landowners control much of the land close to the villages. Rather than pay rent to graze their animals, many villagers, like those with whom we spoke, take their animals long distances to free feeding grounds in the hills.

We heard that there are only three universities in all Greece and the competition for places is fierce. Families use all their funds to pay for fees and for special coaching for their children. One woman we met at Yannena was selling exquisite lace which she had made in order to help finance her son's schooling. The town was filled with families of students there to compete in the gruelling examinations for places at the university.

Health and social services, when they exist, are also very expensive for people with low incomes. High schools are situated in the towns so that rural children have to board or their families move into town if they wish to continue their education. This partly explains why only 44% of Greek women finish elementary school and why the rest are illiterate. Classes may have as many as a hundred pupils in them.

In between stops, we drove through the spectacular mountain scenery with the monasteries perched on pinnacles of rock some of which could only be reached by rock climbing or a rope. We made use of the bus microphone to hear about the history and geography of the country, about the temples, theaters, Mount Olympus and Parnassos, about the crops, and the occupations of the people in different areas. We also took turns telling each other something about our own work and interests, and also discussing the politics of the women's movement and what seemed to be the constantly recurring invasions of



Melina Mercouri

the Turkish armies, it was difficult to distinguish myth from ancient history and to separate stories of the two world wars with the recent dictatorship of the colonels and the happenings in Cyprus. One gets a very strong impression of intense nationalism and fierce independence of the Greek people. The Turks and later the Germans were the implacable enemy and the Greek women have played active and militant roles in the defence of their country in the distant as well as the more recent past.

As most people have found, Athens is both noisy and polluted, with traffic jams, gasoline fumes and factory smoke adding to the pall which so often obscures views of the Acropolis and the Parthenon. It is said that the fumes are gradually destroying and eating away the monuments, and that unless something is done soon, the main reason for Greece's attraction for tourists will be much diminished. Compared with Athens, the air away from the city is clean and clear, like the sea. We drove back through the smog of Athens and Piraeus to reach our hotel by the sea for our final three days, and there we had a chance to learn more about the lives of Greek women and the problems they face.

Less than 30% of Greek women work outside their homes. One third of the people live in rural areas. In spite of the constitution and civil codes, women are not considered equal with men. They still have prime responsibility for the children and few property or marriage rights. We watched a procession of villagers with pipe and drummer taking the gifts in a bride's dowry to the house of the future husband. Families still arrange dowries for their daughters. We thought this custom out of date and reflecting the old concept of the woman as property until we remembered the shower-giving that goes on in North America. There are however, some



Peggy Durham/Sister Advocate

greater contrasts.

Church, society and government are opposed to sex education, contraceptives and abortion. A doctor told us she could be prosecuted for advocating an abortion, and she has to lie about her

patient's condition if she performs one. Less than 2% of women are university graduates, and 97% of female workers are characterised as "unqualified" which excludes them from benefits and security. Legislation allows girls of 14 to



Peggy Durham/Sister Advocate

work in factories. Day care centres are very few in number and very costly, and of course women get paid less than men and work mostly in the service and "nurturing" jobs.

On the last evening of our tour, a party was held for all of us at the Papandreou's house. Members of the Women's Union had prepared a sumptuous feast with dozens of special Greek dishes, and we drank ouzo wine and punch to go with the food.

Among the women present that evening was the mother of Andreas Papandreou, now in her eighties, the first woman lawyer in Greece. Another member of parliament was present—Melina Mercouri. Tall, statuesque and dynamic in a scarlet dress, she gave interviews to some of our media women, discussing her work, and how difficult it is to find time to be an actress, a politician and a woman. Margaret Papandreou described her as being most conscientious in wanting to study all the issues with which she has to deal in parliament, and yet the demands on her time and for Melina herself to attend functions all over the world never cease. To find time is always a problem. She had just returned from the opening of her Medea film in New York, and assured me that she definitely planned to come to Toronto in the near future. Then suddenly she was dancing and singing with young Andy Papandreou, the charming tall youngest son. Later she danced a fantastic "macho" impersonation with a young American woman as her partner, which held us spellbound in the crowded living room.

Dancing and singing in the house and in the dimly lit tree-lined garden brought us all closer together. We made speeches and hugged each other, with warm feelings of friendship and admiration for the women who had welcomed us to their country, and whose problems and difficulties seem so much greater than ours. The obstacles to their achieving equality and liberation are perhaps more acute, although the same as all women face, and will take courage and persistence to overcome. They had given us, by their record of courage during wars and dictatorships and before those back into history, every evidence to show that they will achieve their goals.

Another tour is planned for August 1979. Applications must be received before March 30, 1979. Further information from: Women's Union of Greece

34 Panepistimiou Street,
Athens 143, Greece
Tel: 36.06.877

NAC office has a brochure available from 306/40 St. Clair Ave. E., Toronto, Ont. M4T 1M9 (416) 922-3246.

Kay Macpherson is President of the National Action Committee on the Status of Women. In 1974 she was one of the Canadian women who took part in the "Women Walk Home" action in Cyprus.

Peggy Durham/Sister Advocate

First woman Soviet dissident released

by Rosemary Knes

Nadia Svitlychna, the first woman dissident to be released from the Soviet Union, visited Ottawa in late February to speak to political science students at Carleton University. Svitlychna spoke in Ukrainian and was interpreted by the professor. "It is a joy for me to be able to speak to people that know that such a country as Ukraine exists," she said.

Svitlychna was released from the Soviet women's prison after serving a four year sentence for "anti-Soviet activity". A philologist, Svitlychna is interested in the revival of Ukrainian literature. Her brother, Ivan Svitlychny, who also served a prison term, is a well-known Ukrainian literary critic. Ms. Svitlychna was arrested in 1972 by the KGB for harbouring literature such as the memoirs of Ukrainian political prisoner, Danylo Shumuk, considered

to be "subversive to the state". Svitlychna admitted that she does not know much of the present state of Shumuk who is thought to be dying of stomach cancer in prison.

Svitlychna's trial was formally closed as opposed to her brother's trial which was formally open. "But there wasn't any difference," added Svitlychna. During the year that elapsed between her arrest and trial, Svitlychna was detained in the KGB investigation prison in Kiev. Her young son, Yarema, was taken without her permission and placed in an orphanage.

The women prisoners were later put into the same camp where they at once felt a closeness and found their strength in each other. "It becomes more difficult when people are separated by exile," said Svitlychna. The women pooled their meager prison wages and subscribed

to periodicals. They wrote poetry or painted or told stories. Letters from family and friends were considered to be addressed to all and read aloud. Brightly embroidered collars defiantly proclaimed their Ukrainian pride. They sent monetary support to Chilean and Argentinian women.

Often the women would go on hunger strikes to protest their imprisonment. On the eve of International Women's Year they declared a work strike. As punishment, some of the women were put into solitary confinement and others were refused visiting privileges with their children.

Svitlychna does not consider herself a political activist. "When the police told me that I had been arrested for anti-Soviet activity, I replied that I should have been arrested for lack of anti-Soviet activity."

But Svitlychna offered a light comment on the Soviet government, "It is comparable to God presenting Eve to Adam and telling him to choose a wife."

"There are times when I do not feel like speaking at all," said Svitlychna, "for fear of possible harm to my husband and mother who are still in the

Soviet Union. But my duty to my conscience is great."

Svitlychna's husband, Pavlo Stokotylny, is awaiting permission to leave the Soviet Union to join his wife, who has renounced her Soviet citizenship and is now residing in Philadelphia with her two sons, Yarema, 9 years and Ivan, 9 months.

Sheila Coe

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SPORTS

Marathon organizer honoured

by Rosanna Bechtel

Thirteen years ago, the Canadian Ski Marathon was born in the Morrall living room at 1980 Fairbanks Avenue in Ottawa. It was Helen Morrall's idea to measure the event in terms of distance rather than time so that the marathon would be a test of endurance as well as speed. Today Morrall is the Chief of Calculations and her husband is Chief of Race, posts they have both held since the first marathon in 1967. Last week at the Civic Centre banquet marking the end of the 1979 marathon, the Morralls were presented with a 2-week trip to Norway, a surprise gift from the grateful skiers and canoeists who have benefitted from their volunteer work in these two sports during the past years.

As Chief of Calculations, Morrall supervises a team of checkers who keep track of every skier (some 4,000 individuals) as he or she enters and leaves each checkpoint during the marathon. After the event the checkers' notebooks contain some 50,000 calculations that she must correlate and verify to make sure that the participants are entitled to the awards they claim. However, the main reason for keeping such careful and complete records is safety. If a skier is reported missing, the notebooks can be used to determine his or her location and the participant's rate of speed can be calculated so that the rescue team can estimate how far along the trail to begin their search. From time to time, lost skiers are discovered in local bars after they have abandoned the track in the middle of a leg without reporting in to a checkpoint; naturally this practice is discouraged.

Participants are tracked not by name but by bib numbers, which are assigned to them by Morrall when the marathon packages are sent out in early January. Skiers who withdraw from the event are required to notify Morrall or a member of her team, in which case their

numbers will be eliminated and not reassigned to someone else. Endless trouble is caused by skiers who give their bibs to unregistered participants without letting anyone know. A case in point occurred this year: a Montreal woman was reported in the Toronto Star and elsewhere to have won a "coureur de bois" bronze medal, when in actuality she had given her bib to a male friend and he had skied the course. Morrall says that this sort of disregard for the rules would be severely censured in Europe and might result in the disqualification of both parties from future events. Nevertheless, she recognizes that innocent bib exchanges do take place, especially when skiers are groping around in the early morning dark trying to get dressed.

Bib numbers are assigned according to the marathon category the skier enters. Racers receive numbers 1-99, "coureur de bois" numbers range from 100-1499, and any higher number belongs to a tourer. Occasionally Morrall has to deal with participants, often foreigners, who have filled out their entry forms incorrectly and been placed in the wrong category. One year she came to the rescue of some distressed Italian "coureur de bois" hopefuls who had mistakenly entered one of the touring classes. Although all the "coureur de bois" numbers had been assigned, Morrall turned over the Italians' bibs and gave them new numbers, starting with 1499 and working backwards. She was confident that her staff at the checkpoints would have no trouble distinguishing between her numbers and the official entries as they passed through. The checkers did just fine; the only problem arose when the participant with the official 1491 bib caught sight of his Italian counterpart and demanded to know what was going on. Impromptu attempts to

change bib numbers, as when a group of West Germans tried to assign themselves "coureur de bois" numbers with a can of spray paint, are frowned upon, however.

Morrall stressed that, because of the nature of the marathon, participants are expected to aid distressed skiers and allowances are made for time lost helping people to safety. This policy faced its most severe challenge last year when Irene Jensen of Ottawa lost half an hour assisting an injured skier to a nearby farmhouse and missed the last checkpoint by only a few minutes. Morrall insisted and Irene Jensen was credited with finishing the course, so that she and Claudia Kerckhoff of Don Mills became the first two women ever to win the gold "coureur de bois."

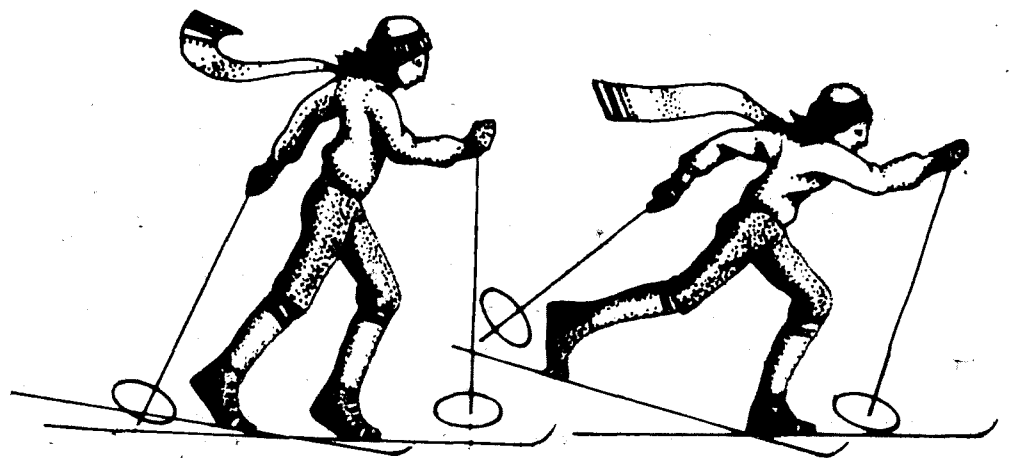
Although she has always been too busy to ski in a

marathon, Morrall has been active and interested in athletics all her life. As a schoolteacher in Toronto during the depression, she organized a volleyball league for immigrant European children to provide them with an outlet for their energy and to keep them out of trouble. At the time she chose volleyball because all the students could participate and it required a minimum of equipment, which she bought with money she saved by scrimping on her schoolroom supplies. Today she favors soccer as a sport for children because it is a team sport and very fast and active; she feels that baseball is too slow and hockey as it is practiced today is too violent. She herself is an enthusiastic skier, both downhill and cross-country, and recently skied with her family the 8,640 foot summit at Lake Louise despite a tricky arthritic hip that frequently had to be

snapped back into place. Morrall thinks that, at 67, she may be the oldest woman to have made the descent.

The Morralls have raised three children and are enjoying their four grandchildren. In 1976, in association with her daughter, Susan, Morrall made an award-winning 12 minute educational film of that year's Canadian Ski Marathon.

Susan Morrall, also a fashion model, actress, and writer, is presently finishing her doctorate in marine biology in London, England. The Morralls' elder son is an engineering professor at the University of Calgary. Their younger son, who died tragically in the summer of 1972, is commemorated in the Glen Morrall Trophy awarded annually to the 4-member junior touring team who skis the most legs in the Canadian Ski Marathon.



Ski marathon a chiller

by Rosanna Bechtel

Bitter cold forced some 500 entrants to withdraw from last month's Canadian Ski Marathon, which took place February 17-18 on the 160 km course between Lachute and Quinville, Quebec. Many more had to drop out after the Marathon began. With the wind chill factor, the temperature at times dropped to -52 degrees C., causing a high incidence of frostbite and hypothermia. Safety crews at each checkpoint examined skiers and provided first aid and physiotherapy for frostbite, while snowmobiles with sleds were available to rescue casualties. Steve Cushing, executive director of the CSM, reported that there were fewer casualties than might have been expected, because weak skiers tended not to participate and those who did were properly dressed and generally knew enough to quit when they had reached the limits of their endurance.

One unfortunate victim of the cold was Susan D. Rowley of Ottawa, winner of a silver "coureur de bois" medal in

last year's marathon. Rowley, with Ivan Roy, was the subject of a CBC documentary scheduled to be shown March 5. Film crews covered their training and preparations for the gold medal "coureur de bois" event, which requires the participant to ski 160 km carrying a 5 kg pack and to camp out in the bush on Saturday night, and tracked their progress during the marathon. After skiing 40 miles, Rowley was too cold to continue and had to abandon the course at checkpoint 4, while Roy collapsed from hypothermia and had to be carried from the trail on a sledge. This was not unusual; of 56 entries and 27 starts, only two racers were able to finish their 130 km course, and racers are presumably at the peak of physical conditioning.

Despite the cold, one woman, 25-year-old Jacqueline Gareau of Montreal, was able to ski 160 km to qualify for a bronze "coureur de bois" medal. Gareau previously qualified for gold and silver Johannsen awards in the 1978 and 1977 marathons. There

were no women winners of gold or silver "coureur de bois" medals in 1979 and neither Irene Jensen nor Claudia Kerckhoff, last year's gold medalists, participated in this year's marathon.

Two Montreal women's teams also won trophies for the total amount of distance covered, with each skier completing as many of the course's 10 legs as possible. The Godon Sport touring team of Kathleen Buthler, Maud Morin, Danielle Duquette, and Lise Demers finished 28 legs to win the Lachute Trophy. With a grand total of 24 legs, Peggy Austin, Pearl Chritchlow, Helen Jones, and Martha McKenna won the Old Grey Mères Trophy established by Ella Grey for veteran women's touring teams whose members must all be 45 years of age or older. At 60, Peggy Austin, youngest daughter of the famed Jackrabbit Johannsen, was also the oldest woman to participate in the 1979 Canadian Ski Marathon.

Club. She arranges her classes at Carleton around the schedule, studying math and computer science part time. In the summer, under Ellen Burka's direction in Toronto, She skates 6-8 hours a day.

She has been performing a new long program this year

continued on p. 17

Vienna-bound figure skater hopes to capture world

by A.J. McDonough

Canadian figure skating champion Janet Morrissey is just hours from Vienna and the scene of the 1979 World Championships. Right now she's flying high.

Last month in Thunder Bay Morrissey became Canada's top figure skater in a close contest with defending champ Heather Kemkaran and Deborah Albright. The contest comprises three segments - compulsory figures, a short program, and a long program. The compulsory figures segment is well named; the contestants must reproduce three figures chosen by lottery from a groupe of 12 decided by the International Skating Union. Starting from a standstill, they must go through each figure three times, each time retracing exactly their first outline. The short program is a two-minute skate to music including spins and jumps prescribed by the ISU; it must

include seven free-skating moves with connecting steps. The long program is a 4-minute free-skating segment also done to music of the skater's choice.

Going into the long programs, at Thunder Bay Morrissey trailed Kemkaran; when they were finished, she had moved into first place with a single point separating the top three competitors. Says Morrissey, "I was in second and I had nothing to lose so I just went all out. Heather was in first and had everything to lose."

Now it's off to the world championships, which will be held March 13-18. If the contest is run like other competitions, there will be a "draw banquet" beforehand during which the skaters draw lots to decide their order of competition and the compulsory figures are picked. The skaters' standings after the compulsory figures help

to determine their order of competition in the free-skating performances. Morrissey has no preference in the line up for the compulsory figures but likes to skate near the end in free skating. Watching the other skaters and getting a feel for the crowd help to psyche her up. She comments that

La femme dans la publicité: une servante ou une princesse?

Pour la publicité, les femmes sont des bonniches ou au mieux, des super-ménagères qui ne cessent jamais de frotter ou de popoter. Elle sous-entend que la femme est un être obsédé par la propreté, très confiné à la maison, dépendant de l'autorité et de l'expertise d'un homme. Ce constat assez triste, c'est Catherine Lord qui l'a fait dans une recherche qui porte sur l'image de la femme dans la publicité. Recherche qu'elle a effectuée pour le Conseil du statut de la femme, et qui sera publiée bientôt.

En tout 248 messages publicitaires analysés

Pour arriver à ce constat, la journaliste Catherine Lord aidée de la statisticienne Linda Choquette, a effectué une analyse de contenu des 248 messages publicitaires diffusés par la Société Radio-Canada, à Montréal, au cours d'une semaine, à la fin de février et au début du mois de mars 1978. Ses résultats:

- 77% des rôles de premier plan dans l'univers des produits de nettoyage domestique, de lessive, produits d'hygiène et cosmétiques et produits alimentaires, sont occupés par des femmes;
- 73% des rôles de premier plan dans l'univers "B", celui de automobiles, des boissons alcoolisées, des banques des assurances, des compagnies de finance, de biens et services immobiliers et celui des services publics énergie, transport, communications, ressources naturelles, services gouvernementaux, sont joués par des hommes;
- 14% seulement des femmes présentées dans la publicité exercent un métier;



Photo: Editeur officiel du Québec

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- 70% de ces métiers détenus par des femmes se retrouvent dans les catégories secrétaire, vendeuse, manucure, mannequin, employée de banque ou serveuse;
- les voix hors-champs, c'est-à-dire celles qui donnent des informations des conseils ou des exhortations et qui de

par ce fait sont empreintes d'une forme "d'autorité" sont à 92% des voix d'hommes.

Une publicité fausse et discriminatoire

"Cette publicité est discriminatoire," nous dit Catherine Lord, "parce qu'elle

ne s'adresse pas de façon égale aux hommes et aux femmes. Les publicitaires considèrent à priori qu'un certain nombre de produits sont réservés à un sexe et qu'ils ne sont pas fait pour l'autre moitié du monde."

"Ce qui est encore plus choquant," poursuit Lord, "c'est l'image unidimensionnelle qu'on donne de la femme." Cette image est fausse et déformante. En effet, dans leur message les publicitaires font peu de cas du 35% des femmes qui travaillent en dehors de la maison. Ils balayent du revers de la main toutes les autres contributions de la femme à la société, dans le monde éducatif, syndical, politique, artistique ou sous forme d'activités bénévoles, artisanales, sportives et autres...

La femme se caractérise dans la publicité par la beauté, la jeunesse et l'élégance. Elle n'est pas douée intellectuellement. Elle sert principalement de décor jusqu'à l'âge d'environ 35 ans. Professionnellement, sa contribution est marginale, socialement, politiquement et spirituellement, cette contribution est nulle. Elle occupe un métier subalterne, et n'est ni autonome ni indépendante. Sa véritable place est à la maison où elle nettoie, lave, cuisine et sert les hommes.

Un outil de réflexion pour les femmes

Le document se veut un outil de réflexion et de prise de

conscience de l'image que projette de nous la publicité afin de susciter une action de la part des Québécoises.

Car les femmes sont en général irritées par la publicité. Catherine Lord en est convaincue "Qu'est-ce que l'on fait," dit-elle, "lorsqu'on aime pas un message publicitaire; comme la plupart des femmes le font, on tourne le poste, on arrête de regarder, on se fâche, on en parle parfois dans son entourage, mais il est rare que les femmes se plaignent effectivement en écrivant une lettre de protestation à la compagnie, par exemple." Le dossier fournit ainsi plusieurs exemples de publicité sexiste qui peuvent aider les femmes à mieux cerner leur malaise, à le préciser et à l'exprimer dans des mots.

emprunté au Bulletin du CSF



Photo: Editeur officiel du Québec

Catherine Lord

Stephenson defense

As you may know, Dr. Marylee Stephenson, Assistant Professor in the Department of Sociology at McMaster University, has been denied tenure and thus a continuing position at McMaster, and is in the process of appealing that decision. We are writing to inform you of this matter, which is of great concern to us and to ask for support.

For three successive years, the Department of Sociology has recommended Dr. Stephenson for tenure. The Faculty Tenure and Promotions Committee have agreed that her teaching is of above average quality and that she has been very active in University and community "citizenship" or service. In spite of her research activities, the denial of tenure has been based on a described "absence of first class scholarship". Nevertheless, since that decision Dr. Stephenson has been awarded a Canada Council Sabbatical Leave Fellowship for 1979-80 which is some indication of external evaluations of her scholarship. In the opinion of the Faculty Committee, Dr. Stephenson's editorial activities were not viewed as an "acceptable substitute for creative research". This is in spite of the influence of her book *Women in Canada*, of which there were three printings in three years and which is now in a second, revised edition. Her co-editorship of the *Canadian*

Newsletter of Research on Women, which is now in its eighth year and has an international distribution, has also made a significant contribution to women's studies in Canada.

Our concerns are two-fold. First, Dr. Stephenson has been a major contributor to the development of the sociology of women in Canada, in addition to her other scholarly work. It is our opinion that the grounds of the University decision are too narrow and do not do justice to Dr. Stephenson's work. Second, universities are presently operating under considerable financial restraint and it is our hope that women academics and women's studies will not suffer unequally during this period. It is crucial that ground gained towards equal rights for women and an understanding of the position of women not be lost at a time of economic cutbacks.

If you are aware of Dr. Stephenson's work and its influence, you may wish to offer her support. An appeal of the decision which will start late February will be costly (in the region of \$10,000 because of legal and other expenses) and financial contributions can be made payable to:

Stephenson Defence Fund,
Account/7630-013,
c/o Credit Union,
McMaster University,
Hamilton, Ontario,
L8S 4K1

continued from p.16

and feels it's a big improvement over other years. It incorporates Spanish and Hungarian music combined with a little ballet. The change-up provides her with ample opportunity to modify the choreography in her program. Her choreographer is Andre Denis. She does two double axels in the skate, and according to her, the most difficult jump in her repertoire is a triple Salchow. The double axel is a jump in which the skater takes off from a forward outside edge of one skate, performs 2 1/2 turns in the air, and lands on the back outside edge of the skate. In the triple Salchow, which was named after its creator Ulrich Salchow, the skater takes off from the back inside edge of one skate, performs 3 revolutions in the air, and lands on the back outside edge of the other skate.

She says in past her performances have scored high on technical aspects but have fallen down in artistic impression. This year she glided to new heights in artistic impression, taking home a 3rd prize from a contest in Europe earlier in the season. She points out that the long programs are usually performed to classical music but that there's more freedom in choosing music

for the short program: "I like to skate to modern music; my short program is set to Super Tramp."

She might as well have music she likes because she hears it pretty steadily throughout the year. She says she listens to it during her performance to anticipate the moves to familiar beats and arias.

The compulsory figures require so much concentration, she says, she doesn't hear anything. "There's so many things to think of when you're doing the figures. You have to carve the figure so it has to be done on the edge rather than the flat of the blade; you don't even notice the people around you during the figures."

She says she can hear the audience during the free skating segment and has warm praise for the many skate enthusiasts who came out to watch the Canadians vie for a chance at the world competitions: "The thing that stood out most was the audience; I've never skated for such an enthusiastic crowd. It really helps bring you up."

In the last 11 years of skating, Morrissey has had quite a few ups and downs. When she was 9 years old she entered competition, skating in the Eastern Ontario

Sectional Championships. She won the compulsory figures segment but lost out in the free skating. When she was 13, she had her first major setback: a fractured skull, earned in a crash with one of her colleagues on the ice. The next setback was a broken ankle. She was 15—just 4 years ago—and was launching into a jump. Her ankle gave way. "When I was trying to get back, I tried everything else before that jump." She says she spent many hours at Carleton University's physiotherapy unit, strengthening her ankle and her morale. At the time, competing in the world championships as Canada's best was no more than a dream.

Last summer she competed in two international contests—one in France and one in Germany. She especially enjoyed the outdoor rinks: "You're waiting for the program to start and you look up and see mountains and blue sky," a welcome change from the lights and rafters that characterize North American rinks.

Morrissey doesn't know yet whether Vienna has an outdoor rink but says she'll have ample time to get acquainted with the setup. After she arrives, she will have until the following Thursday to practice.



Marie Lynne Hammond



Sylvia Tyson

Curtain Call:

by Kate Middleton

Hybrids have a way of proliferating. No, this is not a critique of the latest horticultural marvel but some observations on Curtain Call, a festival of Canadian women in the performing arts and its relationship to the women's movement. Way back, when Kate Millet was publishing her academic thesis and Rita May Brown was an outspoken radical among the New York feminists, women in isolated centres in Canada were meeting for consciousness-raising. At one group, in particular, a woman overcome by her first Women's Liberation meeting went home and wrote a song about her experiences. More followed. Soon she was singing them at meetings and benefits. The Women's Press in Toronto published a book of her songs. She recorded an album for Boot Records. It received a negligible amount of publicity from the company. She kept on singing and became (yes Virginia, even in Canada) a cult figure. Surely the formula for instant success.

Unfortunately, for Rita MacNeil financial success is still a grim daily travail. She, perhaps more than any other feminist artist in Canada realizes the necessity for the creation of a viable economically-supported women's culture in Canada. Rita is a hybrid. There are many other women in Canada who have blossomed into feminist artists only to find they have no market for their skills. And this is where we come to Curtain Call.

If there is such a thing as

"bad press" in the Women's Movement then it is fair to say that Curtain Call received it. The typical organizational problems that plague festivals, certainly took a front seat position with the Curtain Call management. A number of them, understandably, were the result of inexperience. Poor communications and unintentional snubs by the organizers to some of the performers created strife. Firing the sound and lighting women and replacing them with a mixed sound and lighting crew did not sit well with the Toronto feminist community.

Now, festivals are not a daily occurrence in the Women's Movement. It takes a lot of money to break even on a benefit. It takes much more to even plan a festival. A festival in flowery prose, is the quintessential hybrid of the Women's Movement benefit and the liberal benefactor. Now, if someone could find a way of breeding this hybrid to produce a self-propagating species of Women's Festivals of the Arts it may one day be possible for festivals to be held by women without the usual dissension between the liberal and radical factions of organizers and participants. Yes, and it might then be possible for people like Rita MacNeil to be financially supported by the people she sings about.

Unfortunately, that is not the present situation. At the moment the Women's Movement does not have the floating capital to invest in the performing arts. We should have the ability to support sister performers when they perform. Artists need to eat and perform. Organiza-

tionally Curtain Call was weak but it was very successful in bringing together artists that would not otherwise have been able to afford the trip to Toronto. Unfortunately, the size of the attendance was not up to par with the level of the performances given.

Curtain Call did another thing. Imagine a performance featuring Marie Lynne Hammond, Pauline Julien and known radical Robin Tyler. Politically (in a reactionary sense) one would say this was an evil combination and needed the import of a few more feminist performers. Were we all radicals when we attended our first consciousness-raising? Would you believe that Robin Tyler had her consciousness raised a bit concerning Pauline Julien's Quebecois politics and that Marie Lynne Hammond spent quite some time talking with Robin Tyler about harassment and other related issues? What would the chances have been of these three women even meeting if Curtain Call had not brought them together? Remember feminists are not necessarily born—they develop and although a lot of women artists and performers existing in the entertainment market are not feminists there certainly are a number that are sympathetic and uneducated. To take a quotation from Robin Tyler, "Our enemy is not men, but apathy and ignorance." Aside from the performers, there were a few people in the audience for the various performances who did not necessarily come to see Robin Tyler but who certainly did listen to what she had to say between sets. Remember, a hybrid creation is something



A festival of Canadian women

of mixed origin. The Women's Movement still has a lot to learn and from time to time it's going to need transfusions of new blood to bring back the old vigor.

The performers themselves were a fascinating group. They came quite literally from across the country. There was dance by Elaine Bowman and Diane Calenti, a reading of "Dusa, Fish, Stas and Vi" directed by the award-winning Pam Brighton, Sharon Riis gave a reading from her book, "The True Story of Ida Johnson." Best-selling poet Gert Beadle read from her soon-to-be-published book, Beverly-Glenn Copeland sang her only jazz tune, so did Daisy Debolt. The performances were stimulating. It is known that at least one participant left "Dusa, Fish, Stas and Vi" entranced. Pauline Julien came back time and time again for more encores and Heather Bishop slid into the end of Robin Tyler's lecture on harassment to insert a concise musical interpretation of the subject. (It's funny that Tyler, who prides herself on performing and speaking alone was joined by both Bishop and Marie Lynne Hammond for her lecture.)

There's a new saying in the Women's Movement, "No matter how poor the organization, once you get a group of artists together, you are guaranteed to have an exciting, creative experience." Next time maybe we'll smooth out the irregularities with more organization and clearly-defined politics. Until that time I'll be rooting somewhere between the roses and the snap dragons.



Beverly-Glenn Copeland

Photos by Kate Middleton/Happenstance



"My name is...

Pauline Julien: Pauline Julien is a Quebecoise singer or poet-singer who sings primarily songs of Quebec writers and composers. Her politics are an integral part of her daily life and through her songs she mentions the Quebec to come. She encourages women to become free and human beings. European critics, comparing her to Juliette Greco and Melina Mercouri, have ranked her as one of the greatest interpreters of French song.

- All women must learn to fly.
- Now a days there's pills for everything. Do we know the one better than the birth control pill? The 222.
- The other side of love is departure.
- My name is the name of the first witch burned alive at the stake. My name is the name of the eight million witches burned up until the 18th century. My name is the name of a witch, Pauline Julien.



Curtain Call

Opening Act

Host: Robin Tyler. Biography..A feminist comic originally from Winnipeg, now living in Los Angeles. Robin has been very active in the United States in the anti-war movement. She was kicked out of Viet Nam after appearing too political in a U.S.O. performance. Presently, she is very active in the Women's Movement and Gay Liberation Movement in the United States. She came to Curtain Call after assisting in the opening of the Women's Building in Winnipeg.

One liners:

• Anita Bryant is to Christianity what paint by numbers is to art

• Better aggressive than depressive.

• Women don't have break-downs, they have break-throughs.

• My mother wanted me to take after Anette Funicello.

• Who is obscene? Why should we raise our children watching Walt Disney?

Now he's obscene. Imagine children watching a cartoon with the princess singing from her castle, "Someday my Prince will come."

• (Heckling) I knew some of you just came to hear songs but you have to listen to this.

Zip up your anxiety, you aren't going to pull the foreskin over our eyes.

(To heckler) You can't be quiet, you just give yourself away. Once, at a performance a man who had been heckling decided to pay me the insult, he asked me if I was a lesbian. I asked him, "are you the alternative?"

• A man stands up and says "Take my wife." That's funny, women do that and it's called anti-male.

• Why are we so preoccupied with dirt? If men are so preoccupied with ring around the collar why don't they wash their necks?

• Oh God, I'm so tired. I married Harry for better or worse. He couldn't do better, I couldn't do worse.

• Sex. My husband used to come home every night and say, "Come and get your peaches!" They may have been peaches but they were hanging from a dead limb.

• We're dancing our way to isolation with a disco voice.

• (To heckler after he said Tyler had been on the stage for too long) Too long! Well listen to me, we've been listening to you for a hundred years!

• (an old man came up to her and a gay male friend on the street) You should all be rounded up and put on an island! (Male friend) They did it's called Manhattan.

• (On men having sexual relations with young boys) I do not identify with that kind of sexuality. I'm tired of focusing on crotch politics. If I offended any of you, you needed it.

Kathryn Moses

...Pauline Julien

Ottawa Rose

Women take to the airwaves

by Maureen Fraser

Turn on the radio. What do you hear? It may take a moment for your consciousness to warm up, but chances are that when your ears clear they will be listening to a man's voice. Announcing, selling, singing, cajoling, "telling it like it is, baby." The undertones, the overtones, are definitely male. And the constant bombardment of male-oriented directives for a happily sexist society comes across loud and clear, even when the token woman announcer is the voice behind the microphone. She reads news, features, and views written by men about a man's world. The voice of radio, generally speaking, is the voice of discrimination, of unfair practices, of insults to women. Are you tired of it?

Well, close your eyes for a moment and tune in to this:

The scene: an unpretentious soundproof room at CHEZ-FM's York Street studios, where two women in headsets confer over a few sheets of paper and a set of double microphones. Anticipation as they await the signal from the control room. Slowly the familiar music begins, then fades in volume for the voice-over, as one of the women intones, "Good morning, and welcome to the Ottawa Rose Show. My name is Alexa De Wiel, and this

morning's show is about Motherhood." What follows is 20 minutes of programming designed specifically for women by women, from an unabashedly feminist point of view. The show is taped during the week, and aired every Sunday morning at 11 a.m. on CHEZ-FM 106 in Ottawa. The short airtime passes much too quickly, but for those who are desperate for the sound of something relevant, the emergence of this 20 minute whisper from the weeklong throb of shouts and male hoopla can have a positively spiritual healing effect.

CHEZ-FM has designated this airtime "community access time," providing an excellent opportunity for local feminists to air their views. There are no restrictions placed on the programming or subject matter by the station, and Ottawa Rose utilizes commentary, recorded interviews, poetry readings, women's music, and feminist news depending on the intended impact and thrust of a particular show.

The Ottawa Rose show is the creation of a collective, which in the spirit of most collectives, fluctuates in size. The group maintains an essential core of about six women, but draws its strength and diversity from a much broader spectrum of the feminist community. The

women do their own writing, researching, scripting, interviewing and announcing; CHEZ provides the taping facilities and the expert technical assistance of staff members Sheila Bird and Ken Rockburn.

Ottawa Rose sprang to life in mid-September of last year. Programming aims at becoming a forum for women, and to date shows have been aired on Indian rights for Indian women, an interview with the wives of striking INCO workers, a spoof on feminine hygiene, a spooky special on witches and witchcraft, a look at women in the movies, and more recently a series on motherhood. Women poets and singers have been featured, and most weeks there is a segment devoted to news of interest to women.

Naturally Ottawa Rose did not spring fully-clothed from the head of the goddess. Two members of the collective, Judy Girard and Alexa De Wiel were instrumental in bringing to life Radio Free Women in Toronto in 1974. The Radio Free Women collective learned the basics of radio at Humber College, where they studied broadcasting and the technical aspects of producing a radio show. But the collective was thinking beyond a few hours of airtime on some man-owned/man-operated radio



Dorothy Drinkwater and Judy Girard

Maureen Fraser/Happenstance

station; they were hoping to start their own women's radio station. To this end they began exploring the intricacies of financing such a venture, accepted a grant from the YWCA, applied for a LIP grant, sounded out potential benefactors, initiated the search for an FM frequency of their own, and had their technical plans professionally inspected and certified. Meanwhile they honed their newly-acquired operational skills on closed circuit radio at the University of Toronto.

Well, the dream of a woman-owned radio station eventually succumbed to harsh financial realities. And Radio Free Women continued to broadcast on a weekly basis. This was certainly not entirely unpredictable, but it does lead to a rather crucial consideration. There is no discounting the fundamental importance of women's efforts in consciousness - searching/sharing, in organizing ourselves for daycare centres, rape crisis centres, interval houses, and a plethora of women's centre activities basic to women's self-education; currently this self-nourishment thrives underground within the confines of the feminist milieu. But there is also no discounting our need to surface to be effective in reaching all women. And the media, and media control, is essential to this struggle, for

it goes without saying that the man (and invariably it is a man) who controls the media, manipulates to an undetermined extent the thoughts of society.

The sudden upsurge of the women's movement in the late sixties with its attendant requirement for a feminist communications network resulted in an outpouring of newsletters, newspapers, magazines and books. The relatively accessible and inexpensive nature of printed material made it a natural first step in establishing a communications link between feminists. Now more sophisticated forms of media challenge us. The broader reach of radio, television, and film assaults our senses daily, in a hypnotic and powerful barrage.

Viewed in this light, the Ottawa Rose show becomes much more essential to women's media. Ottawa Rose, daughter of Radio Free Women, has her foot in the door.

Ottawa Rose is a collective. We need women's minds, ideas, voices, time, enthusiasm and support. Ottawa Rose is an opportunity to develop talents associated with radio programming and production. If you are interested in sharing this experience contact:

Alexa De Wiel at 563-0696 or

Judy Girard at 233-1217

Ottawa Rose meets every Wednesday at the Ottawa Women's Centre, 410 Queen St. at 6.00 p.m. All women are welcome.



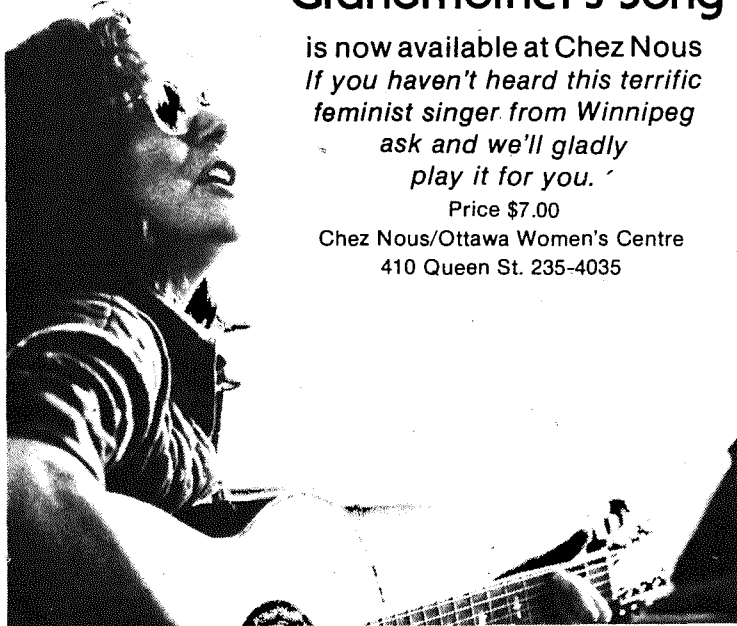
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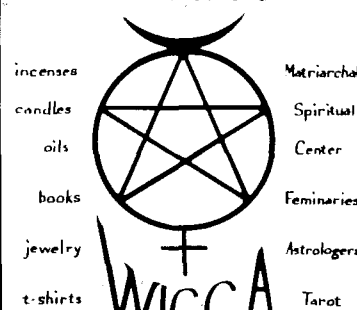
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Coming

I rode your tongue (roan mare)
into a far country
On your tongue I danced away
on a long journey into a far country
unexplored, unentered
a vast prairie of lush grass and bright sky

I danced there under a magenta sun
danced there beside a swamp-clock, a magical clock-swamp
that told me the time of my soul:
gelatinous water, subtle-coloured kaleidoscope
mirrored my shifting mood
a Persian carpet of love and desire and fear

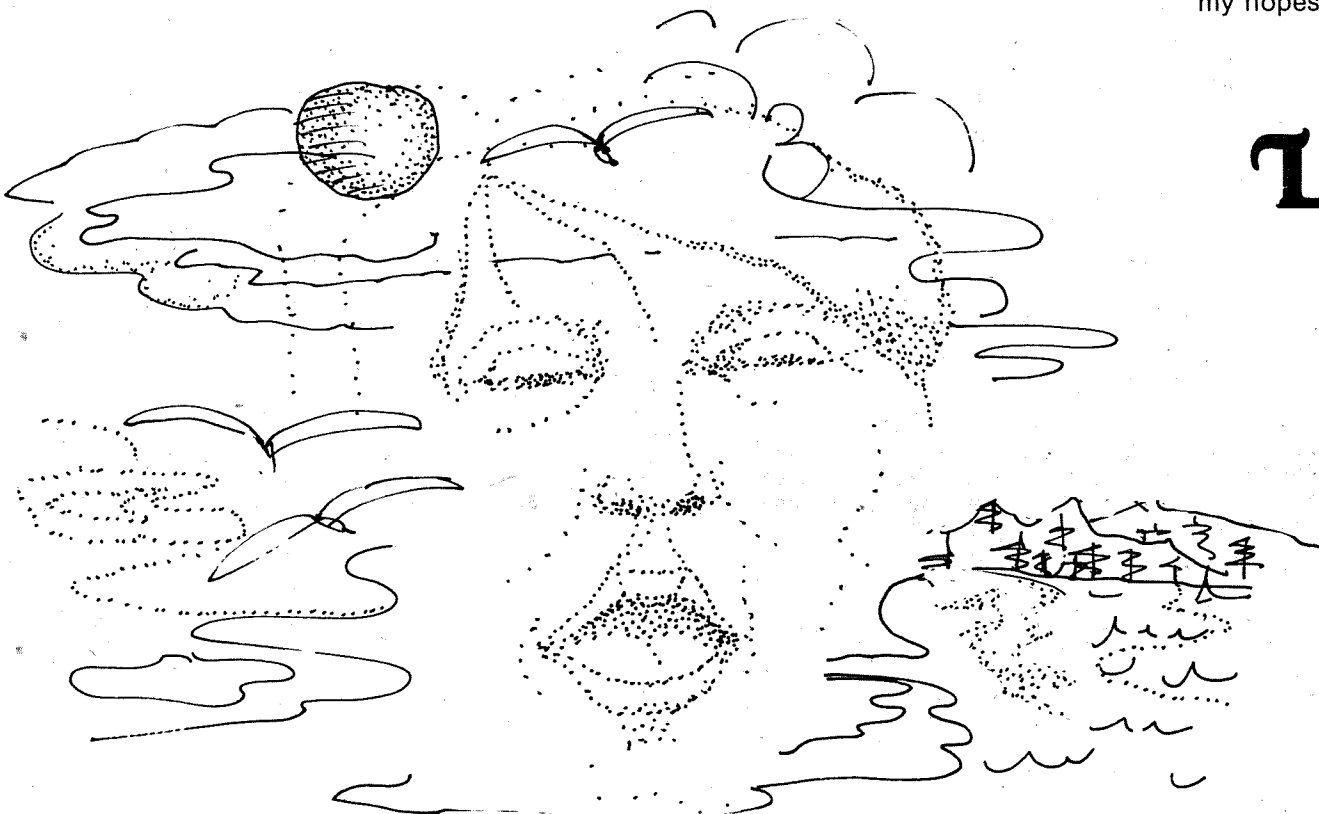
And your tongue—and your tongue—
urged me on and on and on

The swamp-clock crimsoned
Fiery birds swooped along the surface
The indigo sky lowered almost to the lake
scooping up the swallows' swooping, swallowing
them up
The falling sky, the rising lake crushed me between them

Shot through with swallow fire, ears filled with seashells' roaring
air pressing me heavily into unyielding flashing water
I was lake-smothered, I was sky-drowned

On your tongue I rode, I danced,
On a journey to a far distant unknown country
I was afraid I would never come
Back.

—Kate Nonesuch



Apple pie and liars

Apple pie
it's the same
at 8am
as it is at
5:30am
so why should I get up?

"Come and see what I brought home, honey"

After being out that late
being that obscure
being out too late
for being part of a couple
an apple pie
seems like an excuse.

Maybe if I have a piece
I'll believe more.

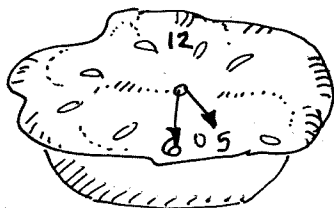
So I sit up at 5:30am
across the table
from him.

We both ate apple pie
and lied to each other.

He said his friend at the bakery
who lived across town
who didn't have a clock
so he didn't know what time it was
and didn't have a phone and
you can just imagine he had
to walk all the way home too.
baked it for him.

And I said I liked it.

—Steevi



Lovesong to the snake-eyed feartiger

I sing the snake-eyed beast I harbour
crouching in my heart
ravaging my bowels
Holding him to me in a long long coming
that moves me out of myself
ursurps my defenses
reduces me to shuddering inaction.

TERROR (I'll call you by your name
TERROR although you are my master)
your maw drips my dreams' blood
my hopes' guts chop-hang.

—Kate Nonesuch

LITERARY

After Tuesday

His doctor told me
he was crazy
I didn't pay attention
until he started
breaking eggs
against the wall.

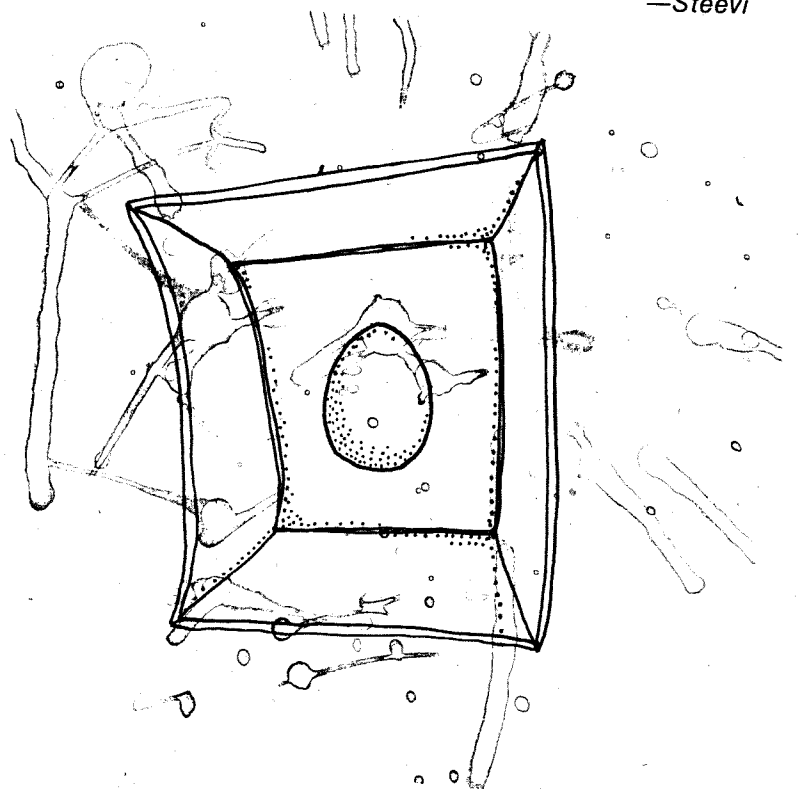
Then I thought
maybe his doctor
was right.

But I got used to
yolky walls after Tuesday
and didn't comment.

My doctor
probably told him
the same thing.

Now we take turns
decorating.

—Steevi



Les Fées ont soif

par Janick Belleau

Arthur Koestler dans le film "Koestler on creativity" s'interrogeait sur la raison qui pousse l'être humain à créer: "Pour voir le soleil se lever," explique-t-il.

Si je posais la même question à Denise Boucher, auteur de *Les Fées ont soif*, elle me lancerait sûrement quelque chose comme:

Pour voir un nouveau jour se lever. Le jour nouveau où apparaîtront la femme nouvelle, l'homme nouveau.

Dans cette réplique éclate le plus ardent souhait de la création théâtrale "la plus controversée de l'année." *Les Fées* livre un message d'espoir et d'amour, prêche la paix des sexes. Malheureusement, il semblerait que nul(le) puisse aspirer à la paix sans vivre, au préalable, la guerre. On aurait tort d'ignorer les leçons du passé.

Mais que veulent donc ces femmes dont Denise Boucher se fait l'une des porte-parole. Elles veulent "la guerre, yes sir."

Elles veulent égalité et indépendance.

Elle veulent être traitées en femmes.

Elles veulent être dissociées de l'archétype vierge, des prototypes mōman et putain.

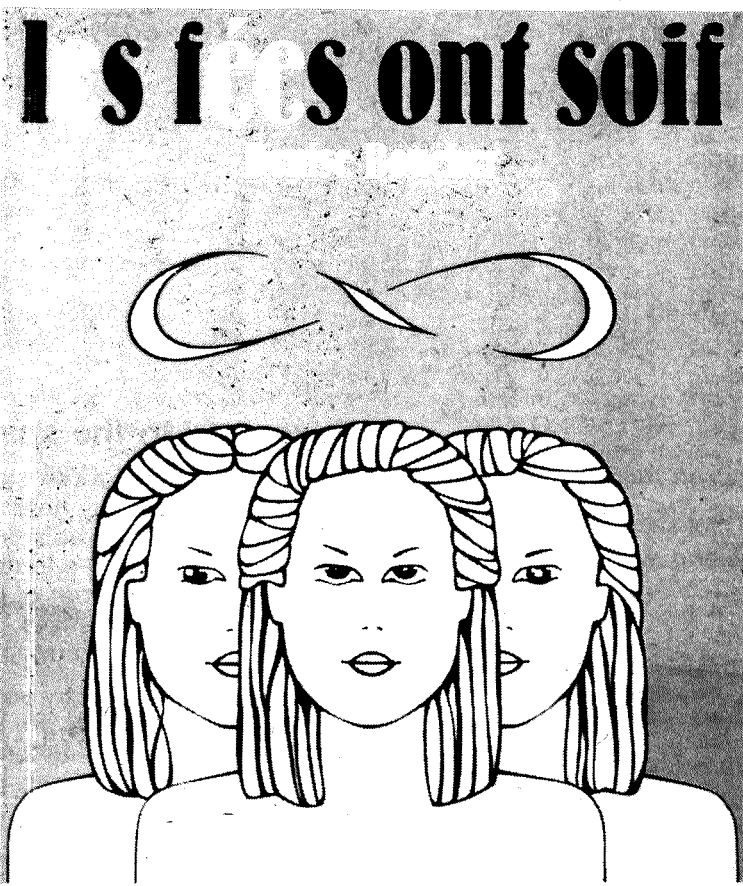
Elles veulent enfin être connues et reconnues par le peuple masculin; autrement dit, elles en ont soupé d'être méconnues, sinon inconnues.

Comment résoudre cette équation de revendications? Les fées proposent leurs solutions:

Démolir le mur d'incommunicabilité entre hommes et femmes. Abolir préjugés, illusions et oeillères.

Vibrer les un(e)s par rapport aux autres.

Cesser de diviser le monde en deux clans: les hommes, les femmes.



Cesser de se déchirer, de s'envier mutuellement; l'une, son pénis; l'autre, sa faculté d'enfanter.

Pourquoi cet acharnement? Nous sommes pourtant des êtres qui appartenons à la même espèce, i.e. humaine. Pourquoi ces regards en chiens de faïence? Les psychanalistes n'affirment-ils pas que tout homme porte en lui des caractéristiques féminines; toute femme des traits masculins? N'y a-t-il pas jusqu'à Hugo qui dise—dans un autre contexte, bien sûr, mais applicable à celui-ci: "imbécile qui croit que je ne suis pas toi."

Arriverons-nous à unifier tout ce beau monde? Denise Boucher semble optimiste si l'on en lit cette promesse

répétée par chacune des trois personnages:

Je ne serai plus jamais nulle part en toi, en exil de moi. (p. 149-50)

Ne serait-ce pas merveilleux si les hommes, et beaucoup de femmes, ne barricadaient plus leurs émotions? Tout le monde serait tellement plus heureux.

Pour le sculpteur Vaillancourt, l'art est une explosion. Pour Denise Boucher, c'est l'éclatement des "camisoles de force" (p. 26).

Si la pièce de la jeune dramaturge a causé tant d'émoi au Conseil des Arts métropolitain, ne serait-ce pas qu'elle dérange les mentalités bien-pensantes? Qu'elle bouscule les normes établies? Qu'elle remet—

crûment—en question le discours masculin sur la femme, i.e. la mère, la compagne, la fille de l'homme? Qu'elle dénonce des stéréotypes millénaires?

La "folie" du créateur-trice n'est tolérée que si elle est ordonnée, raisonnable, conforme à l'éthique, à la moralité, à la tradition. Ce puritanisme de mauvais aloi pue l'hypocrisie. Je préfère cent fois le comportement du public masculin que décrit Bernatchez le lendemain de la première:

"L'homme qui est dans la salle s'enforce chaque fois dans son fauteuil, d'instinct il cherche à boucler le ceinturon de sa ceinture de sécurité." (p. 153)

Cet homme dans la salle, multiplié par cent, a compris que l'art c'est le réveil brutal, le coup de pied au cul, le coup de poing au coeur. Le Conseil des Arts, lui, n'a rien compris.

Denise Boucher combine avec brio le savoir et le savoir-faire, essentiels à toute création artistique: la femme a senti et vécu la malaise séculaire dans lequel hommes et femmes pataugent; l'artiste a transmis ce savoir dans une langue, qui sans être puriste n'en demeure pas moins, poétique. Elle exprime avec justesse l'ensemble du mythe féminin.

L'imagerie de Denise Boucher n'a certainement pas atténué les chocs émotif et viscéral ressentis à gauche et à droite. Qu'il me suffise d'emprunter trois passages-monologues convaincants:

la Statue: Ils m'ont donné un oiseau comme mari. (p. 92)

Marie, l'épouse: Entre le poêle et le réfrigérateur. Entre le réfrigérateur et le poêle. Je t'attends et je prends ma pilule. (p. 97)

Madeleine, la prostituée: Je suis un trou. Je suis un grand

trou. Un grand trou où ils engouffrent leurs argents. (p. 89)

Ouf! c'est vertement garroché, n'est-ce pas? J'en ai mal aux tripes. Ce sont ces rôles que refuse Boucher, ces rôles inventées par les hommes pour se sécuriser. Et que Maureen Peterson de la *Gazette de Montréal* a questionné:

If one accepts the notion that man invented gods to protect himself from the menace of the void, did he then invent a Virgin goddess to protect himself from the menace of his own sexuality?

Voilà le fond du problème posé. La réponse gît dans le coeur des hommes de bonne volonté, et des femmes aussi, sans doute.

Denise Boucher en proposant sa pièce à un théâtre, avant de la proposer à une maison d'édition, a joué sa carte maîtresse. En effet, les statistiques prouvent que les gens fréquentent les théâtres plus qu'ils n'achètent de livres. L'auteur, par sa décision, a en quelque sorte ouvert les rideaux du féminisme. On a assez cérébralisé et intellectualisé sur la question; il est temps que l'on visualise le sujet.

Et maintenant, que les journaux se sont emparés du conflit opposant le Conseil des Art métropolitain au TNM, le livre se vendra comme des petits pains chauds. La preuve? J'ai en mains la seconde édition.

Il ne fallait pas moins qu'un débat passionnant et passionné pour aiguïser la curiosité du public. Il est à souhaiter que les mots écrits conscientiseront autant lecteur, lectrice que les mots parlés sur scène.

Women record deviance on film

by Brig Anderson

Medium shot of two prostitutes preening in front of a mirror. "Did I tell you about the masochist I met? I got fifty bucks out of him." Her glittery friend laughs. "Sure, I'm a hustler. I work seven and a half hours a day. I do everything in my power to seduce and please. Once I have their money, I make sure I do my number."

The opening scene of *Cream Soda*, a short documentary made by two independent film-makers from Toronto, Holly Dale and Janis Cole, was shown as part of the Canadian Political Film Festival at Carleton University this month.

The sexual politics of *Cream Soda* and of male-to-female transvestites in *Minimum Cover, No Charge* is that in a consumer-oriented society, women can do worse than sell themselves. At least it's honest: in a rigidly gender-defined straight world these characters have created real options for themselves. They present their bodies with guts, courage, humour and pathos.

The pathos lies in the men, not the women. Male-to-female transsexuals ask for inclusion and legitimation in a

female culture. Black disco-dancers apply careful make-up and glitter before going on stage to do their number. "You've gotta make a living these days. It's fucking hard," he/she says.

The film-makers don't show what's wrong with a society that shows bodies as a collection of female parts, as desirable possession of males. Rather, their technique is slice-of-life and has the roughness of unedited shooting. When interviewed, they admit they are not interested in messages, but in "truth."

Cream Soda is about women working, they say, and *Minimum Cover, No Charge*, is about some of their friends. Both films were made while they were students at Sheridan College. With the money they make on film rentals, mostly to universities and conferences, they have been able to make a third film, *Thin Line*.

It's about the rehabilitation program at the maximum security mental health centre at Penetanguishene, Ontario. Half a dozen men are filmed in a one-week period as they re-examine their lives with the

help of drugs, alcohol, and solitary confinement in a locked 8x10 feet capsule. They are videotaped 24 hours a day by other inmates.

Thin Line begs comparison with Allan King's *Warrendale* and *A Married Life*. Unlike them, it does provide a clue to their life of crime: an unhappy childhood, usually in a large family, with a cold father and a rejecting mother. Brought up in foster homes and victims of child abuse and violence, these are deviants trying to re-enter the mainstream of life with some degree of acceptance.

These films are not easy to watch. Characters are seen from the outside rather than as possessing an imaginary signifier common to fiction films which displaces and removes them from audience identification without evoking sympathy.

Documentary films make statements in visual terms, whether explicit or not, however. In these films deviance is institutionalized, raised to an absolute fact. Prostitutes, transvestites, habitual criminals are raw material for the film-makers' lens. They are also human

beings crying out to be understood.

Holly Dale and Janis Cole are not concerned with explaining problems or demanding solutions. Their feminism is more in their relationship to each other as members of a team, and in their respect for the

individual's right to choose.

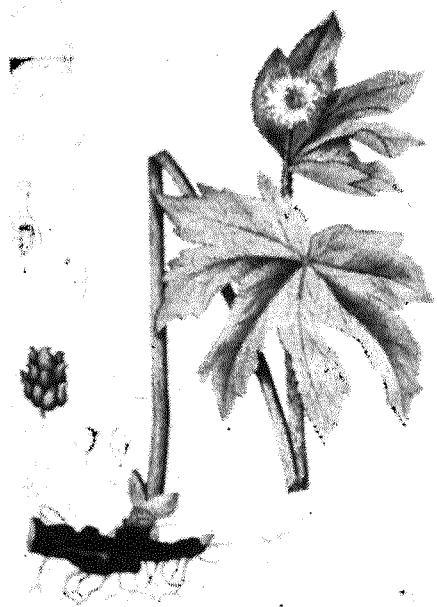
But I hope in their next film they will start to ask questions about why their characters behave the way they do as members of recognizable minority groups with their own peculiar codes of self-validation and self-legitimation.

Arts news

Theatre 2000 is presenting a collection of plays about women from March 7th to 31st, in its theatre at 72 Rideau Street. The series will open with 'Fugue' by Joan Mason Hurley and 'Medea' by Larry Fineberg, performed on the same evening from March 7th to 11th. On March 14 the second part of the series will open with 'Preparing' by Beverly Simons, and 'Marianne, Mother Of' by Elizabeth C. Lundy. The shows are being presented in March to coincide with International Women's Day (and the events surrounding it).

For those interested in films by and about women, there

will be two films presented at the National Library by the Goethe-Institute of Ottawa which should be viewed. "Tue Recht und Scheue Niemand" (Do Right and Fear No One) directed by Jutta Brukner, and produced in 1975, is "a typical curriculum vitae of a woman in Germany in the twentieth century" (showing April 1st at 9:30 pm.). "Die Allseitig Reduzierte Persönlichkeit-Sanderupers" directed by Helke Sander (1977) should be even more interesting: it is billed as exploring the "problem of why women are rarely successful". It is being screened April 8 at 9:30 pm. Both films are in German with English subtitles.



American Medicinal Plants

Since it's no longer possible to do your own gathering, you might be interested in an alternate source of supply for medicinal herbs. Many health or natural food stores now carry supplies of herbs—check with ones in your locality for price lists.

Another possibility is a store called Elf and Dragons. It's a collective of three women in New York State who sell "things of special interest to wimmin involved in the healing and magical arts." Their brochure states:

"Collectively, we have spent many years behind counters in health food stores, answering questions and talking with people about health problems. We have heard about and experienced many alternate healing successes. We were part of the Womancraft '76 and Womancraft Again collectives which organized two conferences on alternate healing for over 500 women. Our personal focusses are on herbal medicine, nutrition, natural methods of improving eyesight, and ritual healing



HERBS: YOURS FOR THE PICKING

by Jean Frances

through the use of tarot cards, color and music. During the past three years we have been in contact with many women and many sources of herbs and natural healing aids. Through Elf and Dragons, we hope to connect these spheres and connect with you..."

Elf and Dragon would be worth dealing with just for the variety of herbs (both commercial and wild or organically cultivated), herbal oils, personal care items and books. But supporting them means direct support for women's business, eliminating the need for middlemen. If you're buying herbs, drop them a line at

Elf and Dragons
P.O. Box 609, Woodstock, N.Y.
12498 USA

I checked with Canadian Customs about importing herbs, and they said as long as the Department of Agriculture has no objection, they didn't either. The Department of Agriculture said importing dried plant material intended for consumption was fine with them, so there's no problem if you want mail-order herbs.

If you decide to buy herbs to add to those you've gathered, there are two very versatile herbs which, though they can be found in this area, are scarce, and one is hard to prepare if you do find it. These are Golden Seal and Lobelia.

Golden Seal root is quite expensive to buy, but a little goes a very long way. It's most popularly used as an eye wash, stomach tonic and cold remedy. I have used it as well for burns, wounds, cankers in the mouth, sore gums, infections, and once when I rubbed my

eyes when I had hot pepper juice on my hands.

For external use, steep about one teaspoon of Golden Seal in two cups of boiling water. Use it to bathe tired or inflamed eyes, wash wounds or burns, gargle with (but not swallow) for sore throat or sores in the mouth, and soak infected cuts. Large quantities of Golden Seal are said to be noxious, so for internal use, put no more than 1/4 teaspoon of the powdered root into a cup and cover with boiling water. Let stand, covered, until cool, then sip this brew a mouthful at a time once every hour. (It has a very bitter taste; you'll probably want to sweeten it with honey.) Use this for colds, digestive complaints (including dyspepsia, gastric catarrh, loss of appetite and liver troubles). It can be helpful in cases of habitual constipation.

Lobelia is described as emetic, expectorant, nervine, diaphoretic, and antispasmodic. I don't recommend it as an emetic because a dose large enough to make you vomit could make you very uncomfortable. Some sources say it's poisonous, but you'd have to take a huge amount before it would be. If it's necessary to make someone vomit, have them gulp down a teaspoonful of salt or a teaspoonful of dry mustard dissolved in a glass of warm water.

I prefer to use Lobelia in combination with other herbs. For colds, coughs, flu, allergies and similar mucous conditions, combine it with herbs such as mullein, catnip, ginger. Use equal parts of whichever ones you choose, mix them thoroughly, then use one teaspoon of

the mixture per cup of boiling water. Let stand covered for at least ten minutes, and drink warm. Repeat often.

For "premenstrual blues," combine equal parts of Lobelia, motherwort and catnip. Prepare and use as directed above.

I include Lobelia in my "sleepy tea" mixture. I use two parts catnip and one part each of scullcap, ladies' slipper, valerian and Lobelia. Prepared and taken in the usual way, this tea never fails to get me off to sleep. It's a good calming drink if you're wound up about something or overtired and pushing yourself too hard.

Some of the other herbs mentioned have been dealt with in previous issues of UPSTREAM. If you're interested in learning more about healing herbs, one very comprehensive book is called *A Modern Herbal*, by Mrs. M. Grieve, first published in 1931. My edition, available in two volumes, was published by Dover Publications, Inc., New York, 1971. I got it in Toronto at the Women's Bookstore. Elf and Dragon carries it too.



LOBELIA INFLATA, Linn.

American Medicinal Plants

CURRENTLY

Theatre—A collection of plays about women are being presented by Theatre 2000.

Fugue—by Joan Mason Hurley

Medea—by Larry Fineberg

March 21, 23, 28, 30

Preparing—by Beverley Simons

Marianne, Mother of—by Elizabeth Lundy

March 22, 24, 29, 31.

Curtain time 8:30 p.m. Adults \$3.50 Students \$3.00. For reservations and/or information phone Theatre 2000 at 233-2957.

Women's Interest Group of Ottawa South meets every Friday from 9:30 to 11:30 a.m. at the Ottawa South Community Centre (the Old Firehall) on Sunnyside Ave. near Bank Street. Guest speakers, coffee and good conversation. Everyone welcome. Babysitting available (cost \$1.25). For further information phone Doyné Ahern at 233-7459.

Basketball—every Saturday, 8-10 p.m. at McNabb Community Centre. All women welcome.

New radio programme—CKCU FM (103.2) presents "Off the Pedestal," a new show about women. Thursdays at 6:30 p.m.

Carleton Women's Centre will be holding its March meetings Tuesdays at 5 p.m. for further information on upcoming events call 231-3779.

International Year of the Child Events

Kids' concert—Canada's foremost children's folksinger, Raffi, will play his first Ottawa kids' concerts on Saturday April 14, with two shows—1 p.m. and 3 p.m. at Ridgemont High School Auditorium, 2597 Alta Vista Drive. Tickets are \$2 each (no reserved seating). Advance tickets may be

purchased at: Ottawa Folklore Centre, 744 Bronson Ave. (238-7222), Parent Preschool Resource Centre, 63 Evelyn Ave. (238-7561), Treble Clef Record Stores. For further information contact Lyle Stern 233-1558 (after 5 p.m.)

Kids' movies—The National Museum of Man presents the following films at 2 p.m. at the Museum Auditorium. Admission is free.

March 20—"The Happy Prince," "Boy Meets Band," "The Ride," "The Story of Cinderella."

March 22—"Paddle to the Sea," "One Little Indian," "Little Red Riding Hood," "Matrioska."

For further information: 992-3497

Ottawa Public Libraries run a series of programs for children. For information contact individual libraries.

The Childrens' Aid Society of Ottawa-Carleton and Foster Parent Association of Ottawa & District will hold a joint meeting on Tuesday, March 27, at 7:45 p.m. at L'Ecole Secondaire de la Salle Auditorium, 501 St. Patrick.

A Montréal

Mary Daly, the world's best-known radical feminist theologian, will be speaking on "Gyn/ecology: Spinning new time/space" Thursday, March 29 at 8 p.m. in the Loyola Campus Centre Main Lounge, 7141 Sherbrooke Street West. This lecture, sponsored by the Simone de Beauvoir Institute, is free and open to the public.

Groupe de discussion pour femmes—Centre d'information et de référence pour femmes, 3585 rue Saint-Urbain, les rencontres ont lieu tous le mardi soir à 20h, au Centre. Les personnels ressources seront des expertes dans le sujet en question. Vous êtes toutes invitées à y participer (gratuitement).

20 mars: Les hommes et le mouvement de libération des femmes

27 mars: Séparation et divorce

3 avril: Les femmes battues

10 avril: Retour sur le marché du travail

17 avril: Les femmes et la vieillesse

24 avril: Les femmes et le bien-être social

Les femmes et l'argent:

21 mars: Les valeurs mobilières et les placements

28 mars: Les femmes et la retraite

4 avril: La petite entreprise

11 avril: A travail égal, salaire égal

18 avril: Congés de maternité et sécurité d'emploi

25 avril: Avons-nous avantage à être syndiquées?

March 28

4th annual meeting of **Interval House of Ottawa-Carleton**. All women welcome. The meeting will be held at the Old Firehall on Sunnyside, Ottawa South Community Centre.

March 30

At Chez Nous, 8-10 p.m., the first in a series of **open jam sessions**. All women are invited to come along and play, sing or listen.

The National Action Committee (NAC) is printing a seal for use on letterhead, envelopes, bills, etc., to commemorate the 50th anniversary of the Persons Case. The seals are \$1 per sheet of 54 seals and can be ordered from NAC, 306-40 St. Claire Ave. E., Toronto, Ont. M4T 1M9. Please enclose payment with your order.

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Handyperson: Woodwork and small house repairs, furniture making and painting, etc. Call Jane at 234-3134

Communications Group: I'm interested in forming a Communications Consulting group. Any women with experience in any aspect of communications: writing, lay-out, art, program design, A/V production, etc., please contact S. Pye 593-7501(w) or 236-0270(h).

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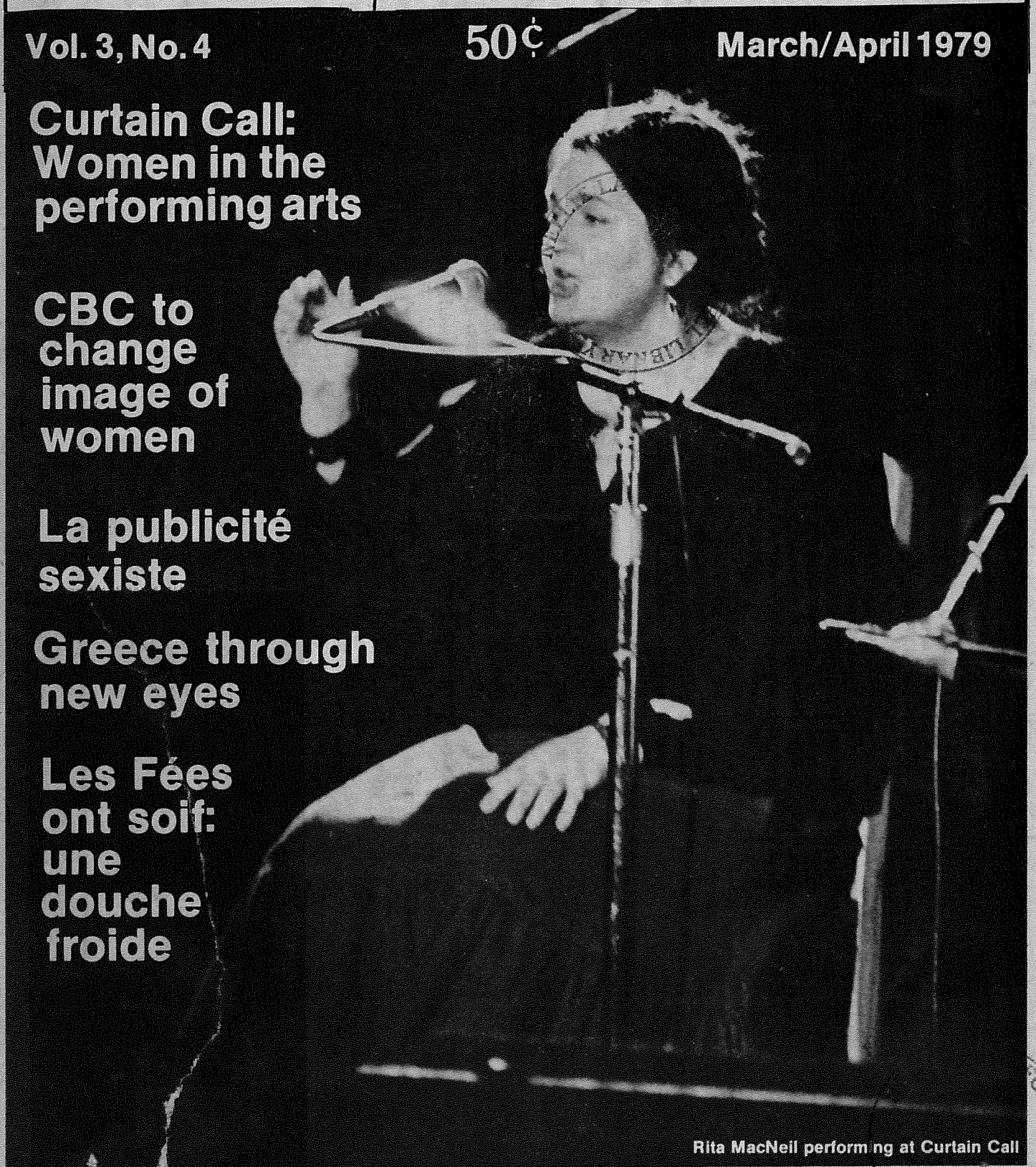
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Rita MacNeil performing at Curtain Call

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