

The parties... and their promises

by Esther Shannon

'Of Canada's three major political parties with any hopes of a hand on the levels of power for the next five years, only one, the New Democratic Party has identified women as an election issue. The Liberals and the Progressive Conservatives have been silent on the subject of the status of women during the election campaign. If one digs, however, one finds that both the Liberals and Conservatives have prepared policy statements and proposals for the improvement of the position of Canadian women.

Let's review what Canada's three major parties are offering to women:

Affirmative action

On the recommendation of the Royal Commission on the Status of Women, the Liberal government established the Office of Equal Opportunities for Women (EOW) within the Public Service Commission in 1972. EOW's function is ensuring that women receive equal opportunities for training and promotion within the federal government.

The New Democratic Party has promised it will set quotas and timetables within the public service for hiring, promotion, training and career development for women.

As well, the NDP intends to provide incentives within the private sector, in the form of government contracts, grants, etc., to those companies which institute affirmative action programs. Like the American government, the NDP would set targets and timetables for private companies who developed affirmative action programs.

The NDP proposals show a clear understanding of the reasons why the current EOW program has been inadequate.

To date, under the Liberal government only 20 of the 51 federal government departments have EOW coordinators. The number of women in high status career positions in the public service has gone from 30 per cent in 1975 to 14 per cent in 1979. Administrative support jobs filled by women have increased steadily over the past five years—from 62.2 per cent in 1972 to 78.8 per cent in 1976.

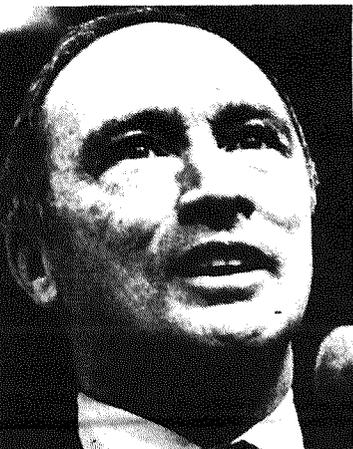
and timetables make this kind of "progress" inevitable.

The PCs propose to "accelerate the movement of women to an equitable share of middle and senior public service positions through improved training." No quotas, no target dates and no mention of the necessity of affirmative action programs in the private sector.

The Liberal proposal, "to actively plan and then implement measures to produce identifiable results in the provision of equal opportunities for women" (within the Public Service) is equally short on specifics and if the past Liberal record is any indication, equally inadequate.

Economic measures—women in the work force

Unemployment Insurance (UI) is a new women's issue. Measures that the Liberal government announced in the fall of '78 openly discriminate against women. UI benefits have been cut from 66 per cent



Pierre Trudeau

to 60 per cent of your previous salary. For a woman who earns the average women's salary of \$8,200 this means a cut in benefits from \$104 a week to \$96 per week. A man who earns the average man's salary of \$15,500 is unaffected. He still gets the UI weekly maximum of \$160. (Think what this policy does to a woman who was earning minimum wage.)

UI has been eliminated for people working less than 20 hours a week; previously accessibility for UI benefits for part-time workers was based on weekly earnings. Most part-time workers work less than this period and the vast majority of part-time workers are women.

Also the number of weeks necessary to claim for a person re-entering the work force has gone up from 14 weeks to 20 weeks. Most re-entrants are women, and women are most often last hired and first fired.

Both the NDP and the Conservative parties have labelled these changes in UI legislation discriminatory and have pledged to abolish them. The Liberal party, which drafted the legislation, is silent of the possibility of its repeal.

Another area of the Liberal government's economic cutbacks which has had severe effects on women is Manpower training. While the Liberals have promised women more access to training in non-traditional areas, it was a Liberal government which drastically reduced training allowances from \$45 weekly to \$10 if your spouse is working or if you live

at home with your parents.

As well the Liberal government has removed women as a target group for government employment strategies. The most telling consequence of this has been the cuts in the Canada Manpower Outreach programs for women. Services such as Ottawa's Women's Career Counselling Service and Toronto's Times Change have suffered budget cuts of 40 to 45 per cent and won't be funded after next year.

These were measures that convinced feminists the Liberal government was trying to force Canadian women out of the work force and back into the home. Liberals talked of secondary wage earners in an effort to make women the scapegoats for Canada's high unemployment problems—despite statistics showing that even if we sent home the 2,212,000 married women who had jobs in Canada last year and gave those jobs to the 212,000 unemployed men there would still be more than 2 million jobs unfilled.

Liberal moves to force women out of the work force apparently stem from their belief that women still work for extras. Forty per cent of women who work are single,



Ed Broadbent

divorced or separated, their families' sole support. Most of the 60 per cent of married women who work do so to bring family incomes above the poverty line.

David MacDonald, PC spokesperson on the status of women and a strong supporter of women's equality

in the PC party, says that Liberal party policies "assume that the influx of women into

the job market is a temporary phenomenon." The prestigious C.D. Howe Institute has warned Canadians this is not the case. The great majority of women who currently work are doing so out of need, but women are now beginning to claim the right to work as a human right, irrespective of need.

The NDP and PC parties have gone on record denouncing the Manpower

training program and Outreach cuts. Both parties promise to re-incorporate women into their government's employment strategies, re-fund Outreach and increase training allowances.

All three parties have committed themselves to calling a conference or doing research on women and the economy in an effort to develop long term employment strategies that incorporate women.

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New party seeks women's support

A new political party has been formed in Canada and it is looking for support from women because, it says, it "integrates the equality of women in its structures, attitudes and political platforms."

The National Party of Canada was founded last April on the principle that

Canada must be free of foreign control.

"Canadian nationalism," its policy booklet says, "seeks to realize the Canadian people's will in Canada, and to oppose the efforts of other nations to impose their will in Canada and elsewhere. It does not seek to impose its will on other nations."

The party is small and is running only one candidate in this election—Carleton University professor Robin Mathews is contesting the seat in Ottawa Centre. Mathews is probably best known for a book he co-authored some years ago with James Steele on the

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May 1979

UPSTREAM

OWL issues and strategies

Women in the Ottawa Women's Lobby (OWL) are ready for this federal election. The strategies they have chosen are simple but effective, and can be adapted for use in rural or urban ridings across Canada.

First, OWL chose its two major election issues: employment and poverty. Then, OWL wrote a brief election pamphlet on how these issues affected local voters. For example, Ottawa is a public service town, but the fact that only 37% of public servants are female but that women account for 53% of employees laid off by the federal government could be a hot election issue. To typeset and print pamphlets for distribution at all-candidates meetings cost about \$150.

OWL also drew up a form letter asking candidates to be prepared to give their views on such issues as equal pay for work of equal value, increasing income support, Indian rights for Indian women and decriminalization of abortion. When signed by constituents, the letters will

be returned to OWL and used to prove to candidates that the electorate is indeed interested in status-of-women issues. Since 35% of the voters are uncommitted, 400 such letters are clout, even in an urban riding. OWL then developed a list of 15 "slightly loaded" questions for each candidate to answer. Most of the questions focus on employment and poverty, but daycare, removal of a husband's legal right to rape

his wife, sexual orientation, and federal funding of rape crisis and women's centres are also covered.

OWL's two "must do" strategies are making sure that the candidates' written or signed responses to the questionnaire are reported to the general public, and asking candidates questions (drawn mainly from the questionnaire) at public meetings.

OWL also identified several "nice-to-do" strategies that

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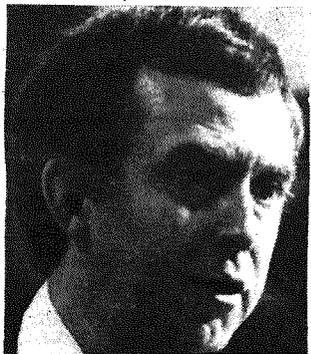
Decision '79

Election day is only one month away and, to date, 431 official nominations have been received, representing 205 ridings. If the remaining 77 ridings nominate one representative from each of the three major parties (an additional 231) there will be a minimum of 662 hopefuls knocking on doors across Canada. This, of course, is not to mention potential candidates from the Social Credit, Communist and other parties as well as those seeking an independent nomination. If you think that sounds like a lot of candidates - it is! Riding redistribution has launched more candidates than ever before on Canadian voters.

So what?

Well, if you are of the school of thought that feminist issues can be taught to potential members of Parliament only during

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Joe Clark

Wage gaps between men and women in the public service are also increasing—86.5 per cent of public service women earned less than \$10,000 a year while only 35.8 per cent of the men earned less than \$10,000.

These figures are astounding when we consider that the EOW program was set up in 1972 to rectify women's inequality in the Public Service. It is clear that the absence of quotas, targets

ACROSS THE NATION

B.C. prison activists acquitted

Betsy Wood and Gay Hoon are not guilty of attempted prison break and public mischief. That's what the jury found March 2.

"The prison system of this country is guilty," said Betsy Wood, in her closing statement. "It will remain guilty as long as prisoners are held year after year after year, for 23 and a half hours a day in a concrete box with a steel door."

Wood and Hoon's trial turned out to be what activists said it was all along: a trial of B.C. Pen, and a stringent indictment of the corruptions of our prison system.

It was the second time that Wood and Hoon had been completely cleared of all charges relating to an escape attempt at the B.C. Pen in January 78. A preliminary inquiry in June of that year had found "no sufficient case...to

put either of the accused on trial."

Despite "no sufficient case" the Attorney General persisted in putting the accused on trial again. He proceeded to direct indictment, an historically rare move. That led to the five and a half week trial at the B.C. Supreme Court, with Wood conducting her own defence.

"When it comes to prison activists," said Wood, "they have their minds made up."

"Among the people who were locked into the Visiting and Correspondence building that day by the guards," explained Wood in her opening statement, "Gay and I were the only ones who were activists, visible people, who could be used to make a theatrical case against the prisoners' rights movement... So regardless of facts or evidence to the contrary, the

crown has proceeded against us."

As Wood developed her defence, prisoners described their experience of being in solitary.

Among the witnesses she called was Andy Bruce. Bruce's testimony alleged that a Pen guard had played an active role in the escape attempt.

The guard, said Bruce, had brought in a gun, for a fee. He had also mailed Bruce a post-

card as a signal that details for the escape had been taken care of. Bruce produced that postcard in court. Later, a handwriting expert confirmed that the writing on the card appeared to match the guard's.

The guard, who in court denied any knowledge of the escape plans, may now face perjury charges.

In his closing statement, Hoon's lawyer James Vilvang accused the Crown of

having purchased information. The only direct link made between Hoon and the escape attempt came from one prisoner whose version, said Vilvang, conflicted with all other accounts.

At a rally following the acquittal, on Saturday March 3, Hoon and Wood told the crowd of 150 that they were anxious to get back to their work: opposition to the crime of solitary confinement.

reprinted from Kinesis

Tradeswomen's organization

The Women in Trades Association in Manitoba is currently inviting associate members in other provinces and communities. Women in Trades is an organization of about 60 female plumbers, mechanics, carpenters, welders and other tradeswomen. It is the first group of its kind in Canada and hopes to expand nationally.

Founded in the summer of 1977, Women in Trades is working to widen the range of

employment opportunities for tradeswomen. Many of the Association's members are graduates of a pre-trades training course offered for women at two Manitoba community colleges.

For additional information please contact:

Women in Trades Association
730 Alexander Avenue
3rd Floor
Winnipeg, Manitoba
R3E 1H9
Tel. (204) 783-8501

Demonstration grant extended

The Ottawa Rape Crisis Centre has recently learned that it has been granted a one year extension to its three year Health and Welfare Demonstration grant.

The ORCC, which had applied to Health and Welfare with a budget of \$72,000, received only \$27,980. The cut means that the Centre will operate with one staff person down from three, and reduced operating expenses.

As well, the Centre faces the threat of losing its \$10,000 grant from the Regional Municipality of Ottawa Carleton. The Regional money came with the rider that if the Centre received funds from any other source the \$10,000 grant would be withdrawn.

At press time the Centre was unable to comment on how or whether its reduced budget would affect programs and services.

Nestle's boycott

The Infant Formula Action Coalition-or INFACT-reports that the Nestle's Company has done it again.

The Coalition says that in addition to continuing to sell infant formula to women in Third World countries who don't have the sterile facilities to prepare the food supplement for their babies, the company has also been selling another product it claims is a special food for the prevention of infant diarrhea.

INFACT says that on a recent tour of Guatemala and Honduras, two researchers found that Nestle was selling a product called "Nestoban" which claims to prevent diarrhea. Nestoban, says INFACT, sells for \$2.20 a can, which only lasts a two-month-old infant eight days.

INFACT says not only is Nestoban an expensive purchase for Hondurans who

earn less than \$500 a year, but ironically Nestle is promoting a product to prevent the very diarrhea its special infant food formula causes under unsterile conditions.

INFACT urges a boycott of Nestle's because they say the company's promotion of baby foods abroad is unethical.

Reprinted from New Women's Times

Women pilots

Women may soon be piloting Australia's big jets.

The Victoria, Australia Equal Opportunity Board has told Sir Reginald Ansett, of the Ansett Airlines, he had better get with it, and hire women pilots.

The ruling came in response to the plea of 25 year-old Deborah Lawrie. Lawrie, a flying instructor,

Women's program consultation Funding given priority

by Deldre Gotto

Representatives of 21 national women's organizations met in the Conference Center in Ottawa on March 22 and 23 for a third annual consultation, sponsored by the Secretary of State Women's Programme. The economic status of women and the newly released federal Plan of Action were the prominent issues.

A statement produced at the consultation listed areas of recommendation. First priority went to funding. The three government agencies concerned with improving the status of women (Advisory Council on the Status of Women; Status of Women, Canada; and the Women's Programme, (Secretary of State) operate on a total budget of "less than \$2,000,000", a meager sum considering that these three programmes "are concerned with the needs of over half the population," according to the statement.

It was recommended that "the budget of these three offices be tripled" to ensure the effective functioning of these agencies; that the government assure a full participatory role

for ACSW "in development of policies and programs relating to the status of women;" and "that women and women's groups will be involved in the implementation (of the federal Plan of Action) with specific reference to any research to be conducted."

The statement will be submitted as the basis of a conference report to the Secretary of State.

Discussion on the Plan of Action focussed on what was included and what was conspicuous by its absence. The plan (published as "Towards Equality for Women/Femme en Voie D'Egalite") is the province of Marc Lalonde, minister responsible for the status of women. It is important, said one woman representative, to ensure that the commitments made by Lalonde follow the limits set by the plan.

Yvette Rousseau, then president of the ACSW and a visitor to the consultation, asked for solidarity and commitment to the Plan of Action. Previous to her address, misgivings about the role of ACSW in drawing up the plan

had been voiced. One representative assured Rousseau that the intention was not to down-grade the ACSW but to deplore the inadequate role she feared it may have been allowed in consultation concerning the plan. Rousseau responded that with \$600,000 and 13 people, "not even a drop of water in the ocean," the role of ACSW was naturally curtailed. This remark drew general agreement and it was recognized, again, that limited funding was a stumbling block of major proportions.

Towards the close of the meeting, the visiting representative from the office of the Status of Women Canada suggested that each group represented at the consultation make a statement of concerns, by June. These would be included in the federal Plan of Action which is to be presented to the United Nations for the 1980 World Conference. The 1980 conference marks the half-way point in the 1975-1985 Decade for Women, and will serve to gauge the progress of member states in achieving the goals outlined in 1975.

INTERNATIONAL

Reclaim the night arrests

Sixteen English women will appear in court in London this month to face charges stemming from an October 31, 1978 Reclaim the Night Demonstration. The women, calling themselves the "Soho Sixteen", have been charged with obstruction, threatening behavior, assaulting police officers and bodily harm.

The demonstration, the third of its kind in London, was for the first time marked by police violence and harassment. Five women were treated in hospital with face and head injuries.

The Soho Sixteen have all elected to plead not guilty to the charges, a time con-

suming and potentially costly process if the women are found guilty. The women believe their arrests were meant to serve as an example which would discourage English women from further direct action tactics such as Reclaim the Night demon-

strations.

A world wide appeal is going out to feminists to help defray the Soho Sixteen's defence costs. Please make cheques and money orders payable to PS Defense Committee, Box 1, 190 Upper Street, London, N1.

Women fight strip searches

As many as sixty-five women may join together in a class action suit against the City of Chicago in connection with alleged strip searches of women arrested, often for minor traffic offenses.

The class action suit will ask \$1 million in punitive damages for each victim of the alleged searches, charging that police violated the fourth amendment to the Constitution governing search and seizure, as well as the 14th amendment governing equal protection under the law.

ACLU spokeswoman Sheila Meyer contends that besides violating the fourth amendment, the police are

systematically practicing sex discrimination; often women who have been arrested with men are subjected to strip searches while the men are "pad-searched" over their clothes.

Apparently, many Chicago women that police had no reason to believe were dangerous were routinely subjected to humiliating searches of their body cavities during minor arrests such as traffic violation.

Authorities investigating the strip searches are also looking into charges that male officers watched the strip searches on closed circuit TV's.

Reprinted from Sojourner

Reprinted from New Women's Times

Daycare workers organize

by Esther Shannon

Workers in existing daycare facilities and children receiving inadequate provisions are the ones who have been subsidizing daycare according to the Canadian Union of Public Employees (CUPE). In an effort to rectify this situation, eight of Ottawa's privately-run daycare centres have recently been organized by CUPE. Their local, 2204, includes daycare teachers, cooks, cleaning staff, home daycare visitors and some clerical staff.

According to Penny Lane, president of the newly-formed local, the union was formed to allow daycare workers to have an impact on the various levels of government which fund daycare.

"Lack of adequate funding," she said, "leads to low salaries, lack of job security, reduction of spaces for

In 1978, the provincial government raised a storm of protest when it announced a freeze on daycare expansion and set limits to cost increases on existing programs. Currently, only 0.3% of the provincial government's total budget is allocated to the provision of daycare services.

Early in 1978 daycare teachers met to discuss the cutbacks and the impact these were having on their work.

"While many of the teachers were part of the Ottawa-Carleton Daycare Association (a group formed to lobby governments on daycare issues), we never really had a separate forum for the people employed by the centres to get together," explained Lane.

"Out of these discussions on cutbacks the topic of unionization came up." An Ottawa Daycare Workers Committee on Unionization

The committee recommendation was accepted and the long process of winning recognition and negotiating first collective agreements began. The union is currently involved in joint collective bargaining with five of the eight daycares organized. The Nepean and Bayshore Centres bargaining units are negotiating individually with their management.

According to CUPE researcher Larry Katz, collective bargaining is a new experience in the Ottawa daycare community. Katz said the bargaining process has meant "educating both the daycare boards and our own members. But initial fears have been set aside and negotiations for the five non-profit centres are proceeding smoothly."

The union's demands include parity with the daycare workers who are employed by the Regional Municipality of Ottawa-Carleton. RMOC workers earn between two and five thousand dollars more per year than Local 2204 members.

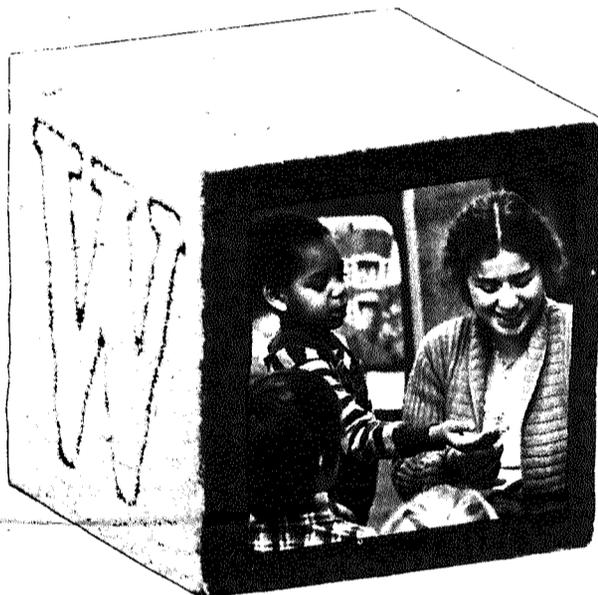
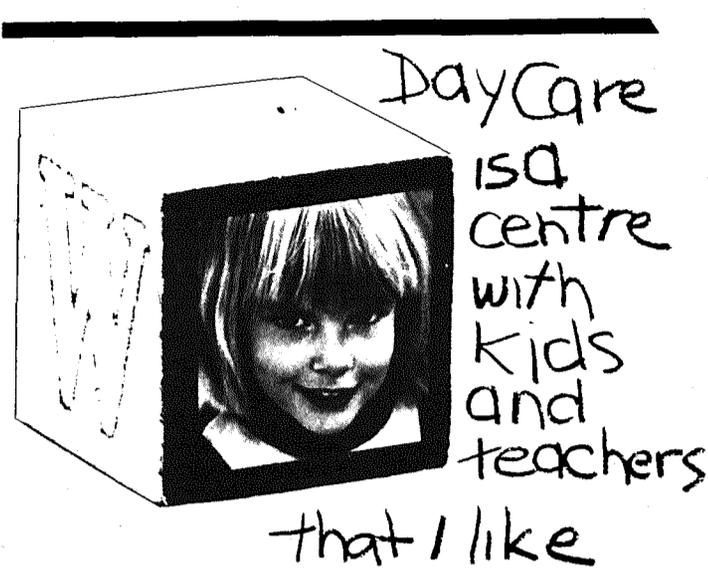
"Our proposal is a modest one," says president Penny Lane. "We want to close the gap over three years, thus giving the regional and provincial governments time to adjust to these increased costs."

Improvements to welfare benefit plans are also being sought. For example, pension plans, OHIP coverage, and group life insurance are some of the fringe benefits denied to daycare workers.

In the meantime, Local 2204 members have taken seriously the need to forge alliances with board members and parents and to get involved in the political process.

In recent municipal elections local members canvassed all candidates and sponsored an all-candidates meeting on daycare.

Recently a brief on daycare budgetary needs presented jointly by the boards of five centres and Local 2204 to the Regional Municipality of Ottawa-Carleton urged the regional government to provide increased funds to daycare centres for salary and wage increases. The brief also recommended that represen-



children and the ever-present threat of deterioration of the quality of service."

Currently, daycare services are funded by three levels of government, regional, provincial and federal, under a cost-sharing arrangement which sets the regional contribution at 20%, the provincial government's at 30% with the federal government contributing the remaining 50%.

Continued from page 1

dominance of Canadian universities by American professors.

What does the National Party have to offer women? Its policies include property law that is based on the principle of equality in marriage and is consistent in all provinces and territories in Canada; education and training incentives to encourage women to move out of traditional job ghettos; universally-available, quality, non-profit child care; a system of maternity leave that does not penalize men or women for time spent out of the labour force; greater research into birth control and dissemination of family planning information; the right to choose abortion; and preference in contracting government work given to businesses which encourage the equality of women.

Also relevant to women is a policy in the Agriculture and Food section which states that the party "supports breast feeding as being the most natural and desirable way of feeding infants of this country

was formed to research the various options open to the daycare workers. In its report the Committee recommended that the Canadian Union of Public Employees, because of its commitment to fight social service cutbacks, its strength and its present daycare membership (CUPE also represents municipal daycare workers), would be the most effective union to represent the daycare teachers.

and of the Third World." It does not say what it is going to do about it.

As of yet, the party's policies do not mention Criminal Code amendments regarding rape, pornography and prostitution.

While the National Party's policies on women may be attractive, they go hand-in-hand with a strong belief in Canadian nationalism. Many people support the development of a Canadian manufacturing sector to end the exportation of raw resources which are sold back to us at higher costs and result in profits leaving the country, but much of the party's policy in that area is still very vague.

For instance, would the National Party support Canadian-owned corporations which operate in other countries of the world in the same manner that multinationals now treat Canada?

In considering support for the National Party, women should look carefully at its policies on women's rights, and finally, ask themselves whether nationalism is really the cure for our country's ills.

The service has been hampered by a static concept of the family and the role that women assume in it."

Whether Local and board members will travel to Toronto with regional representatives to meet provincial government officials is still unknown.

According to Katz, the long term aim in the struggle to organize daycare workers must be to provide a province-wide link creating an effective lobbying force the provincial government will have to heed.

Local 2204 has also made contact with other daycare workers in Ontario and affiliated with Ontario CUPE Social Service Workers Committee.

This committee works to break down isolation between social service workers, to confront government policy and direct the provincial social services resources towards the real needs of the people. It also encourages the organization of unorganized social services workers.

PIGOTT, Jean

Progressive Conservative / progressiste conservateur



AUTHORIZED BY THE OFFICIAL AGENT OF JEAN PIGOTT, 1505 LAPERRIERE



John Evans
Ottawa Centre

Drop in or call—Headquarters, 155 Bank, 236-6651

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Armstrong speech

Jobs are secondary, not workers

by Mandy Chepeka

Women's unemployment, in comparison to men's unemployment, is getting proportionately worse claims Pat Armstrong, co-author of "The Double Ghetto." Armstrong spoke at a session on unemployment at Carleton University and emphasized that attitudes towards women and work must be changed before real progress can be made.

"We are told by government that women's unemployment is unimportant because they are 'secondary workers'," said Armstrong. She explained that this is used to imply that women are less

important than men and that government places more importance on prime age male earners instead. She believes the only way to use the term "secondary worker" is to examine what "secondary" jobs are like. "When you look at secondary jobs, you talk about jobs that are lower in pay, responsibility, and attractiveness," Armstrong said. Women are slotted into these types of jobs; Armstrong's theory is that the jobs are secondary, not the workers. She says the argument dismissing women's unemployment as unimportant because they are secondary workers is incorrect and goes about the

question the wrong way.

Another myth about women workers is that they do not really need to work, and that the majority of divorced, separated women live on what they earn, rather than on alimony payments, says Armstrong. Seven percent of the families in Canada who lived below the poverty line in 1966 moved above it in 1977. Armstrong explained, "I think that you can see that this is the result of women going into the labour force, not of welfare payments or government subsidies, but because the family has two or more income earners now...The very fact that women would go out to work, given the wages and jobs available, the scarcity of day care, and that they have two roles to fulfill, itself indicates that they need the work."

Armstrong shoots down the argument that women cause unemployment by taking jobs away from men by citing the fact that 8% of all women who work, work in the service sector and that less than one-quarter of the men looking for jobs are looking for jobs in the service sector. She says 43% of unemployed men are looking for jobs in construction and manufacturing, not service or trade.

"Men are looking for jobs where there are less than 3%

of women employed," Armstrong said. "Given the type of work women do in the labour force, most men wouldn't and couldn't take them given the wages that are available," she said.

The two categories used by government regarding unemployment and unemployment benefits are incomplete, says Armstrong. The categories used are percentage of the labour force (for example young men and women made up 49.3% of the labour force in 1972) and percentage of benefits received. These same young men and women received 50.6% of unemployment benefits and were therefore deemed to be "ripping off" the Unemployment Insurance Commission. "What these statistics leave out is the percentage they are of the unemployed. In 1972, young people were two-thirds of the unemployed and they got only half the benefits. In 1976 young men and women made up 71.7% of all the unemployed and received only 56.5% of the benefits," she said.

Changes in the unemployment insurance act will hurt women as well. Now one must work 20 hours a week or more to be eligible which will affect, according to Armstrong's calculations, .7% of men who work and 2.4% of women who

work. Women workers have suffered disproportionately from unemployment. Since 1966 women's employment has gone up 6% but unemployment has gone up 12.3%. Armstrong cites a study done by the Social Planning Council of Metropolitan Toronto, calculated before recent UIC changes, which showed a downward trend in the use of unemployment insurance by women and young adults.

The four myths concerning women and their work can easily be dispelled says the author. "Women work because they need the money and they get far less reward for them than do men." But these arguments are important because they get translated into government policies. They are not simply platform or debate questions. "They get translated into policies in terms of changes in the unemployment act, and in terms of wiping out support for women's programs," she said.

The solution to this, Armstrong says, is to get more information and distribute it because the unemployment situation for women is getting worse. "We should all be concerned about whether there are jobs because the fact that there are a lot of people who do not have jobs is affecting those of us who do."

PIGOTT, Jean

Progressive Conservative / progressiste conservateur



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Harrisburg

Women and children first

by Rosemary Knes

On March 28, 1979, near Harrisburg, Pennsylvania, spurts of steam were released from a power-generating plant. Two days later, the Governor of Pennsylvania ordered 23 schools closed. The next day, the Governor advised the evacuation of pregnant women and young children within a radius of 8 km (5 miles).

The steam contained a variety of radioactive gases; the plant was a nuclear plant at Three Mile Island operated by the Metropolitan-Edison Co., and March 28, 1979 became known as the date when the "worst nuclear accident in US history" occurred.

On April 10, Pennsylvania Governor, Dick Thornburgh lifted his evacuation advisory for pregnant women and young children and reopened the schools he had ordered closed. The worst was over but the questions still remained. What effects did radiation released from the Three Mile Island plant have on the unborn and young children who are said to be the most vulnerable to the harms of radiation?

A child's metabolism or biochemical processes, differ in major ways from those of an adult. The same amount of the same radioactive substance can cause more damage to a child than an adult. Radioactive strontium can get into growing bones, radioactive iodine can settle in the thyroid gland in the neck. The

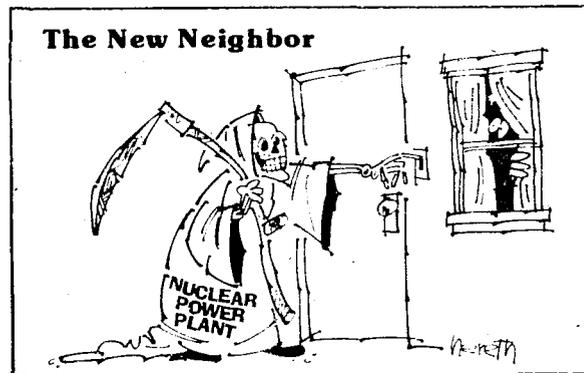
growing organs of a child tend to collect more of such substances than those of an adult. When such substances stay for long periods in bones, the thyroid gland, or other organs, the radiation can lead to benign tumors, cancer, and such other serious medical problems as hormonal disorders.

The most critical period of radiation exposure to the pregnant woman is during the first three months of pregnancy. The cells of the embryo during the first eight weeks of pregnancy and of the

tenth week of gestation, when the embryo begins to form of radiation is death of the embryo. From the second to organs, radiation can cause malformations. The type depends on the particular state of organ development at the time of exposure.

Radiation effects on the fetus after the tenth week of gestation tend to be less anatomical defects and more functional abnormalities, such as in the brain - mental retardation and smaller head sizes of children.

Yet, all this depends greatly



fetus from the second month to birth actively divide. For unknown reasons, cells in the process of division are extremely sensitive to radiation. Resultant damage to chromosomes, the bundles of genetic material within the cells, can lead to birth defects such as Down's Syndrome.

During the first two weeks of pregnancy the major effect

on the amount of radiation received. We are exposed in everyday life to radiation in our natural environment and in such things as medical X-rays. Radiation is measured in rems and millirems. A chest X-ray exposes a person to 45 millirems in a few seconds. The accepted maximum annual exposure is 500 millirems.

Unions vie to represent telephone operators; await decision

by Jean Frances

Operators and dining room staff at Bell Canada, currently unionized under the Communications Union Canada (CUC) are awaiting the decision of the Canada Labour Relations Board on whether or not the latest raid by the Communications Workers of Canada—an attempt to get enough members of one union to join another to force a change in bargaining agents—will be successful. The first raid began in June of 1978, and the application for takeover, submitted in October of that year, was rejected.

The CWC reapplied in April after signing more than 4,000 employees in less than a month.

On the surface it appears to be a battle between the two unions for the right to represent about 7,500 Bell employees, the majority of whom are women. But the main issue is one of bargaining strength.

At the moment, if members of the CUC were to strike, they would not be able to count on other Bell employees for any kind of support. Also, according to Gladys Proulx, an operator and organizer for the CWC, Bell management could use plant and technical workers to take over the operators' jobs. Cheryl Hamilton, a CUC representative in Toronto, admits that other personnel could be brought in if there were a strike, but that such a move would not really be effective.

The CWC currently represents about 18,000 Bell employees in Ontario and Quebec, as well as communications workers in other parts of the country. In 1975 the CWC proposed a merger with the CUC. The talks broke down when CUC representatives indicated that they were unwilling to consider such a merger unless the Canadian Telephone Employees Association, described as a company union, were included in the merger plans.

Then, according to Proulx, operators became dissatisfied with the CUC and went to the CWC for help. In June 1978 the first raid was initiated.

Members of the CUC were against the raid because they said it would weaken the structure of the union. In a letter from the CUC to J.S. Roushorne of the Anti-Inflation Board, dated January, 1978, the objection is expressed:

"The objective of our politically dissident members (CWC supporters) is a weaker union structure, one in which the path to control and power is more accessible. The objective of our Quebec separatist members is clear. They desire a structure that will grant a greater degree of autonomy to the Quebec region than our present structure, to provide a better base from which to effect an ultimate split from Ontario and the rest of Canada."

Cheryl Hamilton said that although the CUC does not regard itself as a women's union, it does represent mainly women. The CUC would have considered merging with the CWC if its members could be on an equal, fifty-fifty basis with CWC members, she said, but

understandably did not want to be taken over by a union which represented mainly men. She said that in a takeover, the new members of the CWC would be "subservient" to other members.

Gladys Proulx said that although the CWC's membership in Ottawa is primarily male, it was not true of other areas. Also, she said, operators and dining staff, if they joined the CWC, would negotiate their own contract tailored to their needs.

On the surface, it does look like a battle between two unions. But there are larger issues at stake.

According to one source, when the CWC's application for certification went to the Canadian Labour Relations Board last October, checklists of Bell employees provided by the company were inflated. Names on the list included former employees and those who had started work after the application had been filed, she said, adding that the CWC had photocopies of the list.

Hamilton said that the list had been provided in accordance with CLRB requirements. Some names, like the names of the acting president and former president of the CUC, were legitimately included because, although they had been on leave of absence for some years and were not on the company's payroll, they were still Bell employees. Bell, she said, would not be so stupid as to include names illegally.

When an application for certification is filed, the CLRB has the discretionary power to order a representation vote to be taken among employees in the unit if 35% to 50% of its members want to switch. It did not exercise this discretion, and so the CWC filed an appeal.

Jannette Hofstede, an operator and CWC organizer, said, "It's not just a battle between two unions. The Labour Board is reluctant to act on the request of the union, and that's to the company's benefit. It's getting harder and harder for unions to organize, and the people this really affects are mainly women—bank tellers, operators, food service workers, people like that. Only 30% of Canadians are unionized in the first place. This summer the price for signing a union card is going up, from \$2 to \$5. That's a hell of a lot of money for someone on minimum wage."

Operators' starting wages in British Columbia are higher than top wages made by operators in Ottawa. The contracts were negotiated in 1977 by the Telecommunications Workers Union (affiliated with the CWC) in BC and by the CUC in Ontario-Québec.

"But it's more than just the difference in wages," Hofstede said. "Operators in other areas get better benefits than we do. They get more paid holidays, more vacation time, better pay for overtime, and all sorts of little benefits we don't get."

Some operators in the CUC say that their union is undemocratic because union business is conducted without their knowledge. They say there is no regular

bulletin sent to members, and getting information from representatives was very difficult.

When asked about this, Hamilton said that it was "too expensive" to mail out individual letters to the members on a regular basis. Regular bulletins were sent out to representatives, she

said, but she suspects that a lot of them end up in the wastebasket.

"The CUC does things for its members," Hofstede said, "but in the CWC the members are the union."

Another operator said, "Everything we have now the company gave us. We've never fought for anything. If

we had to fight alone they'd crush us. We're tired of waiting for a union that says they believe in 'social responsibility' to get us what we need by asking politely. It's time to stand together—to have one strong democratic union, and to get what we need for ourselves."



WOMEN HAVE WAITED TOO LONG

LES FEMMES ONT ATTENDU TROP LONGTEMPS

The NDP team in Ottawa fighting for women's rights

L'équipe NPD d'Ottawa lutte pour les droits de femmes

Jill Vickers (Ottawa-Carleton)—523-8001
Marnie Gervin (Nepean-Carleton)—226-3320
Abby Pollonetsky (Ottawa-West)—722-9374
Paul Michaud (Ottawa-Vanier)—745-2181
John Smart (Ottawa-Centre)—236-2316

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Q. Why should women be interested in us?

A. Because we are the only political party that integrates the equality of women into the very structure of the party itself!

We have a strong and progressive policy on issues affecting women because *women have played an equal part in building the party and shaping its directions.*

Background papers and sympathy are not enough. To change the role of women in the economy and the image of women that is fed us in our foreign-controlled culture, we have to have the economic and political *power to act.* The National Party/Le parti national is the only party committed to regaining that power.

The struggle for personal independence in an economic and cultural colony has got to coincide with the struggle for the means to control the circumstances under which women are employed or not employed, valued or not valued, encouraged to contribute to society or exploited and demeaned.

Resolutions passed at the 1st National Policy Convention include:

- the right to full employment and a minimum standard of living above the poverty level for women and men both.
- property law made to conform to the principle of equal partnership in

marriage.

- education and incentives in the form of training programs designed to encourage women to move out of traditionally female occupations and job ghettos.
- the right to choose abortion should be recognized and made *equally accessible.*
- universally-available child-care services on a non-profit basis.
- a proper system of maternity leave that does not penalize in any way for time out of the work force.

Our candidate in Ottawa Centre is

Robin Mathews

Please join, contribute, work, vote!
Contact:
Gail Dexter/ Party President
Terry Binnersley/2nd Vice-President
Julie Swettenham/National Secretary

**The National Party of Canada/
Le parti national du Canada**
235-5420

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EDITORIAL

Women have always had someone else—usually men—doing their talking for them: telling them what they want and need. The only difference today is that other women who may be no more qualified are doing it.

During the National Action Committee on the Status of Women annual meeting and conference in Ottawa in March, a number of women—mostly from low income groups—were excluded because they had not preregistered. (See centrespread.) But bureaucratic rules are not the only things that keep many women out of organizations like NAC.

In fact many of the strategies and tactics adopted by women's groups from rape crisis centres to status of women councils are exclusive. The National Action Committee has opted for establishment politics, playing the game with traditional lobbying tactics.

What equipment do you need to play the game? First and foremost you can't be intimidated by power figures—police, politicians, bureaucrats, even teachers. Secondly, you have to speak the same, learned language. And you need a knowledge of the protocol used in legislative circles.

We believe that these skills are most readily available to women who have had the privilege of higher education—not just university, but finishing high school—to women who have the time to meet with the authorities and the money to dress in the latest, sophisticated fashions. (Spare time, by the way, most often comes with salaried jobs where you have some individual responsibility. To get that kind of job, a post-secondary education is likely necessary.)

Electing a strategy that demands these skills often results in the exclusion, by their own choice or not, of those women who have always been forgotten—poor women, immigrants, Indians, and blue collar workers.

We cannot expect women who have lived as the ultimate victims of capitalist and patriarchal power to be comfortable meeting with the very people who wield that power. We cannot expect women who have not had the opportunity to complete secondary or post-secondary education to be prepared for grandiose phrases and bureaucratic jargon. And most important, we must not expect women who have learned that to survive you take what you can get when you can get it, to check that it's all right with everyone else first.

If we decide we want to play the game, we have to make sure we help all women learn those skills because they know what they want and have definite ideas about how to get it. But, what seems to be happening in organizations like NAC is that privileged women are taking it upon

themselves to speak for those women who are feeling more than anyone else the burden of our current economic crisis. "Don't worry, we'll make sure your concerns are heard," they say, and in workshops decide just what it is poor women, immigrant women, Indian women want.

We have seen women leave NAC conferences filled with bitterness because they felt the things they wanted to discuss were blocked and shunted aside by "parliamentarians" using rules of order they did not understand. We have heard women talk about how "stupid" they felt because they could not follow discussions which they had initiated. Perhaps the worst thing is talking to women who wanted badly to attend a conference but could not afford the registration fee.

We do not have a solution to offer to this problem right now, but here are some suggestions for discussion: women's organizations should consider a wide range of strategies from lobbying to radical, direct action; an examination of how our common concerns as feminists hold up when it comes to class and race differences; are we prepared to support each other even though we differ in our choices of tactics? Even if all women did have the skills necessary for establishment politics, would that route lead to the solutions we seek? Or, is that a strategy chosen by women who have a vested interest in the status quo; who do not want to change the system but expand it so that it incorporates them?

This is the first time in two and a half years that UPSTREAM has been truly critical of any aspect of the women's movement. We have felt the need in the past to criticize but have held back for fear of our criticism being used against the movement or causing rifts within the movement itself. With the NAC conference, we felt the problems were too serious to ignore. We cannot expect to put forth a united front when the actions of some women are causing resentment in other women.

We believe it is imperative that an open discussion on the direction of the women's movement in Canada begin. Please share your reactions and ideas with us.

"We felt that understanding what happened in the movement necessitated a critical examination of ideas, actions and their consequences for women. Some would see in this the danger of factionalism or betraying unity in the movement. We looked at our own experiences and saw that unity did not exist."

—Feminist Revolution
by Redstockings

Let us try, in Canada, to make history without repeating its mistakes.



LETTERS

Journal UPSTREAM,

Bien qu'avec un peu de retard, je désire apporter mon commentaire suite à votre éditorial paru dans le numéro de février dernier concernant les postes récemment offerts aux femmes dans les Forces armées canadiennes.

L'auteur se réjouit de la percée des femmes dans ce domaine tout en fustigeant M. Danson et compagnie qu'elle a vu venir avec leurs gros "chars..."

Loin de vouloir me dissocier de la lutte des femmes en vue de leur intégration dans tous les secteurs d'emploi traditionnellement réservés aux hommes, je demeure toutefois perplexe lorsqu'il s'agit des Forces armées.

Là où je "décoche" c'est au niveau de l'implication sociale du travail militaire. Je ne peux et ne veux tout simplement pas m'associer à une force d'intimidation, d'oppression et de mort que constituent les Forces armées, alors que tout mon être mène à la vie.

M. Danson et tous les Danson avant lui ont toujours objecté: "Non, vous êtes une femme." Je lui réponds aujourd'hui: "Non, merci, je suis une femme."

Lise Lebeau

FORUM

Women and unions... "you can do it"

Dear UPSTREAM,

Recently, as I was cleaning out my desk, I ran across your newspaper again and took a good look at it and read some of the interesting articles it had to offer and decided to be one of the participants that you had requested, to write articles or whatever, for your newspaper.

I had recently attended a Canadian Labour Congress Conference and as a result, was requested to contribute excerpts from the conference at one of our union meetings.

I, as well as some of my co-workers found the speech informative and beneficial and thought maybe you would like to insert the speech in one of your up-and-coming UPSTREAM issues.

During the conference, we listened to many, very interesting speeches, we were shown numerous films about problems women in the work force encounter and we also had the opportunity to participate in workshops, which literally meant, talking about our problems, listening to other women's problems and trying to find answers to these problems.

Speaking for myself, I found the conference most interesting, very informative and very satisfying as far as my own personal inquisitions of problems of the working women.

I would like now to mention some of the interesting points heard during the previously mentioned speeches and films.

Most of the situations mentioned all boiled down to the same thing, time and time again—separating the men from the women and as some examples, men get more pay, men given better job opportunities, etc., etc., etc. But how do we cure this!

Women must have more job security and bring about equality plus have training for equal job opportunities. This is a difficult time for women and now is the time to discuss our problems.

To change the status of women, recently, the Canadian Human Rights Commission was created, offering, for one, better protection regarding seniority during maternity leave.

In January of 1977, a study was published regarding policies and programs to protect women in the working world. It has been slow coming, but we are getting equal opportunity.

The federal public service has development programs for women, and they, in turn, should avail themselves of these programs. Many women do get ahead in the working world even though they have a family to tend to. Most mothers work outside the home because they need the earnings for themselves and their families. We won't change the women, but we'll change the job situations. Women are demanding justice and want to establish true equality between men and women. Women should be given the opportunity to show that they can do just as good a job as the men.

We are in a vicious circle and we have to voice our equality in order to stand up and be counted in the male-dominated working world and accept the challenge.

In a recent survey taken, there are 3.8 million women in the work force and 45% in Canada. Of these, 57.6% are women managers, 64% clerical and 40% sales. It has changed, for the better and the average ages of the working woman

Continued from page 1

could be used within individual ridings, such as open letters to the newspapers, organizing and OWL all-candidates meeting encouraging people to phone and ask candidates when they were going to talk about issues concerning women, and placing articles about OWL's positions in community newspapers.

The overall tactical

approaches agreed upon were that OWL divide its mailing list into ridings (using free maps from the local electoral office). One person in each of the ridings where OWL people live volunteered to act as election coordinator. Her job is to find out when candidates are appearing in public and arranging for OWL representatives to be there. She also finds people to administer the questionnaire,

and to distribute the "clout" form letters.

OWL people in each riding were phoned, told about their local riding strategies and options. Each OWL riding group then had a meeting to finalize its plans. A subsequent general meeting of OWL then decided to issue a press release to unveil the total regional package on April 24.

By no coincidence at all, this date is the 51st anniversary of non-persons day, the day the Supreme Court of Canada declared that

women were not persons, according to the British North America Act, and therefore ineligible for federal appointments.

All OWL election information for public distribution

is available in both official languages. For further information about OWL, write c/o Suite 15-191 McLeod St., Ottawa or call 1-613-236-0590.

OWL is an association of individuals and local community groups sharing a common concern in status-of women issues at the federal level.

EMPLOYMENT OPPORTUNITIES

WANTED

MALE OR FEMALE*

TO FILL EXECUTIVE POSITION

ALL APPLICANTS MUST HAVE EXPERIENCE AND REFERENCES

** FEMALE APPLICANTS MUST BE ABLE TO LEAP TALL BUILDINGS IN A SINGLE BOUND*

are 25-44 and with most of them being married.

There are many statements to consider regarding equality, some of them being - No employer can differentiate between men or women for equal pay for equal work. No reduction in rate of pay for women and we would like equal benefits. In 1976, \$16,813 was repaid to women for equal pay violations. Inferiority to women began early in life and later on, in the work force, it was very easy to make life miserable for a woman worker by her boss. As a result, Equal Value Legislation is to be amended, and hopefully, women's jobs will be analyzed more effectively. Also, the new Human Rights Act was recently passed and will be mentioned in the newspapers soon.

Getting back to the job, how many times have we noticed that the men do not appreciate what extras the working women do. We women need to be released from the working ghettos. In yet another survey conducted in 1976, many reports declared openly against discrimination.

When women decide to apply for a job, they must be aware of the facts that an employer must specify that the job is equal for men and women. The employer, also cannot have a different wage calibre for men or women, regardless of dedication of work. All benefits to be equal for men and women and the posted jobs should be factually described and outlined regarding education, experience, etc., and we may keep in mind that it is also possible to cross traditional job descriptions.

We have expressed our rights to the point where we have caused the employer enough embarrassment that they have to change things equally and only through provincial measures, can we gain equality.

An often-asked question has been posed, which is this: How can we get an employer to choose a woman instead of a man whenever a job comes up and both are equally capable? The most frequent answer is to try and form a women's committee to look after such occurrences.

Also, how can we exert pressure because we are being blackmailed because we are not being given equal

opportunity. Many of us have probably asked ourselves this familiar phrase, "Why should we sit back and take everything that is thrown at us because we are women."

I saw a cartoon recently, in a newspaper published for working women, and it went something like this: Picture a little boy and a little girl sitting on a fence.

LITTLE BOY: Today, qualified women can hold the same position as men.
LITTLE GIRL: That's not equality. If we were equal, even dumb women could be in high positions!

That's one more for the women, wouldn't you say!

Getting back to employment and the role discrimination plays, we've found that many employers conjure up job descriptions so absurdly that most people would need a lawyer to explain it. There are far too many primitive procedures still being followed and too many women—through no one's fault but their own—are afraid to file complaints.

Once we establish the fact that women have to voice their rights, we will probably find a lot of fellow women workers backing us up. We must also realize that there will be problems to face such as people won't try and understand you, you'll get criticized for getting involved, management won't take you seriously, but eventually, the morons will finally accept the fact that you mean business.

There are four items to keep in the back of our minds if we get involved:

1. Enthusiasm,
2. Devotion,
3. Basic understanding of the labour movement, and
4. I think the most important—workable agreement with your family.

We must begin to speak out for our rights in the working force and the men of the union need to know that in union, discrimination is inadvisable. Women should always say that when they go out to work, they will only work at equal opportunity for equal pay. We've got to beat them at their own game.

There have been many examples of discrimination and many questions asked such as:

1. Why is it the bosses discipline the

women and not the men? The answers usually go something like this—because whatever men talk about is useful and whatever women talk about is nonsense!

2. Do you feel generally the bosses are scared of the men? And the answer to that one was Yes, the bosses are really scared of the men because they are their fellow man.

3. Why do the bosses stress a point to the women but casually mention it to the men? The same, and usual answer—because they think the women don't understand and the same old story—they don't want to get on the bad side of the fellow man.

There are many, many controversies in today's working world of women in regard to equal opportunity. We often see and lately have become more aware of a man given a seniority position over women with higher seniority. Women have also been discriminated against because of their religious beliefs. It has also been heard that if you don't wear pants, you're not going to get anywhere.

They'll try and talk you down, but you just don't give up that easily. If we want to get anywhere in this so-called "man's world," there are four phases in our lives we must consider:

1. Overcome personal roadblocks
2. Overcome home roadblocks
3. Overcome job roadblocks and
4. Overcome union roadblocks.

When we have accomplished these feats, then there are no limits.

We have also heard mention of the traditional role we, as women, play in this world. The roles such as service duties, clerical, teaching and nursing to mention a few. But very few women are being recognized in the non-traditional roles such as mechanics, engineers, farmers, architects, doctors and many highly skilled workers. We, then come to the question, probably a great many of us have asked ourselves—how do we go about to change this tradition: Many of the answers are—educate us more, change our ways of thinking, explore the apprenticeship field, have more on-the-job training, and, if we want to get ahead, we've got to make a commitment.

Then, when we are ready to go into the work force, we'll probably ask ourselves "How do I know if I'm capable of a job I want?"

You simply accept the challenge and look into the job description and investigate it. Just remember this—"You'll never get a second chance to make a first impression."

Many, many points have been mentioned in this text and I feel that if you want to get anywhere, break the old traditional roles and start with attending union meetings, run for office, turn some of the tables, participate, ask questions, volunteer for a lot of things, learn some Parliamentary procedures, know your union powers and procedures, practice writing motions and should your motion be declined, don't sit down, ask for an explanation.

Read your bylaws and constitutions, learn the union vocabulary and jargon. Be proud of being a trade unionist, be faithful to an issue of legislation and lastly—be reliable.

Remember, 9/10ths of achievement is believing—YOU CAN DO IT!

Mary J. Waghorn

"Footbinding was a political institution which reflected and perpetuated the inferiority of women; footbinding cemented women to a certain sphere, with a certain function—women were sexual objects and breeders."

(from *Woman Hating*, by Andrea Dworkin)

Have you been watching shoe styles for women lately? Have you tried to find a pair of plain, well built, reasonable priced shoes? Or have you decided that high heels look and feel great, despite the "opposition?" Are you in fact wearing them?

Maybe its old age, but I consider shoes to be a kind of political barometer for women. Meaning that when shoes become more and more skimpy and pointy, and as heels become higher and narrower, they're sending a message regarding how we are supposed to live and think and act—or how not to think and not act, to be more precise.

The other part of the barometer is whether women at any particular time are going to cave in to fashion blackmail, or consciously fight back: by boycotting the product; by deciding that fashion can be fun, but not when it's ruinous to feet and backs; by blasting the manufacturers.

Shoes, I think, are one grim form of social control over women. And they have a history, foot binding being the most obvious example. Foot binding kept women "in their place" in pre-liberation China, properly restricted, subdued and contained. Women hobbled painfully all their lives, in the name of delicacy, sensuality, helplessness, in the name of pleasing men.



by Helen Levine

FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

Western women think of Chinese foot-binding as a form of mediaeval torture. It was, but we in turn tend not to recognize the mediaeval torture in our midst, in the form of shoes for women that deny us comfort, freedom, and health, shoes that keep us from having our two feet planted firmly on the ground, from being in charge of our bodies and the space we stand on.

This whole question of footwear hit me last fall when I was looking for a pair of plain rubber boots. For rainy days. The kind of boots that have been around for eons of time. My search took me into several local shoe stores, only to discover that such practical items were not available. The stores were overflowing with expensive, stylized, and uncomfortable looking winter boots, and frail, highheeled, dressy shoes. It took a trip to a basement shoe department in Toronto to locate my current boots. They weren't exactly a great buy. The only pair that fit had steel toes, Orange Steel Toes! I bought those ridiculous boots in desperation and am now quite attached to them. They symbolize my demand for comfort and

convenience, my refusal to be bound.

Think of what shoes are like for men. Though fashion influences male footwear to some extent, by and large men's shoes are made to be sturdy, comfortable, and planted firmly on the ground. Like trousers, men's shoes provide the maximum in freedom, convenience, and practicality. It's no accident. If men are to control the world, make the decisions, run industry, government, the professions—and women—they certainly need their feet well shod.

Consider, for example, which sex owns and controls shoe manufacturing, which sex shapes and defines women's tastes and "needs" in footwear.

Shoes of course are only one blatant example of how women's lives are controlled by profits and men. In a way, it is simply another illustration of how women are held in contempt. Who else to put on frail stilts, but people who are primarily decorative objects to be seen and used? Women are taught to collude in such definitions of fashion and beauty, but let's make sure we keep the blame where it really belongs.

In the hazardous structure of the nuclear family, women are destined, among other things, for the role of consumers. We keep domestic markets viable for business by maintaining the "home and children beautiful, and the body beautiful." (It's all a cruel hoax—most women live close to or below the poverty line, and/or are dependent on a man's income.) Trained to doubt our own value and our own good judgement, many of us try desperately to conform to male-defined standards of beauty and consumption. Including shoes.

Shoes seem to epitomize a particularly vicious form of consumerism foisted on women. Add makeup, advertising, fashion, pills (birth control, tranquilizers, etc.), and the connection between billion-dollar industries and women's oppression becomes remarkably clear.

Just in case I come across as a total killjoy, let me add that I think dressing up, and making up, and looking special can sometimes be fun and feel good, for women and men. But not in our daily lives and not at the expense of our comfort, freedom, and in the long term, health.

Don't kid yourself. The shoes you buy or wear are political!

"Pain is an essential part of the grooming process, and that is not accidental. Plucking the eyebrows, shaving under the arms, wearing a girdle, learning to walk in high-heeled shoes, having one's nose fixed, straightening or curling one's hair—these things hurt. The pain, of course, teaches an important lesson: no price is too great, no process too repulsive, no operation too painful for the woman who would be beautiful."

(Andrea Dworkin again)



PERSUADING PARLIAMENT

by Marie Harte

Halfway through the national campaign for the May 22 election, New Democratic Party leader Ed Broadbent was the only party leader who had declared women's rights a major issue in the contest to win votes.

He wasted no time, pledging the NDP would make women's rights a prime campaign issue the night Prime Minister Trudeau called the election. He backed that up a few days later on the campaign trail in Edmonton, unveiling the NDP's eight-point equality-for-women-in-the-work-force plan.

The NDP plan is far from comprehensive. It was carelessly left hanging with holes in it. But it did, for one day anyway, draw public attention to the need for exceptional measures that would elevate women to equality in the paid labour force.

The NDP proposed affirmative action programs with quotas, hire-women rules for companies seeking government contracts, reinstatement of \$3 million in job training and counselling services such as Outreach projects, increased vocational training, more day care centres, a better deal for part-time workers, pensions for some homemakers and a \$15 million fund for rape crisis centres and other social needs.

By contrast, neither Trudeau nor Progressive Conservative leader Joe Clark had made any statement on

women's rights. Perhaps such statements were being saved for the crucial final weeks of the campaign? Perhaps the two major parties felt women's rights were not worth singling out?

No thinking person would cast a vote for any politician simply on grounds that he or she had spouted the words WOMEN'S RIGHTS. It's no magic formula. Voters also examine economic policy, judicial proposals, political philosophy, a party's record in Parliament.

That women, and men, are not willing to vote (en masse at any rate) on the one issue of women's rights, fundamental as it is, has been proven by failed attempts in the past to form a women's political party. And past performances in the Commons have shown that electing a woman is no guarantee of having a feminist in the corridors of power.

A systematic analysis of the parties and their positions on women's rights during the campaign was promised by the National Action Committee on the Status of Women. The committee represents thousands of women in about 160 organizations across the country.

And the committee got a nice head start, squeezing its annual lobby of MPs in, coincidentally, the day Trudeau announced the election. The women asked leading members of each caucus to state their party's position on a

number of vital issues.

A scorecard shows the NDP most agreeable (although some would argue that the NDP can afford to promise anything since it will not win the majority of seats). Liberals stood by their

previously-stated positions. Conservatives were decidedly wishy-washy.

So, in the spirit of the electoral contest, the rest of this space contains a scorecard from that day.

The scorecard:

Women's proposal	NDP	LIBERAL	CONSERVATIVE
Do not re-introduce the anti-prostitution bill	Yes	No	Maybe
Remove exemption in proposed rape law that would prevent woman from prosecuting her husband.	Yes	Don't know	Maybe
Not re-introduce Bill C-22 which ties public service wages to levels in private sector.	Yes	No	No
Toughen human rights commission equal pay for work of equal value law.	Yes	Refer to commission.	Yes
Appoint independent inquiry into effect of new unemployment insurance regulations on female workers.	Yes	No, internal study will do.	Would review, but not necessarily with independent inquiry.
Pledge not to base unemployment insurance benefits on family income.	Yes	Yes	Yes but would pay lower benefits to claimants without dependents.
Rescind section 12(1)b of the Indian Act which denies rights to Indian women who marry non-Indians.	Yes	Yes	Yes
Restore lost rights to Indian women retroactively.	Yes	No	Don't know.
Maintain federal jurisdiction over divorce instead of relinquishing it to the provinces.	No	No	Don't know.
Create a system for automatic enforcement of maintenance orders.	Don't know.	No, because would be provincial responsibility.	Don't know.
Raise family allowance back to previous levels	Yes, and would increase as well	No	Non-answer

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WOMEN

HELPING WOMEN

Jumai tells it this way. "I was only 10 years old. My elderly aunt undressed me and blindfolded me with a scarf. I was then forcibly held down and my legs pulled apart while the barber/surgeon did his work. I was screaming until I could scream no more and passed out."

Jumai, like her sisters in Africa, Asia, and Latin America, was the victim of cliterodotomy. Depending on local custom, this can mean anything from slightly cutting the clitoris to removing it altogether complete with pieces of the inner vaginal lips and then sewing the outer lips together with cat gut. In this case, a small opening will be left so that menstrual blood can seep out.

Cliterodotomy is genteely and absurdly called "female circumcision" although in extent, pain, and consequences, it is completely unlike male circumcision which is merely the removal of the foreskin from the penis.

The consequences

The most common result of cliterodotomy is the formation of a neuroma—a bundle of nerve tissue gone wrong—at the amputation site. This makes sex so intensely painful that many women become pregnant as often as possible because only during

pregnancy can they avoid regular sexual contact.

Other long-term consequences are urinary system damage, genital infections, and, almost always, childbirth complications. The mutilation produces scar tissue so tough that labour can last for days until both mother and child die of exhaustion.

Of the short-term consequences, the major one is death. Massive bleeding in the crotch—rich in blood vessels—is just one cause. The others are infection, tetanus, or blood-poisoning from the dirty knife, razor blade, finger-nail, hot coal or piece of glass used—without anaesthetic—to scrape the girls' genital areas raw.

The liberals' analysis

People, the journal of the International Planned Parenthood Federation, recently published a valuable "special inquiry" into the traditional and cultural importance of "female circumcision." The People inquirers, however, criticized feminists for "their opposition (to cliterodotomy), which is at times exaggerated" and for having "committed the mistake of speaking of the problems of excision by isolating the practice from its context."

Instead of recommending working directly to stop excision, the writers suggested that "the whole of society must evolve...first, both sexes must become aware of the fundamental equality of the rights of man and woman without confusing equality with identity." One wonders whether the writers would have sermonized about exaggeration, context, and social evolution if the practice under discussion had been razoring away the testicles instead of the clitoris.

The victims' analysis

In a separate article in the same issue of People, however, Nigerian author Esther Ogunmodede magnificently dissents from this high-toned display of

Custom and tradition, she agrees, are the commonest reasons given for destroying female genitals. "But the world now knows the reasons, just as our forebears knew. Our ancestors...knew where and what were the seat of sexual pleasure in a woman—so they chopped it off before the girl could discover. Girls in Africa are circumcised to decrease their sexual urge before marriage, thereby preventing them from being 'wayward' and bringing shame on

the family."

Being controllable, the mutilated female is therefore more valuable to her family as property. And, since intercourse is agony, her later faithfulness—or value—to her husband is guaranteed as well. Another reason for the practice, Ogunmodede suggests, is that the woman's narrowed vaginal opening increases the man's pleasure.

The international action

What to do? In 1958 the United Nations started talking about the subject. Says Ogunmodede, "It is quite clear that nothing more drastic than talk has taken place since...Nothing short of a world-wide campaign...will...eradicate genital mutilation of girls."

In Canada, women can start such action right now by pressuring governments and businesses to tie future money deals with countries practising excision to promises that these countries will launch anti-cliterodotomy campaigns. If governments or businesses refuse our very modest and just requests, we should publicly embarrass them. In the touchy world of international development, a red face can work wonders.

Contrary to popular views, common law spouses are not protected by the new family law in Ontario, except for those in a condition of dependency coupled with a five-year long relationship of one year if a child is born. Any woman who is self-supporting will have no new rights under family law in Ontario.

A common law spouse can be protected if she has a contract. This means that the two persons living together have reached agreement on division of property, income, and functions or roles in the relationship. If no formal contract exists, there is some protection available under common law or judge-made law in certain conditions, for example where one party's conduct is a result of reliance upon the other's promise of reward for that conduct, or where a contribution of money was made to acquisition of property, either directly or indirectly in some cases.

A woman who has invested time and effort in home maintenance and provision of services could in some cases succeed in getting some compensation, as in the Marvin case in California. Where she can prove that her effort only resulted from her expectation that she would be compensated, she might get quite generous compensation, if any is available, depending upon the kind of services contributed.

While the stigma attached to housework and child care is being done away with as these services are becoming recognized as valuable and worthy of compensation, nevertheless a woman must carefully weigh the value of her time in determining how it will be allocated. Some tasks performed for reasons of the heart will never enable you to get compensation except in the same currency. That doesn't feed you or dress you or keep you in your old age.

Dependence and support

Ontario's new Family Law Reform Act deals with the support obligation between spouses in Part II of the Act, and spouse is defined to include common law spouse in certain conditions (five year relationship or one year with a child). Your first and primary obligation under the law is to be self-supporting. So if you make an application for support from your spouse, you will have to explain why you cannot support yourself, and you'd better have convincing reasons (illness, lack of skills and need for retraining, age, etc.).

The next obligation is to support your child or children—at least until age 16. If the child is in school full time, he or she can require support from parents until age 18. Both parents are equally obligated to support their children, but generally the obligation is honoured in



LAW FOR WOMEN

by Shirley Greenberg

accordance with ability to pay.

After self-support and child support, the next obligation is to support your spouse—if that spouse is not self-supporting.

To qualify for support, a common law spouse has to prove a five year relationship, (or one year if a child is born), inability to be self-supporting, and that the other spouse has ability to pay. If an applicant is capable of becoming self-supporting, she will be expected to do so as quickly as possible, and a support award cannot be made for an indefinite period unless there is a permanent handicap.

If the applicant qualifies for support, the next question is: to what level or standard of living is the spouse entitled? Sometimes the income of the other spouse is the determining factor, because there is simply not enough to support two households at the level of the previous one.

Legally married persons do not have to meet the condition of a five-year relationship or one year with a child, but otherwise the same factors apply in determining eligibility for support. And for all recipients of support the order is never final: it can be varied if circumstances change materially, up or down, as when one's income increases significantly or when one loses a job. Cost of living also may be a factor.

Property

A common law spouse has no right to property under the Family Law Reform Act, nor any right to possession of the family home when the lessee or owner is the other spouse. The doctrine of sharing family assets on marriage breakdown is restricted to those who are legally married, but the sharing will never occur unless there is a marriage breakdown with no chance of reconciliation. On death, the only sharing is that determined in the Will. During the currency of the marriage, the separate property system applies, so that you own only what you purchase with your own money (not what you buy with savings from a household allowance—which belongs legally to your common law husband) or receive by gift or inheritance.

A common law spouse's protection is to purchase property with her own money and always keep it in her own

name. However, if the purchase was made possible with her money but placed in another's name, the law implies a trust so that the property is considered to remain that of the one who paid for it.

The legal spouse's protection from having to share her property is to put her money into investments or business property that is never subject to sharing. Do not buy objects or property that are likely to be used by other family members, because it is use that determines what is a family's asset, not ownership. But a legal spouse's net worth will be considered at the time of marriage breakdown, and a shift in income and assets will occur if one spouse is very much wealthier than the other, and the poor one has made contributions to family life to qualify as a partner, in the sense that marriage is a partnership.

Common law spouses are taken more or less to have avoided marriage in order to avoid incurring legal obligations of support and property-sharing. Ideally, they have chosen their situation fully conscious of what they let themselves in for. But in fact, few common law spouses ever think far ahead or actually explore the legal consequences of their actions.

Prudence dictates that unpaid work or work that drains time and attention be avoided, especially when one's energy is so cut down that one's career or productive life suffers. Women are especially vulnerable because it is they who are expected to contribute unpaid services. While certain work, like child care, is emotionally enriching, remember that the reward is in its doing. You can't collect in money or property.

Children

The law applicable to children is the same whether you are married or not. The biological tie may not be as important as the psychological one. Both combined will be important in determining which parent wins in a custody dispute, but the quality of the relationship with the child is the overriding factor.

Children are costly, but seldom is it decided before the child is born how that cost is to be shared, and if one loses more than the other, how compensation is to be paid, if at all.

Some of the cost of children can be recouped by common law partners through use of the income tax laws. A single parent who maintains a household can deduct the marital exemption for one child - as can a separated spouse. In each case, she must be contributing to the maintenance of the home.

Death

Both the common law spouse and the legal spouse are without protection from the Family Law Reform Act should death occur to the other spouse. The Will determines who gets what. But if you are a dependent who is left out of the Will (or receive very little), you can make an application to court to obtain support from the estate. Even a divorced spouse can obtain protection—as long as she is a dependant. The Succession Law Reform Act applies here.

Private contracts

Any protection lacking in law can be supplied through contract made between the two parties, preferably with the help of a lawyer. Your first decision is whether or not to opt in to or out of the provisions of the Family Law Reform Act. If you are unmarried, you must have a contract in order to ensure that property is shared or that support is available should dependency occur before five years in a childless relationship, or that possession of the family home is equal. Your contract will not hold if one spouse goes on welfare and the other is earning a good income, but otherwise you can regulate your affairs to suit yourselves.

Self-help

Women have to be careful that their time and energy are not allocated in unproductive areas. If they devote themselves to service in the home, they should know the legal consequences. If the relationship ends after twenty years of service in the home, a spouse will nevertheless be expected to become employable in the shortest possible time, even if she is in her forties. A share of property will be her compensation only if she is legally married or has a contract guaranteeing that. In some situations, it will still be possible to claim compensation or support or an interest in property, sometimes even after a marriage has ended, but it is necessary to consult a lawyer to determine if a particular case can succeed in such a claim. And it is wise to have legal advice before making a decision. A little preventative law can go a long way to saving grief.

Feminism and women's studies incompatible?

by Sondra Corry

The content of the material below is factual although the structure of the interview was invented. The incident occurred recently on the campus of an English-language CEGEP in a small community in Québec.

On my way home from the library the other day, after researching an article, I stopped at a restaurant for coffee before going home to start dinner. It is usually quiet there in the late afternoon, and I read the paper waiting for a surge of energy to boost me through the next few hours. On this particular afternoon, however, I met an old friend I hadn't seen since we were at university together. She and I had met there in 1971 having returned after our children were old enough to enter school. We were part of a wave of women going back to school, women who had spent a decade or so in the home. She had been active in campus politics, evolving from student's rights to women's issues. She looked older, tired, and rather down when I met her. When I asked her about it, she told me a story I felt should be repeated. In exchange for her story I had to promise to withhold her name and not to print the name of the school, although my own inclination is to do so. She is fearful of one kind of reprisal: unemployment, a problem that has plagued her since her undergraduate days. In her more myopic moments she blames her political activities. She swings, however with alarming swiftness to nagging self-doubts, questioning her own abilities. Knowing her determined effort to train herself in her speciality, which is Women's Studies, I find her self-doubts cast a shadow over all of our efforts. While preparing to take notes, I thought of the many women with whom I talk who show the same symptoms, capable women who suffer from a lack of training, and are discouraged knowing that if they do manage to get the training, there will be few jobs. In

schools, there will be little encouragement, and there will be few women teachers with whom they can identify.

Ann, I understand you've just applied for a teaching post at the CEGEP. Tell me a little about the job.

Well, as you know, I've been studying the various facets of women's experience for some time, since 1972, I guess. When I saw the job advertised, I must admit I was a little excited. I've applied many times to the CEGEP, but most of the time you don't even receive an acknowledgement of your application.

You mean they don't even send you a thanks-but-no-thanks?

Nothing. I'm careful to deliver the applications in person now so I don't wonder if they are lost in the mail. This time I called the Director in order to establish verbal contact. The exciting part was that the course was in my area, it was on the Role And Status of Women.

You've done a lot of work in that subject. I remember when you went to Sir George in Montreal to a women's Studies program. What did you study?

Yes, I went to the Summer Institute of Women's Studies in 1974.

It was Maggie Benston, wasn't it?

I audited some of Benston's course, and studied "Women and Religion" with Rosemary Ruether and took another course in psychology. As you know, we still can not earn graduate credits in Women's Studies in Canada, but I've done as much as possible through traditional courses: women's history, theory, as well as independent studies.

Tell me about the CEGEP course.

The Continuing Education Department is presenting a special program for women who want to go back to school. It is a full-time course which amounts to four credit courses each semester. Last semester, the women enrolled in the course were asked what subject they would like to study in the second semester of their humanities course,

and they chose the role and status of women.

And when the school advertised, you applied. Were your qualifications up to par?

Not quite. They would like the M.A. completed, of course, and I haven't written the thesis, but I've completed the course work and have an unusual number of undergraduate credits.

You received a reply this time?

Yes, and was called for an interview. There were eight members on the committee, seven men and one woman!!

Why the unbalance? Is that representative of the faculty as a whole?

No.

Was there a student representative on the committee?

No.

Well, if I remember correctly, Ann a long time ago you worked with students at that CEGEP to put students on hiring committees. Is this correct?

That's right. In 1972, we won the right to student representation on hiring committees. I was on several of the committees myself.

Was the right withdrawn at any time?

Not to my knowledge.

Were the questions about your own area, feminist theory?

What was the outcome of the interview?

I don't know what the deciding factor was. The director told me the committee had chosen someone with an M.A. and years of teaching experience. As you know, I have only supply-teaching experience.

How does one gain experience. Tell me, did the person who was chosen have experience in Women's Studies?

No. The committee chose a man to teach a course in ancient cultures. I'm afraid that it was not only the loss of a job for me; it was the loss of a woman's job.

But didn't you say that this was a program for women?

The teaching jobs have not been restricted to women. There are two men teaching this term and there were two men last term.

Two men and two women. We get equality in all women's courses. Were the women in the course consulted about the change in the course? They did, after all, choose a course in the role and status of women.

Not to my knowledge. I believe they did not know about the change until they went to class the first day of the course. The man who was hired is an administrator on the college. This is one more anomaly, because there seemed to be concern during the interview as to whether I could relate well to the students. Obviously the concern was not real, since there is a great gulf between women returning to school and male administrators, whereas my own situation is so similar to the women's

Ann, I find this disturbing. In this area we have so much unemployment among women, and in Quebec, English-speaking women have the added difficulty of finding work in their own language. I must confess I feel that the teaching jobs in an all-women program should have belonged to women. The hiring committee has shown insensitivity to the unemployed women in the area to hire men to teach a course for women.

Well, of course, if questioned, the committee would cite qualifications.

There are teachers on the campus without M.A. degrees. Women's Studies is a new subject and in light of many considerations, for example the effort and initiative it took to study a subject when there were no course, no specialists, not even books when you started, not on this campus. You were in it when it was not a popular subject. Given the decision to offer a program for women I think the school could have shown good faith by using some initiative of its own, taken a risk. Instead, you must suspect the idea is to offer the subject in order to defuse interest, to control politicizing. However, for the sake of constructive criticism, let us imagine that your answers were terrible on the interview, your qualifications too meager. Would you offer criticism never the less?

Well, yes. the hiring committee spent much time on pedagogical questions. I feel secure enough in that

subject, having spent a good deal of time studying and observing education. However the school naturally has its own philosophy of education or outlook which only someone on the inside would know. We hear so often in this town the criticism of the hiring that is done from the inside, the hiring of people already related to the schools. The person who is already familiar with the school is, of course, going to have the advantage on such questions. But the school suffers, and the students, because hiring insiders prevents a freshness of ideas.

I don't want to be unjustifiably fair regarding employment practices in this community. But if all candidates were briefed in advance, and thoroughly, about the school, they would be on an equal footing from the start.

What other suggestions would you amke?

Well, you and I know the problems regarding women must be dealt with through a women's organisation. Until women organize themselves on this campus there will be no break-throughs. We tried to do this a few years ago; they just weren't ready for it.

Yes, but every campus in the country must have a women's center by now.

It will come here, too. It's a matter of time.

Be specific about matters a women's group could have influenced.

First, the problem that must be dealt with is the percentage of women in jobs. There is no better place to start than in a program for women. Those jobs should have belonged to women. As for the regular curriculum, we need to consult women on other campuses to see the measures they are taking to improve the ratio.

Second, hiring committees must have a proportionate representation of women. Women will never get a fair number of jobs as long as we have male hiring committees. Third there should be no question of a candidate's feminism or other beliefs, political or not. Fourth, student representation on hiring committees should be restored. We have to be careful not to lose the gains we have made.

continued from p. 1

Pension commitments

Both the PCs and the NDP have said they would attempt to build equal treatment into the Canada Pension Act enabling women who remain at home to contribute and participate in the plan. The Liberal government has in the past tried to make this amendment to the Act but their efforts were blocked by Ontario and British Columbia.

Criminal Code amendments

All three parties are committed to amending the Criminal Code sections which relate to rape. Only one though—the NDP—has committed itself to abolishing the inter-spousal exemption; the Liberals say they "don't know," and the PCs say "maybe." The inter-spousal exemption is the section that makes it legally permissible for a husband to have sexual intercourse with his wife without her consent—in effect to rape her.

That the Liberals and PCs have not established for themselves the basic right of women to have control over our bodies seems inconceivable in the 20th century, especially in view of their claims of commitment to the equality of women.

All three parties are committed to the repeal of Section 12(1)b of the Indian Act. The section states that an Indian woman who marries a non-Indian man loses her status. An Indian man who marries a non-Indian does not. This section is a legacy of the patriarchal structures and concepts that white European men, who settled Canada, bequeathed to the Indian people. This abolition of Section 12(1)b has been a focal point in the efforts of non-status Indian women to reclaim their rights and despite all parties' commitment to its abolition little progress has been made on this issue.

Several other issues have gained the attention of

individual parties. A PC government would re-open the debate on abortion and would allow a free vote in the Commons on this issue. Considering the growing strength of the anti-abortion movement, if the Conservatives did manage to form the government, Canadian feminists would undoubtedly have to fight for that right again, and from scratch. Not a pleasant prospect.

The NDP has promised to fund a wide range of women's social services: rape crisis centres, transition houses, even Women's Centres. They propose an expenditure of \$15 million, a 75-25 split with the provinces—with the federal government picking up the 75 per cent. They offer no details on how such a funding process would work. Neither have they provided information on how they would convince the provinces to cooperate.

This NDP proposal brings up a larger issue—social services and the necessary

revision of the current social services legislation. The current Canada Assistance Plan legislation makes it impossible for agencies such as rape crisis centres to be funded on cost-sharing arrangements with federal, provincial and regional governments. The Liberal government developed new

social services legislation which would have permitted funding for a wider range of social service agencies but they shelved it as part of their restraint program.

The foregoing gives some idea on where Canada's national parties stand on women's issues. The question now is who gets your vote.

Sheila Coe

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EOW series:

Jackie Smith — Production Manager

This is the third 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**

"You can't expect people to jump through hoops for no reason," says Jackie Smith, Publications Manager for Information Services in the Department of Communications, but she does expect them to make a superhuman effort when it is necessary. "We enjoy ourselves here. We work hard, but when the job's done, we dance on the desks." After seven years, she still finds the job challenging and interesting, in part because of the constant flow of innovative developments coming out of the space and research sectors of her department, innovations that in recent years have included satellite communications, TELIDON, and fibre optics.

Research scientists want to publish their material for the scientific community; the same material must be adapted for the general public, and there are other questions to be answered: how best to use technological

innovations in communications for the benefit of people in a changing world. Jackie receives a draft from the researcher and guides it through rewriting, design and printing so it reaches its intended audience in the most useful, attractive and accurate form possible. She takes a research paper, for example, has it rewritten to professional standards, supervises its translation and adaptation into the other official language, enters into a contract with a designer for layout and artwork, writes specs and makes arrangements for printing.

It is a job with a lot of pressure—deadlines, frustration, juggling shifting priorities and mechanical problems. In spite of it all she says, "I like to work under pressure. I don't like to work under stress." Her shop has just been through the annual end-of-the-fiscal year rush. March 31 is the deadline for practically everything and the pressure is on to complete projects in the year they were budgeted for. Stress comes into it when projects aren't managed properly and people lose their tempers or have crying fits. "I try not to lose my temper," she says, "And I try to present problems in such a

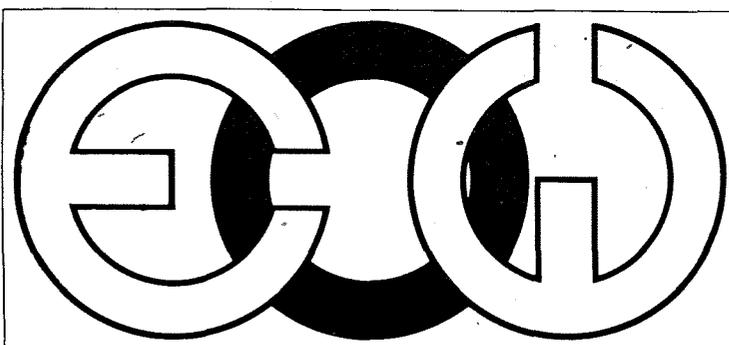
way that they become everyone's problems." A light touch and a sense of humour are the hallmarks of her managerial style. "I'll call a designer and say, 'Help! I need the moon by Monday. What can you do?' and I find people will rise to these situations."

As a manager she finds herself working on the one

specific number of colours, and so on. A design job is different. How can you ask for tenders on the ideas in someone's head?" She prefers to make standing offers with various designers and develop a relationship with them over a period of time. "I get to know their interests and the kinds of

contacts. If they're good, I make them a standing offer and shoot any work I can their way."

"Despite progress, women have a lot further to go, but we are achieving something. We have to be able to make our own choices about our bodies, our jobs, our lives. We have to be our own bosses. It's my belief that the job classification system in the government works to prevent women from getting ahead, or transferring from one field to another." Jackie comments that in a former job at an advertising agency she was able to move from budget control into production quite informally, by filling in where needed after watching and learning from others as they worked. In the government, she says, "There is no provision for people to do that. There is no way of recognizing newly acquired skills; salary bands in competitions often prevent them from moving into another classification. Women need opportunities for training and a more flexible system of job classification if they are going to be able to switch into areas that offer them scope for advancement."



hand with writers and designers—"a special breed, very wingy people"—and on the other with bureaucrats who tend to see her publications as just another project. "They'd like me to tender every project," she says, "You can certainly tender contracts for a printing job because that's concrete—so many thousand copies on a certain quality of stock, a

things they are particularly good at."

She notes that many women entering the design field as freelancers bring their portfolios to show her when they are looking for work. "They may come to see me, particularly, because they recognize my name as a woman's when they are going through the government phone book looking for

A Concrete Program For Real Women's Equality...

- Equal pay for work of equal value legislation with federal and provincial governments setting examples in implementation
- Government funding for special job creation programs for women
- Implementation of affirmative action programs in all government and industry hiring
- End Unemployment Insurance Commission discrimination against women



- Increase family allowance and manpower training funds
- End violence against women. Full government funding for homes for battered wives, rape crisis centres, and abortion on demand
- Paid maternity leave with no loss in seniority. Funds for day care centres and supervised child care after school for children up to 12 years of age
- Legislation ensuring full legal and property rights for women

In Ottawa Center Vote Marvin Glass

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AUTHORIZED BY THE OFFICIAL AGENT, MARVIN GLASS CAMPAIGN, OTTAWA CENTRE

at federal jurisdiction over divorce not be relinquished to the provinces, and provincial jurisdiction over property, custody and administration of justice, we recommend the implementation of a Unified Family Court system in each province and territory, and continuing federal funding specifically allocated to the Unified Family Court.

recommend that all Unified Family Courts implement automatic enforcement systems for orders granted before and after divorce.

recommend that all current legislation relating to soliciting, loitering for the purpose of prostitution and bawdy houses be removed from the Criminal Code.

recommend that the government fund a study on the causal relationship between pornography (specifically sado-masochistic and child pornography) and sexually aggressive and violent behaviour.

recommend that there be a moratorium on changes regarding obscenity in the Criminal Code until such time as relevant empirical data are available on which to base sound social policy.

recommend that the proposals of the National Association of Women and the Law on sexual harassment be submitted to the NAC executive for immediate consideration with a view to formulation of code amendments for submission to the minister of justice for implementation as soon as possible.

believe us"

didn't have to bother with them. It's Unemployment Insurance and Revenue Canada."

"We worked for 12 weeks, same as the men," Betty said. "The men applied for unemployment insurance benefits and received them. The women applied and were told they weren't eligible."

The government put them in the category of women who fish in the same boat as their husbands and who are not eligible for UI benefits. Loreta said: "They don't believe that

we were working. They felt the arm of one woman who was slim and said, 'you couldn't lift a five-gallon bucket.'"

First, they had to fill out "terrible" questionnaires from national revenue—"whose boat we used, how many persons, how many jibbers on the line, where we bought them, how many hours a day we spent catching and processing." Then they were told to produce receipts for 10 separate shipments of squid, but "sometimes we didn't ship squid for three weeks. The men have never been asked to show their receipts."

Two women did receive benefits—their names are Frances and Georgie. "Other women phoned unemployment insurance and asked why they were getting benefits. When they found out they were females they automatically cut off their benefits," Mary said.

This isn't the first time women have jigged squid. Mary Burt received UI benefits last year, but then "there wasn't much money involved," she said. "There was only a few of us—nine or ten."

She had to fill out the same application at national revenue. "They asked me if I did the work myself and I told them yes. I received my benefits just like that." She says Bud Cullen's reason for holding back this time is "there's a lot more women involved."

After appealing the UI decision in Newfoundland and learning they might have to wait until 1980 for an answer, the 350 women organized themselves in February as the Notre-Dame Bay Squid Fishing Women. With the help of Status of Women Newfoundland, they raised the money to send ministers and file their complaint with the Human Rights Commission. They have received a good deal of publicity and support in Newfoundland and are looking for more support from women's groups while they wait to see what will happen.

"They (the government) didn't think that women from the place where we live would come this far," Mary said.

"If they find a way to get us unemployment insurance benefits and give us jobs, that would be fine."

Status of immigrant women

by Pat Daley

It was the National Action Committee's annual meeting and conference and we were sitting in the ballroom of the Skyline Hotel in Ottawa banqueting on coq au vin and strawberry parfaits. Someone was going around to all the tables asking that we leave something extra for the women who are serving us—and to keep it quiet because the money might be taken away from them.

"But, isn't the tip included in the bill?" one woman asked.

And then Sheila Arnopoulos, former Montreal Star reporter and author of a report on immigrant women for the federal Advisory Council on the Status of Women, rose and told us about the Dickensian working conditions still facing many immigrant women in Canada.

In her study, based on women who came to this country after 1961, Arnopoulos found that about one-third of immigrant women, compared to one-fifth of Canadian women, are employed in the low-wage, service sector—laundries, textile factories, and restaurants. As a reporter, she discovered first-hand what their working conditions are like.

Arnopoulos applied for a job in a hosiery factory after seeing an ad for general workers in a Montréal paper. Her first surprise came not only when she did not have to fill out an application, but when no one even asked her name or her social insurance number.

"The manager said to go down to the basement. I stood around for 20 minutes. There were no windows whatsoever. In the corners, three or four women were counting stockings. There were old oil drums around filled with rags.

"Finally someone said, 'hang your coat in the boiler room.' I didn't see where I could work. The women were all standing up and working on cardboard boxes. Someone threw some machinery on the floor off some boxes and that was my workplace."

When Arnopoulos asked what the wages were, she was told they were based on piecework. "I wasn't able to make any more than 60¢ an hour," she said.

Most of the women in the

service sector are not unionized and rely on provincial labour laws for protection. But even with laws, many are afraid to complain. After Arnopoulos's newspaper article on Atlantic Hosiery appeared, it took some time for inspectors to visit the factory.

"It took a year and a half for the women to get their money (to bring wages up to the minimum)," she said. "The women who were interviewed (by inspectors) were so terrified they didn't tell the truth."

Throughout 1977 in British Columbia, Ontario and Québec, she said, \$8 million was collected from the companies on behalf of 4,000 employees not getting minimum wage. These were just the people who complained.

"One way to improve the situation is to lay on really high fines. However, in most provinces fines are fairly low and not often applied," she said. "The whole area of minimum standards is crucial for all women's groups."

Why do these women not organize into unions? Arnopoulos told the story of Crystal Hosiery in Montréal, which employs about 50 people, many of whom are Greek women.

"On the night shift, the owner would lock the front door and everybody had to jump out a window, onto a garage and then onto the street to get out. There were rats in the toilet. When there was a lot of work they had to do forced overtime. They were not paid for day they were not there."

"They were not paid time and a half for overtime. It was all piecework as well. You have to make minimum wage on it, however, that's not always the case."

When the women decided conditions were not up to scratch, they went to the Canadian Hellenic Labour Organization, which told them to try to form a union. At first the women balked because they thought it was communist activity, "but the problem became convincing their husbands to let them sign union cards. Organizers went around door-to-door convincing the husbands."

When they went for certification, the employer

fired 36 people. Then there was a time lag between certification and negotiations, during which people left. Finally, "all the hosiery factory (owners) got together and paid the guy to close his factory down. A few months later it reopened with a new name."

The union organizing had to start again from scratch and "people active in the union were blacklisted throughout the entire hosiery industry in Montreal. So why join a union?"

Arnopoulos recommended changes in provincial labour legislation to provide for first contract arbitration to improve this situation. On the federal side, she said, "the government is cutting back on language training, particularly for women who don't have to speak English on the job." Instead, she said, we need on-the-job training for language, some of which is now done in Toronto and Vancouver.

Another problem, she said, is the new immigration act, which says "you can be deported if anybody thinks you may engage in subversive activities. There is no independent adjudication. That stops an awful lot of immigrants from being prepared to form unions. Anybody who has been here for three years and is eligible for citizenship should not be subject to these laws."

Arnopoulos also described the conditions of domestics—women who come here on limited work permits to work for Canadian families.

"Most Canadian families are not treating domestics very well," she said. "Manpower counsellors, when told they had to tell employers to pay domestics \$70 a week, revolted. Why? Because many of them employ these domestics. That sort of attitude is extremely widespread."

Domestics are not covered by any minimum standards legislation except in Québec, where the Parti Québécois' new law, Bill 125, will include those who live in and work 30 hours a week.

"I hope middle class women, as I think most of you are, will rally to immigrant women and not just leave it up to small pressure groups," Arnopoulos concluded. "Without grass roots pressure there is nothing."



Cheryl Charlier

Leadership — yes or no?

This is the first of a series of articles by the Political Action Collective of the Ottawa Women's Centre. The issues to be dealt with in the series were the subject of a day-long conference organized by the collective and held on March 10, 1979. Many of the ideas discussed in this article were raised in the leadership workshop at that conference. We welcome comments and criticism from the women's community.

To the best of our knowledge, most women's groups since the "new" women's movement began in the 60s have accepted the principle of leaderlessness. The idea behind the principle is, generally, that all women will eventually become leaders whereas in the past, and in the patriarchy, they have been followers. Participating in a leaderless group should give all women the opportunity to speak for themselves and learn skills that have been denied them by the male establishment.

Mechanisms for power-sharing were built into structureless groups. Enforced rotation of the chair at meetings, for example, meant that everyone got a chance to chair whether they were ready to take that responsibility or not. Women who worked in pairs on such assignments as public speaking and dealing with government officials gave each other support and learned from each other.

In the workshop, discussion centered on the way this ideal is practiced. When the Women's Centre opened on Lewis Street in 1972, the 20 or 30 women who met every Monday for discussion had each about the same amount of experience in the women's movement—very little. They had done a lot of reading and discussion with friends, but in terms of working as a group, the ideals of consensus, collectivity, and leaderlessness had to be worked out, refined, and put into practice.

With the growth of the movement in Ottawa, feminists who are "old hands" find themselves working in various groups—Rape Crisis Centre, UPSTREAM, Interval House, Policy Committee—with women who are just getting into the movement. They often act as leaders, or are perceived as leaders. Many women at the workshop acknowledged that by virtue of being articulate or knowledgeable or experienced or hard-working they tended to dominate the groups they were in. They make most of the decisions (whether other women contribute or not, it is finally the "leaders" whose words count). Generally such "leaders" are uncomfortable with this unwanted power, which they have acquired gradually and unthinkingly, not through any Machiavellian machinations.

They feel responsible for encouraging the "non-leaders" to participate in making decisions because this is what the theory says must happen, but often find themselves either intimidating or manipulating the group or being manipulated by the process.

Manipulated because "bad" decisions are made—they're in a position to know

because they made the same "bad" decisions themselves and saw the results; however, in the interests of being democratic and in order not to intimidate, they remain silent or play down their experience.

Manipulative because they know that their opinions carry more weight and in spite of everyone's equal right to speak, their decisions will be the group's decisions.

This dynamic is one of the causes of our failure to build a broad-based radical movement in Ottawa. New women trying to get involved find it difficult to participate. They are told there are no leaders, but they are "led" into making decisions they are not prepared to make and whose rationale they don't understand. As well, they cannot challenge the "leaders" openly since we have no leaders. The queen cannot be deposed if she doesn't wear a crown. They perceive the women's movement in Ottawa to be run by a clique of friends; they drop out because they can't see how to break into the clique.

Old women are burning out, frustrated by running on the spot, constantly remaking the same decisions with a new set of women while denying their experience or their expertise; they are exhausted by the strain of internal struggles to keep the movement as radical as it is, and frustrated by the lack of time and energy for thinking and talking and acting to keep the movement going in new directions.

If we as a community accept that the dynamic described above exists, there are three questions which must be addressed:

1. Do we accept the leaderlessness principle? Do we understand the profound implications of not having leaders? Do we understand the theory? Is the theory only negative, that is anti-establishment, or is it truly positive, that is, does it contribute to the growth of a strong women's movement?
2. If we accept the principle, we must address the question of equality and the obvious contradictions we see in the practice of the theory. If some of us see ourselves and are seen as leaders (acknowledged or not) does this mean that as a community we reject the theory? Or does it mean that we must develop new ways and means of putting the theory into practice? Are the "leaders" really leaders or just confused feminists? Are they seen as leaders or confused feminists or women on ego trips?
3. If we do not accept the principle, we must be prepared to define a new theory. If we are going to have leaders we must decide who and what these leaders will be; what their responsibilities will be; to whom they will be accountable; and finally whether those who now see themselves or are seen as leaders are really fit to be our leaders.

We must look more closely at the sources of the idea. Who said we should not have leaders? What did they mean by that? How does a policy of leaderlessness further the liberation of women? As a community we have a responsibility to ourselves to answer these questions.

Some leaders speak out

Many of the women at the leadership workshop acknowledged that they consider themselves or are perceived by the community to be leaders. They recognized that this state of affairs is in contradiction of the leaderlessness ideal, and talked about the bind they are in because they are perceived as women who have decision-making power in the community, power which often they neither want nor deserve. Briefly, some of their concerns were:

1. The women's movement is going nowhere because there is no energy except their own which they spread thinly over many issues and groups.
2. Other radical women feel safe when one of the 'leaders' is on a collective they don't have the energy for, because they trust her not to let it become liberal or wishy-washy.
3. They have to stay on collectives they have long lost interest in or don't have the energy for because they are afraid that if they leave it the group will either fall apart or become liberal.
4. They are seen as the guardians of some vague feminist principles that they themselves are not very sure of.
5. Because their leadership is unacknowledged and often unchallenged, one or more of the following patterns develop at meetings, especially where there are several inexperienced women present:
 - They intimidate everyone into accepting their views because they articulate them in terms of some vague feminist rhetoric that no one challenges because it sounds good.
 - They feel they have to withhold their knowledge and experience so other (newer) women can make decisions; this

often means that mistakes are repeated and little progress is made.

— The group makes no major (sometimes not even minor) decisions if they are absent.

6. When they meet with their sisters with whom they agree politically other women say they are elitist.

Decision '79

continued from p. 1

election campaigns you are going to miss out on three-quarters of your opportunities. Don't misunderstand this—groups such as the National Action Committee on the Status of Women are doing invaluable work during this campaign sensitizing the candidates to women's issues, but that is not to be taken for the in-depth education that can be given to the select group of 282 members of Parliament that we are going to have to bear with for the next four years or so.

Education, however, begins on May 23 and lasts for the full term of Parliament.

Between election day and the day the House opens, the government-elect will be determining policy priorities for their term in office. We must ensure that our respective and sensitized representatives are treated to four years of unceasing "education" on women's issues.

We can begin by immediately sending a congratulatory letter to our member of Parliament, outlining the issues that are important to us and ensuring him or her of our "very close cooperation" on issues we would like to see improved before we exercise our option to vote in the next election. At this stage we can remind him or her that women make up more than 6 million voters in this country.

Press for an appointment, preferably before the House sits and go armed with literature (briefs, pamphlets, letters etc) to ensure input at the earliest possible stage of policy decision-making. The first measure of success will be the day Parliament opens. Policy priorities that have been set by the government between May 22 and this date will be outlined to the public in the Speech from the Throne - reported in Hansard, on television, radio and in newspapers across the country. From the first day of the 31st Parliament our government will tell us what their priorities are. Over the next four years it is up to us to ensure that those priorities are the same as ours.

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Women Learning conference

Women have special issues in education. The current economic crisis and cutbacks in education make them all more acute and bring new and equally serious problems to the forefront.

The Women Learning Conference will provide a forum where women across the province can come together to discuss major issues for women in education, to share skills, experience and knowledge, to increase our understanding of women's educational situation, and to develop networks and strategies. There will be workshops to explore the issues, opportunities to talk about

action and to plan strategy.

As well, there will be a number of skill and professional development workshops offering a unique opportunity to share in the resources women are developing for women.

The conference will be held on Friday June 1 to Sunday June 3 at the Ontario Institute for Studies in Education in Toronto. Registration is \$15.00; \$5.00 for students and low-income people.

For further information and/or to register, write Women Learning Conference, c/o OISE, Sociology in Education, 252 Bloor St. West, Toronto M5S 1V6.

Ontario federation of women

More than 100 women representing 30 women's groups from across Ontario met in late February and agreed it was time to form a federation of women in that province.

A coordinating committee was struck at that meeting to initiate contact and communication with women's groups in Ontario, discuss information on structure, policy and action; and report back to a meeting May 12.

The committee has sent out a questionnaire to prepare for that meeting, which will further refine the proposed goals and structures of a federation. They ask that women's groups fill out the form and return it to the Ontario Federation of Women, Box 142, Station G, Toronto.

The May 12 meeting,

beginning at 10 a.m. at St. Paul's Centre, 121 Avenue Road, Toronto, will include a discussion of possible policies.

"The goal of feminism is to create a society where women are free, full, self-defined human beings sexually, economically, politically, and socially," the introduction to possible policies states. "As a group of women originating in Toronto, we have excluded issues of primary concern to many women and especially those living outside of major urban areas.

The list includes children, education, family law, money, health, mental health, media, sexuality, women in prison, women and work, and violence.

Please circulate the following questionnaire in your group and return it to the coordinating committee.

Questionnaire

Name of group _____
Address _____

Phone No. _____
No. of members _____

A. Need for a federation:
What would you see as the purpose of an Ontario-Federation of Women?

What are the ways in which we can work together as a province wide organization, e.g. facilitate communication, collective action, coordination around issues of general concern?

B. Structure:
How do you see representation taking place? What suggestions would you have for potential regions based on natural geographical borders-easy access, transportation, population of area, ease of meeting on a three month or biannual basis within regions-for instance the province could be divided up into regions each sending representation to a standing committee in cities or town centers within regions?

C. Policy
What are the issues of general concern in your organization and area?

What sort of organization/action has taken place around these issues? e.g. demonstrations, conferences, briefs, meetings, workshops, media, newsletters, newspapers. Please send copies of any newsletters or other publications.

D. Are there any language or particular cultural concerns (native rights, ethnic minorities) in your area?

What sort of provisions would be necessary, e.g. translations-which languages? etc. to accomodate your needs.

E. Is there anything we haven't thought of that we should be considering?

Your response is vital to events at the May 12 preliminary meeting.

Finally, you might want to consider the possibility of having a local meeting with other groups and organizations in your surrounding area to discuss what you see as the need for an Ontario Federation of Women.

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SPORTS

The psychology of jogging

by Rose Jones

In the past, few joggers were seen. Today, jogging has become popular among people of all ages. Similiar to other types of sports, there is a right way and a wrong way to jog. First, before lacing up the runners, a few simple excercises and leg stretches should be done to loosen muscles and prepare the body for the jog.

Start with a couple of sit-ups for general loosening. Next, do a few ankle turns, this helps prevent a sprain. Follow with some leg stretching excercises since it is this part

of the body that takes the beating. The most important muscle to stretch is the calf because this muscle tightens up the most.

One excellent excercise (used by almost everyone who jogs) is to find a wall, put the palms of the hands against the wall, then slant the rest of the body, so that a right triangle is formed with the wall and ground. Extend one foot in front of the other, making sure the heel of the other foot is planted on the ground. With one foot out in front and hands against the wall, start to

push as if trying to hold up the wall. You should feel the calf muscle being stretched. Switch feet and repeat. Now the body is ready for the run—do up the laces!

Try to jog on grass rather than cement. It's easier on the feet because the grass helps cushion each pounding step. Because jogging on grass is not always possible, it is important to know how to jog properly, thus saving yourself as much discomfort as possible. Never jog flat-footed or on the balls of the feet. The jogger should

concentrate on placing the heel down first, followed by the rest of the foot, then pushing off with a small bounce. At first the movement will seem awkward, but soon a light, easy rythm will develop and the motion will be as natural as getting up every day.

Don't try to run the marathon first time out jog at a comfortable pace, even if it means doing barely a walk! Have a goal in mind, the distance you want to run should take into account your own endurance and fitness level, eventually build up this level by speeding up the pace or increasing the distance jogged.

After jogging, the muscles will be tight. Again, do leg stretches to loosen up, especially the wall excercise to loosen the calf muscles. Once finished, take a hot shower to relax the tightened muscles.

As for the expense—well, it depends on how seriously a person wants to get involved with jogging. The more serious, the more expensive jogging will become. The jogger will want to buy the best of everything—running shoes, jogging suit, etc. And of course there is the occasional marathon to enter which involves travel expense. However, if you're the type of person who just wants to stay in shape by jogging, the only piece of equipment recommended is a pair of running shoes. If you're concerned about the amount of sweat, wear a cotton t-shirt, the only other thing needed is a pair of shorts. In winter, a few more layers of clothing are put on, if breathing becomes hard tie a scarf around the mouth.

Why do people bother to jog? What could a person get out of pounding the turf endlessly? Here are a few reasons: "for fitness... helps relieve my nervous tension... to lose wieght... I feel good about jogging and about myself... it helps me to feel calm and less anxious... it's a nice break in the day... get away from the office at lunch time... I don't feel sleepy in the afternoon, I'm refreshed and feel like working the rest of the day..." The list of reasons could go on. Just as each individual is different, so are the reasons for jogging.

Today, more and more research is being done on the psychology of running. It appears that people are not only running for fitness, but in search of mental well-being as well. One authority on running, Joe Henderson, says, "I think the mental aspects of running are going to be the next big field of investigation. That's where the breakthroughs will come." It is reported that psychiatrists in the United States are starting to take their patients jogging because they seem to respond more quickly - what takes six months to learn from a 'couch-patient' can sometimes take less than half the time to learn while jogging.

Ted Corbitt, marathon champion of the U.S. in 1954 said, "Everyone benefits from running, both in ways they recognize and in ways they don't. One thing that almost always happens is that your sense of self-worth improves. You accept yourself a little better." His message refers to life in general, not necessarily to winning a marathon.

Running can change our attitude toward defeat and can easily act as an anti-depressant. How could a person feel sorry for themselves at the same time as they're jogging long and hard?

How can this phenomenon occur, that jogging can make a person healthier mentally as well as phisically? Here are two theories put forth by psychologists:

First, psychologists believe that the brain is nourished by an unusually rich supply of oxygen because of jogging. Thus the brain responds by calling into play its self-correcting mechanisms.

The second theory is a simple one. Psychologists see that the body and mind are so closely linked, that when you help the body (through jogging), you undoubtedly help the mind.

Well the theories are a start in explaining the psychological effect of jogging but there is still a lot of ground to cover.

As for those who are still skeptical, you know what they say, "Don't knock it until you've tried it." Give jogging a fair chance. Who knows, it might even grow on you.

UPSTREAM

Une publication pour les femmes du Canada

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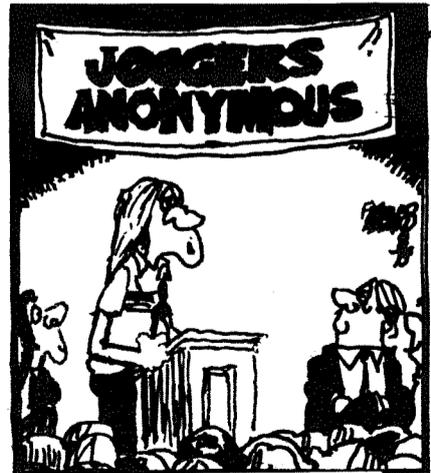
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"...and then I started jogging first thing in the morning, and sneaking out during my lunch hour for a quick jog..."

PIGOTT, Jean

Progressive Conservative / progressiste conservateur



HISTORY

Jewish women pioneers—what was it like?

by Alma Norman

Stories of opening the Canadian West usually conjure up visions of burly Ukrainian peasants and their sad-eyed wives, or maybe sturdy self-confident Scandinavians streaming northward across the border bringing their goods and skills and families to Canada's "last best west." Or mystical Dukhobors, dour men and kerchiefed women leaving Russia for freedom. Settling the Canadian Prairies does not usually arouse pictures of bearded Jews coming from Eastern Europe with their wives and children to settle as farmers in the Canadian West.

Yet offers of free land and the promise of a life of freedom and dignity drew Jews from the persecutions of Eastern Europe, just as they drew others from poverty and persecution. Land was bought by an organization based in London called the Jewish Colonization Society (JCA), and distributed along with some tools, some stock and seed to Jewish immigrants prepared to establish themselves as farmers. Several tracts of land were bought for this scheme by the JCA in Manitoba and Saskatchewan (with such names as Lipton, Hirsch—named after the Baron de Hirsch whose fortune made the scheme possible—Yorkton, Oxbow, Qu'Appelle).

The settlements lasted several years, but for a number of reasons never grew into thriving communities such as the Ukrainians, Germans, and Icelanders developed. For one thing, the number of Jewish agricultural settlers was small compared to those of other groups of immigrants; Jews were predominantly an urban people with urban skills and they tended to congregate in larger centres. Those with a farming background who settled on the land made successful farmers, but found as their families grew that the isolation of life on the Canadian prairies made it difficult for them to live fully as Jews. Procuring Kosher meat was a problem; Jewish education for their children was impossible unless there were a community of Jews to share the cost. Individual Jewish families continued to farm, but Jewish agricultural settlements dwindled and eventually disappeared.

What follows is an attempt to recreate the experiences of what it must have been like to be a Jewish woman in such a settlement. The history of Jewish women settlers, like so much of women's history, has largely been lost to us. But occasionally someone is lucky enough to meet and interview an elderly woman who has been part of that history, and so our understanding of women's life is slowly built up.

This article presents some fragments of two women's lives. One, Mary Aron, who came to Canada at the age of three, was interviewed by Prof. J.B. Lightman for the JIAS News. The other woman, barely mentioned in the interview is Mary's mother. Based on the information which Mary recalls at 83, let's speculate about what her mother's experiences must have been.

The family whose name was Brodie came from Rumania. We don't even know the first names of Mr. and Mrs. Brodie, or of Mary's older sister who was eight when they fled Rumania to start a new life in Canada. We know the family had farmed in Rumania, though it is unlikely that that farming was in any way similar to what they were to be doing in the Canadian west. We can be certain, too, that in Rumania they had lived in a Jewish community, with easy access to Kosher shops, to a synagogue, to Jewish schools, and to the whole range of Jewish religious and community life.

In 1901, no doubt following one of the many waves of persecution against Jews, Mr. Brodie was persuaded by the JCA to pull up his roots and emigrate with his wife and two daughters to an unknown promised land called Canada,



Lipton homesteaders. (Photo from *Salt of the Earth* by Heather Robertson)

where he was to be given land and the means to start life as an independent farmer.

The family went to Rumania to Constantinople, and from there by ship to Halifax. The journey in the crowded, hot, stinking conditions of immigrant accommodation must have been a nightmare. No doubt there were times when Brodie wondered if he had been wise. But what of Mrs. Brodie? It was she who must have offered strength when her husband doubted, she who comforted and calmed the two small children missing home and friends. Did they get seasick during the month-long journey? Did one or both suffer from diarrhea? Did she suffer menstrual cramps during that interminable month and still find energy to be a pillar of strength and a source of comfort to her family?

Imagine the final long-awaited landing at Halifax. Dry land at least, but not quiet or comfort. The shouts of other bewildered immigrants, the struggles with the customs officials who smirked at the foreigners' clothes and language, and no doubt wrinkled their noses at their smell after that long sea journey. (Was the family's name really Brodie? Or was that the name decided on by some harried immigration officer unable to cope with the foreign sounds?) At last, the familiar sounds of Yiddish, someone who introduced himself as a representative of the JCA, a brief stopover, clean clothes and a bath, a good Jewish meal. Then the drive to the CP station, and another journey, by train this time, to the halt at Fort Qu'Appelle. There, on the plains of Saskatchewan, Mrs. Brodie and her family at last came to rest on Canadian soil.

Two other Jewish families, also new arrivals to Canada, joined them there. Exhausted and disoriented, Mrs. Brodie must have wanted nothing more than to feed and shelter her family. The JCA had thoughtfully provided them with some necessities—one large tent for the three families, nine people in all with all their belongings. There was no stove, and no water. The woods provided for their basic necessities—fuel to cook outdoors, water scooped up from shallow slews which had to be boiled before it could be drunk, and the toilet. A storm one summer night blew down

their tent leaving them to huddle, soaked, until daybreak.

The first priority was shelter, and all—the mother, two girls, and the father—laboured to get a dugout completed before winter. Mr. Brodie built a small stone oven, a luxury indeed. But the dugout had no heat, and so they passed that first winter, cold, often hungry, at times eating nothing but boiled wheat. It was perhaps during this first winter that Mrs. Brodie conceived a third child; by the time Mary was 14 she would have three more, all three born with the help of a neighbouring grandmother-midwife.

Their second winter Mr. Brodie built a more substantial house. It had but one room and an earthen floor, but at least it had four walls and room to stand upright. Unfortunately, though this was unforeseen at the time of building, the accommodation had to be shared with their cow: the JCA had provided Mr. Brodie during the summer with a cow which had calved. The calf, kept in their original dugout, froze to death, and fearful of also losing the cow they brought it into the house with them. Was Mrs. Brodie pregnant during that winter? Did she have a toddler crawling along the earthen floor fascinated by the cow's tail and udder—and droppings? Did she suffer from morning sickness as she tried to keep some semblance of order?

By their second summer the Brodies were provided with more equipment which they were to share with the other two families: a pair of oxen, a wagon, a large sleigh, and farming implements. These were to serve three families, each cultivating 12 acres. Did the women sometimes pull the plough because someone else was using the oxen? There was only one son in this family, and he still a baby.

There were lighter moments too. Jewish holidays were celebrated, and all Jewish families attended the weddings which took place in the bride's home. Many of the neighbouring settlers were also Rumanians and it must have been a joyous—and perhaps also homesick—time reminiscing about family left behind.

We don't know what Mary's sister did when she left home, and what happened

to her. No doubt she worked hard as Mary did on the farm. Mary herself was able eventually to go to a school which opened five miles away. Unfortunately, as she recalls, the male teacher had a way of calling the girls up singly and fondling them. He was fired, but many of the girls did not return. We don't know what Mary did.

Eventually Mr. Brodie sold his farm and moved to Lipton, then a thriving community where he opened a grocery store. He moved from there to Regina, then to Saskatoon, Mrs. Brodie packing the family belongings and following him there with the three youngest children. But to a woman who had made the nightmare journey from Constantinople to Halifax, and the soot-choked train trip from Halifax to Qu'Appelle, these moves must have seemed almost a holiday.

Yet everything said about Mrs. Brodie is speculation. What was she like? Did she feel herself a part of this new country in which her three youngest children had been born? Did she long for the customs and music and accents of her native land? Was she proud that her daughter Mary was able to earn \$3 a week in Winnipeg at the age of 14? Did she ever see her two grandchildren born to Mary? When Mary and her husband moved to Montréal, did "Bubba Brodie" come with them? Did she visit?

So many questions, so little information to describe a woman's lifetime. Our women's history is built on just such gaps. Some stories, like Mrs. Brodie's can perhaps never be told. But some can still be preserved.

So this article ends with a plea: If you know any elderly women—relatives or friends or neighbours—get a tape recorder and try to get their story. Beg, borrow, or scrounge any letters, diaries, photo albums, newspaper clippings. If you can, please photocopy them and send them to us, c/o Alma Norman, UPSTREAM.

There weren't many of us famous enough to get ourselves mentioned in the "real" history books, so we have to make our own. And we've got to do it in that step-by-step, painstaking, woman's way.

Information on Mary Aron taken from: "Mary Aron and Her Immigrant Pioneer Roots," a personal interview by Prof. J.B. Lightman, JIAS News, Spring 1979.

"Bringing about the end of God"

Changing of the Gods: Feminism and the End of Traditional Religions
Naomi R. Goldenberg.

published by Beacon Press,
Boston, April 1979
hardcover: \$9.95

by Sheila Bird

Many women who consider themselves feminists are also active in church affairs or feel they are personally religious. The connections between the two beliefs: in a god, and that women and men are equal, has never been significant before. But a new book by an assistant professor of religious studies at Ottawa University may change all that.

Naomi Goldenberg, in her book *Changing of the Gods: Feminism and the End of Traditional Religions* makes the connection between what may have seemed like two totally separate issues. Goldenberg says not only are the two related, but the rise of one will necessarily mean the downfall of the other. Goldenberg says, "Every woman working to improve her own position in society, or that of women in general, is bringing about the end of God."

The problem with the world's major religions are the same. They are based on male gods, and they are basically misogynist. In a recent interview, Goldenberg explained: "Christianity, Judaism and Islam are patriarchal mindsets. They are mindsets of a society in which men hold power."

Recent events in Iran and Pakistan have underlined Islam's position on women's place in society. What few gains women have made in Islamic states directly

contradict the tenets of that religion. And as the religious backlash sweeps Islamic states, women are being pushed back into homes and back behind chaderis.

Islam, however, is more than a religion; it is also a state. Women's treatment under Islamic law is perhaps the best indicator of Islamic beliefs. According to Goldenberg: "You need the testimony of two women to equal that of one man, only if those women are supported by another man in the law courts."

Judaism, says Goldenberg, is concerned with keeping women "separate but equal." She says the most important thing one can do in Judaism is to obey the teachings of God and to uphold God's rituals. "That," she says, "is the business of men." She points to the oft-used example of the morning prayer Jewish men recite thanking God for not making them women, and the prayer the women recite thanking God for making them just as they are.

"I found it interesting there is an association of rabbis' wives in the States. And they've come out with a statement against the Equal Rights Amendment, saying that if the amendment were passed this would be a serious threat to Jewish life. And you know? They are right."

Speaking about Christianity, Goldenberg quotes Pope Paul's reaffirmation of the Roman Catholic rule that women cannot be priests because Jesus Christ was a male and because all Jesus' disciples were male. "I'm the only feminist I know that agrees with him. He has realized that the basic structure of that religion depends on keeping men in power."

Many members of Protestant congregations will point to the fact that many branches of

CHANGING OF THE GODS

the Protestant Church have done much in the last few decades to bring women into the church. Some have even allowed women to become ministers. But in *Changing of the Gods*, Goldenberg says revision of religions won't do, despite the fact many women would be more comfortable with that approach. Even if churches took away all objectionable teachings, tried to involve women more and seriously tried to reform themselves, the basic tenets of the religions "are not relevant to a society where men and women are equal." Short of changing the religions' mythologies from day-one, the basic premise remains. And once the mythologies are changed, then everything about the religions, short of their names, would be changed.

Given that male-oriented religions will become less relevant in a world that accepts women as equals, the questions remains: What will replace what we have now?

The book lists a number of possibilities, from the worship of androgynous gods to reviving some of the bad girls of our present religions like Lilith, Adam's first wife. According to Jewish legend Lilith fought with her husband about positions during sexual intercourse. God sided with Adam, but Lilith continued to

stick to her opinion. For her trouble she got kicked out of the Garden of Eden, and she has received nothing but bad press since.

But of all the possible replacements for our male-dominated religions, the one worthy of most discussion in the book is feminist witchcraft. The religion which goes by the name of witchcraft these days values women very much, according to Goldenberg, who has done a lot of research on the subject. "I see it as good for a lot of reasons. It gives women a sense of strength, it talks about the goddess within each of us."

According to *Changing of the Gods*: "Like psychologists, witches practice a craft, the aim of which is to put people on better terms with their own mental life, so they can lead fuller more productive lives."

The teachings of modern witchcraft involve a celebration of Wicca (the Old English word for wise woman or witch). It teaches the feminine life force, or the goddess, appears in three forms: the maiden, the mother and the crone. The maiden is a woman independent of her lovers and free to move and to have adventures. The mother goddess is the adult, nurturing woman. She is the mother of all life forms, and of

books, music, or a successful enterprise. The crone is the goddess of wisdom and prophecy.

"Witchcraft has a tremendous respect for the natural world, and for cycles and energy. And I think that is a very life-giving religion that is being practiced now."

The advantages of a female god, according to Goldenberg, is that she can never be seen as transcendent because we are all raised by women first, and because we see mothers as women tied to basic life and earth. She says she is not suggesting we all worship a female god: we need many symbols in any new religion. Witchcraft, currently, is being practiced largely by women, and Goldenberg admits there has to be a way to incorporate men into a community. She says she sees her own work going in that direction; trying to think of what we need to sustain feelings of community within a religion.

When asked what she feels the impact of her book will have on religious feminists, Goldenberg replied: "I think that some feminists are going to wish I hadn't said what I said. Because many times in the women's movement we try to talk about how minor changes are. And we don't see that what we are implying is a major overthrow of the system's philosophical, religious and political systems that have sustained us. And what excites me as a thinker, as a woman, as a feminist, is the extent to which feminism calls for very radical change."

Perhaps the time has come for women to consider just how enormous the changes are that feminism will bring. And it is time to consider Goldenberg's statement: "If men are no longer the sole rulers of the earth, it makes no sense to leave them in charge of heaven."

Radical feminism

Ripped off and diluted

Feminist Revolution, An Abridged Edition With Additional Writings, by Redstockings of the Women's Liberation Movement.

Random House, 224 pages,
\$7.95
(available at Octopus Books)

by Wendy McPeake

Feminist Revolution is a collection of articles originally published in 1975 by the Redstockings Collective and was intended to be an annual journal. It took three years to produce. This second edition, published by Random House, contains several new articles and deletes some of the old ones (notably, the famous "Gloria Steinem and the CIA"). A new preface states the purpose of the book: "Just when the Women's Liberation Movement was getting off the ground, just when the radical slogans and organizing ideas were proving to have enormous popularity, these groups (New York Radical

Women and Redstockings) began to dissolve. Why this process occurred is the story of what happened to all radical feminists working in this period, a story which we feel we have come to an understanding of and which we will be sharing in these pages."

The book has as its theme the ways in which the original radical women's liberation movement was taken over, weakened, and diluted and, finally, blacked-out by the Establishment and the "male-supremacist left." The articles (there are 40) document the way that the powerful ideas behind "sisterhood is powerful," "the personal is political," consciousness-raising, and the idea of women's groups excluding men were "ripped off" the original radical feminists and used to slow down the movement.

In the first article entitled "The Power of History," Kathie Sarachild describes how the second wave had no sooner identified how the feminists of the last century

were written out of history when they themselves immediately began to experience the same invisibility. The article contains the lessons they learned about leadership and history, lessons which led ultimately to the writing of this book.

"History after all, is all about what was done and who did it and what was important and how it was accomplished. And who does things and how it is accomplished is all about leadership." This essay is the who, what, where, when and how of the early women's movement and contains invaluable lessons for all women actively involved in building the movement.

The articles, "The Retreat to Cultural Feminism," "The Pseudo-Left/Lesbian Alliance Against Feminism," and "Separate to Integrate" will be of special interest to Ottawa feminists. All three articles discuss the directions which feminist ideology has taken and the ways in which these diverse, but similar groups (socialist-feminists, lesbian-feminists, lesbian vanguard-

ists) have distorted authentic radical feminism. ("...it didn't have to attach another issue to itself to be valid.")

Other sections of the book on "Organizing," "Resistances to Women's Consciousness" (e.g. psychological terrorism, "The Myth of Docility" and men's liberation) and "The Pro-Woman Line on Work" contain enough stimulating ideas to keep feminists talking for years. The Appendix contains the pioneer articles on consciousness-raising and "the personal is the political."

Any woman who hasn't already read this book should. I felt cheated that I never took, was given or found the opportunity to read it sooner. It's a gold mine of the ideas we all truck around with and which are still relevant and worth discussing.

In 1969, one of the Redstockings' stated principles was, "We do not ask what is radical, revolutionary, reformist or moral—we ask: is it good for women or bad for women?" This book is good for women.



ARTS

Desmarais has control of her medium

Exhibition of work by Diane Desmarais, Peintre et Illustrateur, at Theater de L'Ile, Hull. From April 5 to April 28.

by **Maureen Fraser**

I was recently coerced into attending the opening of an art exhibit at Theatre de L'Ile in Hull. Hating openings with a vengeance, I was nevertheless enticed by the prospect of viewing new paintings by a young woman from Hull whose reputation had preceded her. Although I arrived with mixed feelings I needn't have worried.

Diane Desmarais studied at the Ecole des Beaux-Arts in Montreal until 1969. Since then she has participated in several group exhibits, worked on government commissions, in graphic design, and continued to produce an intriguing body of work in ink and oils. I was surprised not only by the exceptional character of her paintings, but by their sheer numbers: Ms. Desmarais is obviously an artist who works seriously at her craft.

The paintings themselves are difficult to describe. Perhaps their immediate

impact lies in their colours, which are subtle and rich at the same time. The colours maintain the impression of monochrome, but manage to deviate from that rule with muted accents of other hues. The paintings are mainly done in ink washes with finely drawn outlines and details; the highly textured paper takes very readily to Ms.



Kate Middleton/Happenstance

Desmarais' style, and the overall result is one of technical excellence. The marriage of graphic design with a more painterly approach is often a troubled relationship, but Ms. Desmarais brings it off with great success and enviable style.

These paintings are about people, androgenous groups engaging in simple pleasures: two women on a couch; a woman sunbathing with cats; two people on a beach.

The concisely designed compositions draw the viewer directly to their faces, staring, seemingly vapid and emotionless until the mystery takes over. Then the expressions are revealing in their brooding and depth. The faces are haunting, sometimes quizical, occasionally melancholy, but always subtle, and invariably open to interpretation. There is a delicious temptation to indulge in lazy fantasies, and just beneath the surface runs an infectious streak of humour.

The titles augment both the humour and the humanity. A women sitting alone knitting among rows of empty theatre seats is called *Entracte*; another pensive woman sits with her head in her hands with the words "and what are we going to do about you darling" printed next to her.

It is heartening to view exhibits of women's art like this one. Diane Desmarais is in control of her medium, and apparently unafraid to grow



Kate Middleton/Happenstance

within it-encouraging news to those of us who become increasingly weary of the stale

repetitive dullness which permeates the work of so many young artists.

Norma Rae

by **Dorothy A. Drinkwater**

When I first heard that Sally Field was playing the leading role in a film about the unionization of textile workers, I had visions of a woman in a big white hat flying above a crowd chanting, "sisters unite!" Fortunately, *Norma Rae* is a film made of more serious stuff and Sally Field does a commendable job in this, her first, dramatic role for the big screen.

The film is set in a southern textile mill town, but unlike many other films about the south (*Walking Tall* and the like), it contains no endless scenes of people shooting holes through one another or bashing each other's brains out with baseball bats. The violence in *Norma Rae* is more "real"—in one scene Norma Rae gets a bloody nose from a jerk who can't take it because she no longer wants to sleep with him; in another a short fist fight breaks out between black and white male factory workers after the company management starts a rumour that the blacks want to start a union so they can "take over."

At the outset of the film, we find ourselves in a textile mill—almost everybody in the town works there and entire families have done so for generations. The work is hard,



the pay is low, and the noise from the machinery is deafening. Norma Rae and her two children of different

fathers, live with her parents. Her father is protective of her and is always hovering nearby giving her incestuous looks. Her mother is frail and almost deaf from working in the mill most of her life. Into this scene of southern bliss walks Reuben Markowitz (Ron Liebman), a New York Jew and union organizer. Norma Rae joins forces with Reuben and "risks everything for what she believes is right."

After her father dies in the mill, Norma Rae spends her off hours working towards the union. This puts a strain on her marriage: her husband (Beau Bridges), who married her so they could share the responsibility of rearing his child and her two, finds out this means he has to look after

the kids. After a scene between them where Norma Rae throws a bunch of things from the refrigerator into a pot—"You want me to cook?"—fills the sink full of water and whips the laundry in—"You want me to do the wash?"—he decides he wants the marriage enough to do his share of the housework.

Although Norma is secondary to the cynical intellectual Reuben in that he knows the law and knows what to do, he accepts her as an equal and knows he needs her help. In a particularly moving scene in the factory, she jumps up on a workbench and holds up a card reading "UNION." All of the workers stop their machines in a gesture of solidarity. Norma Rae is sent

to prison for her beliefs, but she has already won over the workers. Here I would add, however, that although the struggles of the workers are real, the film is pro-union to the point of propaganda. The United Textile Workers of America union does not solve the workers' problems in this film, nor is it ever really clear what problems it will solve in the future. Unions, like the management they oppose, are male-dominated, even though most of the workers they represent are women.

The movie ends, refreshingly I thought, with two people appreciating each other's strengths and both knowing there is still work to be done. Norma is definitely one of the better films of the year.

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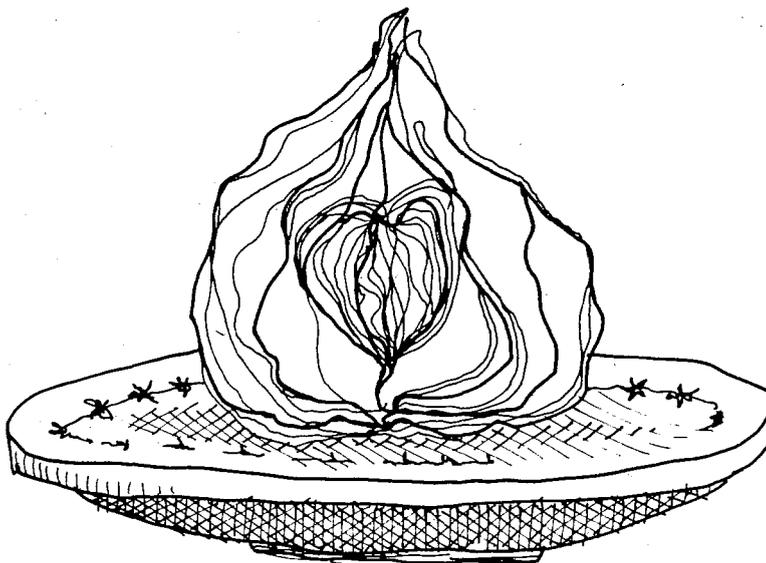


AUTHORIZED BY THE OFFICIAL AGENT OF JEAN PIGOTT, 1505 LAPERIERE

Someone who loves me
made me a supper
of artichokes.

We scraped
each
separate
leaf
between
our teeth
peeled
ourselves
slowly
to the choke
devoured
even that
and offered
each other
the heart.

For dessert
we ate
avocados.



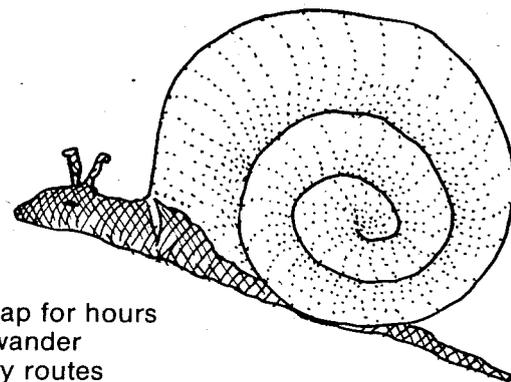
Kate Nonesuch

LITERARY

I lie in bed listening to the
Trussed voices filtering in through
the wafer walls:
A man and woman discussing anything/nothing.
The sounds become punctuated by silences
That seem to grow until only
The creaking of the bed fills the room.
Their room and mine.

Ants circularly entering their hole
Lead more intricate lives.

Viviane Frankel



I gaze at the map for hours
Let my finger wander
along imaginary routes

Finger mazes winding intricately
like a snail shell

Our lives wind together so closely parallel
that they blend into one line
traced by my index finger on the chart

You have travelled through cities
countries
continents

to break the unity
to place barriers between us

If I could follow my finger
across that map
to touch you
grope for a tangency of you

to trace the elusive lines of your body
compare it to the memory I hold of it

to unite our borders, erase the boundaries
that isolate us

to retain you there
no longer an evanescent imaginary trace
on my brain

but

how to do it

Viviane Frankel



If I could crawl outside my skin
 And into yours,
 I would probably find
 A strong stomach,
 A liver enlarged by overindulgence,
 And a big heart.
 But I would be intrigued
 By the little man inside your head.
 He'd most certainly invite me in
 For a nice long chat,
 And he'd answer all my questions
 About you politely,
 And offer me a drink,
 And then he'd guide me to the door
 And even escort me to the elevator.
 But afterwards, when I'd crawled back inside me,
 I would think back,
 And remember that
 He said nothing.

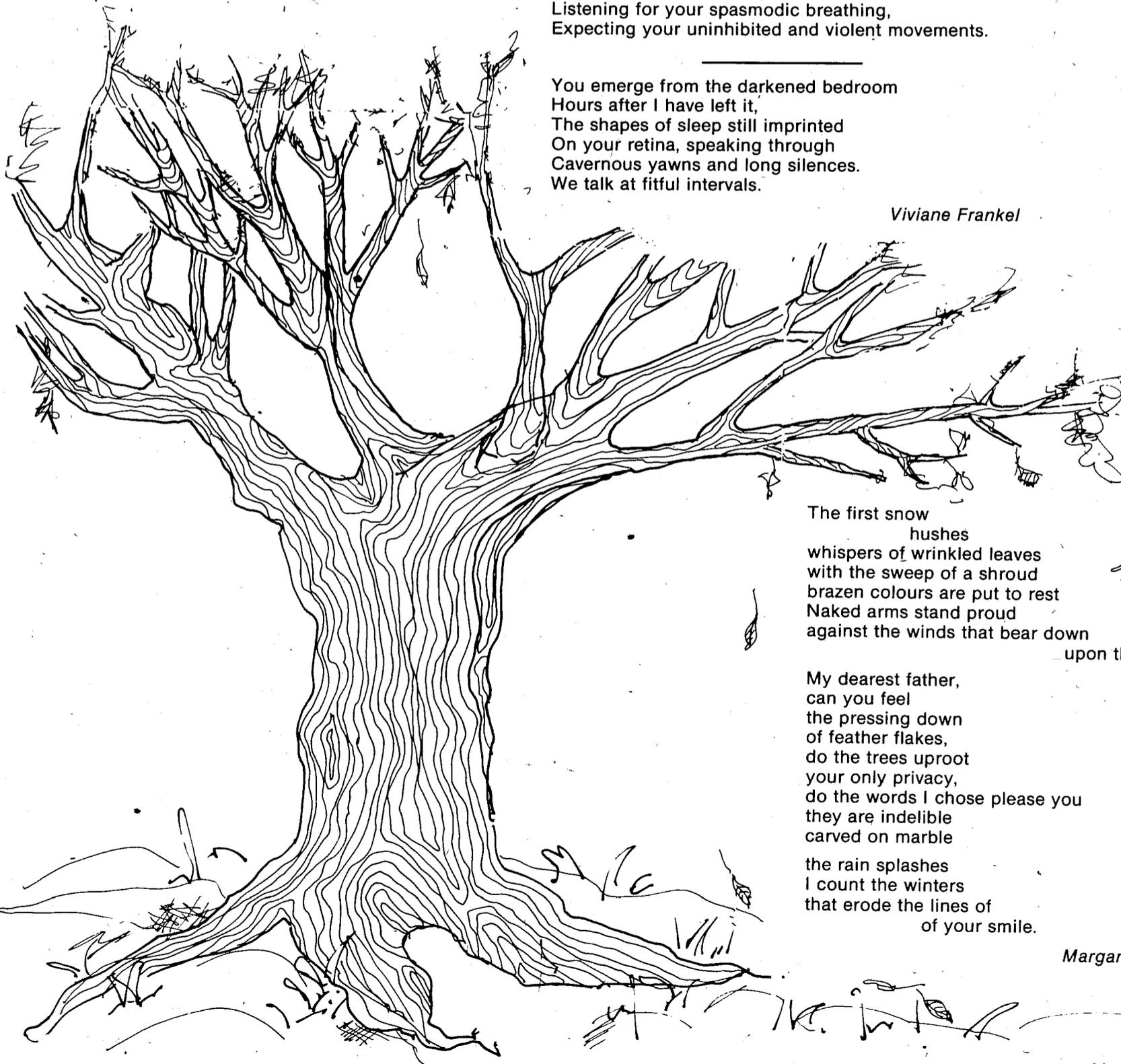
Viviane Frankel



We take shifts on the bed
 Sleeping at fitful intervals,
 Neither of us knowing whether
 Day or night will greet us.
 The void beside me on your half
 of the sheet disturbs my sleep.
 I roll over to feel the warmth
 Of your nonexistent body,
 Listening for your spasmodic breathing,
 Expecting your uninhibited and violent movements.

You emerge from the darkened bedroom
 Hours after I have left it,
 The shapes of sleep still imprinted
 On your retina, speaking through
 Cavernous yawns and long silences.
 We talk at fitful intervals.

Viviane Frankel



The first snow
 hushes
 whispers of wrinkled leaves
 with the sweep of a shroud
 brazen colours are put to rest
 Naked arms stand proud
 against the winds that bear down
 upon them.

My dearest father,
 can you feel
 the pressing down
 of feather flakes,
 do the trees uproot
 your only privacy,
 do the words I chose please you
 they are indelible
 carved on marble
 the rain splashes
 I count the winters
 that erode the lines of
 of your smile.

Margaret Leedis-Georgis

Hauser

Feminist, poet, factory worker

by Kate Middleton

Gwen Hauser jumped about on the floor, swinging a bottle of ketchup over her head, performing her "Ketchup Poem" at the S.A.W. Gallery April 17. With a broad smile on her face, she continued to brandish the bottle menacingly as she completed her contribution to "Conceptual Art," Toronto style. The performance, a mild jab at a Toronto poet who will remain un-named, introduced the small audience at the S.A.W. to a poet who is anything but invisible.

Gwen Hauser, to date, has published four books of poetry. "Poems from the Sundance and other Tribes," (1972) was her first collected work, published by Intermedia and New Left Press. "Fascist Branding Poems #2" followed in December 1974. In 1978, Gwen's work appeared in two books, "hands get lonely sometimes," and "The Ordinary Invisible Woman."

Recent government cut-backs in funding to the Canada Council have seriously hampered many artists. Gwen, who receives Canada Council funding for

her writing and for four poetry readings a year, is forced to go back to factory work to support herself. During her times in the factory there is very little time left for writing. When Gwen Hauser disappears into the factory, the poet becomes woman, creating not poetry but countless bottles of pop, candy bars and manufactured goods, things we seldom realize are the creations of hordes of ordinary invisible women.

At present, Gwen is collecting poems from women across Canada. An anthology of the best of the submissions will be published by Steel Rail Press. All poems should be sent to her no later than September 1979, at the following address:

Gwen Hauser
Apt. 608
100 Gloucester St.
Toronto, Ont. M4Y 1M1



Gwen Hauser

Kate Middleton/Happenstance

more on King Kong & Fave Rave

so you're looking
for a movie
to be King Kong
to some Fave Rave in

is that
it,

or a James Baldwin novel
to fall in love with a white
blonde-haired

Ruling Class woman in
so that you can punish her
eternally

& still maintain your own
white middle class aspirations

(only it always turns out
that you're Fave Rave
and she's King Kong)

well no matter
who's King Kong
& who's
Fave Rave
the fact of the matter was
you loved each other
wasn't it?

no matter how short
you cut your hair
& show off your muscles,
no matter how long
her hair is
or how white
her skin is,
the fact of the matter is

she's Queen Kong
carrying
the heavy burden
of your frail ego.
(women, as Yoko Ono says,
being the niggers
of the world).

Fave Rave being
as I myself know
the man
that women
go crazy for)

personally,
I'm jealous of Fave Rave
: I want to be a man
so that I'm allowed
to be that feminine again.

I want to have people
worrying about me,
saying Oh dear
you look so depressed
you're so upset
doing my xeroxing for me
& going to the bank for me

as I chase my lover
around City Hall
threatening to rape him
& stealing his wallet

I want to have people
worrying about me
I want to push men around
in a locked room
& tear the buttons
off their shirts
(I want to sit on top of them
& threaten them with rape...

yeah, I wanna get
my jollies too

Gwen Hauser

Un panel sur la situation de la femme dans le théâtre Québécois

par Suzanne Camu

Ce soir-là, ils étaient au nombre de cinq. Je suis obligée d'employer le pronom "ils" parce que grammaticalement parlant, lorsqu'un homme est présent au milieu d'un groupe de femmes, le masculin l'emporte. Et ce soir-là, il l'a effectivement emporté à un moment de la soirée.

Ces cinq personnes, Danièle Suissa, metteur en scène, Yvette Brind'Amour, fondatrice du Théâtre du Rideau-Vert et comédienne bien connue, Michèle Lalonde, écrivain, Michèle Rossignol, "actrice" comme elle se plaît à être désignée, et enfin, Michel Tremblay, dramaturge et romancier dont la réputation n'est plus à faire, ces cinq personnes, je disais donc, étaient conviées à un panel à l'Université d'Ottawa, jeudi, le 29 mars dernier à l'amphithéâtre du pavillon Marion, afin de discuter de l'image de la femme dans le théâtre québécois.

Cette table rond, rectangulaire en l'occurrence, nous a évidemment fait connaître les propos variés de chaque panéliste sur la question. Pour ma part, j'ai été profondément touchée par la force extraordinaire qui anime Yvette Brind'Amour. En effet, elle m'est apparue comme une femme pleine de vigueur et d'ardeur, prête à relever les défis qui s'offrent à elle. Elle nous a expliqués qu'en assumant la direction du Théâtre du Rideau-Vert, elle a dû s'armer de courage et de conviction afin de prouver surtout que les femmes peuvent exceller dans un travail de ce genre. Elle nous a avoués d'ailleurs qu'elle était la première femme au Québec à prendre en charge une telle responsabilité. Je puis ajouter à son sujet qu'elle a contribué de façon assez énergique au débat en présentant des exemples intéressants pour illustrer ses propos, telle l'image de sa grand-mère qui symbolise à ses yeux l'âme de sa famille.

Quant à Michèle Lalonde, j'ai éprouvé de la difficulté à cerner son opinion dans le

contexte du débat de ce soir-là. Bien sûr, j'ai relevé chez elle une certaine aversion envers le clergé, sentiment qu'elle partage avec un certain nombre de femmes puisque l'influence cléricale a pesé lourdement sur les moeurs féminines par le passé. Pour ma part, je crois que Michèle Lalonde l'a ressentie de la manière assez vive dans son enfance. A ce propos, elle nous a confiés que le public n'a pas reconnu l'anticléricalisme dont elle a fait preuve à travers sa dernière oeuvre. Elle en attribue la cause au fait qu'elle n'a pas dessiné une fresque caricaturale du clergé mais qu'elle en a tracé un portrait assez sobre et sérieux.

Autant la prise de position de Michèle Lalonde m'a semblé ambiguë dans le cadre de ce panel, autant celle de Michèle Rossignol m'a semblé rigoureuse et précise. En effet, cette dernière nous a livrés ces impressions lorsqu'elle joue un rôle au théâtre classique. Elle a fait allusion à son interprétation de la mégère dans la pièce de Shakespeare intitulée "La mégère apprivoisée." Dans cette pièce, Michèle Rossignol a ressenti une grande jouissance en interprétant le rôle de la mégère puisque le personnage s'affirme avec une audacieuse fermeté. Cependant, Michèle s'est sentie frustrée en déclamant le discours de soumission à la fin de la pièce puisque cela représente l'anéantissement du personnage féminin principal.

Michel Tremblay a d'ailleurs soulevé cette évolution qui se dessine lentement dans l'image reflétée par le théâtre à travers les siècles. Il faut d'après lui non pas renier ce qui s'est déjà fait à ce niveau mais s'en servir afin de modifier constamment nos prises de position. Il a ajouté que lorsqu'il a écrit "Les belles-soeurs" en 1968, il s'est plié à certaines normes acceptables à cette époque. Ainsi, dans la pièce, on constate que le groupe de femmes ne se parlent jamais

véritablement entre elles, mais chacune s'exprime par un monologue intérieur adressé au public. Tremblay a eu le loisir d'élaborer longuement son point de vue à ce sujet et de façon générale au sujet de ses oeuvres. Beaucoup de questions lui ont été adressées. A un tel point qu'on a oublié le sujet du panel. D'une façon, je regrette, je déplore même que ce fait se soit produit parce que c'est inévitable lorsqu'un homme se retrouve au milieu d'un groupe de femmes. J'estime que l'animatrice du panel aurait dû contrôler la situation davantage et réorienter le débat dans son contexte initial.

C'est un peu à cause de ce manque d'orientation, qu'on n'a pas accordé assez d'attention au metteur en scène, Danièle Suissa. Elle a pris la parole au début du panel et à quelques reprises par la suite mais j'ai retenu attentivement ses propos sans doute à cause de leur originalité. Pour elle, c'est avant tout une question d'individualisme. C'est-à-dire qu'elle ne s'identifie pas comme femme metteur en scène mais plutôt comme metteur en scène uniquement. Bien sûr, elle se permet de créer, de diriger l'interprétation de ses comédiens et comédiennes à sa guise et de différer de l'optique d'un metteur en scène masculin. Cependant, elle ne le fait pas délibérément et refuse d'attribuer cette différence à sa féminité.

Ce panel m'a donné beaucoup de matière à réflexion. Je vous en livre d'ailleurs en guise de conclusion. A mon avis, l'interprétation et la créativité permettent finalement beaucoup de latitude. J'ose espérer que le travail qui s'accomplit au niveau de l'écriture, de la mise en scène et de l'interprétation soit davantage caractérisé, imprégné de créativité afin que le rapport féminin-masculin reflète davantage deux présences en affrontement et en accord perpétuels.



HERBS: YOURS FOR THE PICKING

by Jean Frances

Now that the snow is off the ground, fresh vegetables are available again. The kids and I were foraging by the Rideau River in the second week of April and we found a lovely clump of Shepherd's Purse which hadn't developed flower buds yet. (See UPSTREAM, May 1978.) If you can find it like this the leaves are sweet and succulent and are best eaten raw in a salad. Or you can snack on them where ever you happen to find them. If

you like the buds, look alongside buildings in grassy patches that get the afternoon sun; they've been out for weeks already.

The last week in April and the first week in May, or thereabouts, is fiddlehead season. Fiddleheads can sometimes be found frozen in supermarkets, or fresh in local market stalls during their short season. Either way, they are very expensive. But since many people consider them to be a great delicacy, they pay the price demanded. This delicious vegetable can be yours for no more than the effort of gathering it.

Fiddleheads are the young, tightly curled fronds of the common (or ostrich) fern. They should be gathered just as they emerge from the earth—once they start to unfurl they become tough and bitter. They look just like their name suggests: like the top of a fiddle. They're covered with reddish-brown papery scales which can be removed by rubbing them gently between the hands. Look for them in rich woods and along stream banks.

If you like them and are lucky enough to find a good-size patch all to yourself, pick a lot and freeze them. To eat them right away, remove the chaff and wash the fiddleheads. Steam gently in a small amount of salted water for 10 to 15 minutes, and serve with butter and a squeeze of lemon, or in a cream sauce.

This recipe for Egg and Lemon Soup with Fiddleheads comes from The New York Times Natural Foods Cook Book, by Jean Hewitt.



Fiddleheads

1. Simmer 1½ cups of prepared fiddleheads for five minutes. Drain.
2. Have ready 8 cups of clear chicken stock. Beat four eggs until frothy, gradually adding ½ a cup of fresh lemon juice. Add about a cup of the hot stock to the egg-and-lemon mixture, mixing well. Return it to the stock in the pot.
3. Heat, stirring, until the soup is slightly thickened, but do not allow to boil. Taste for seasoning and add salt and pepper if desired. Add the fiddleheads and serve.

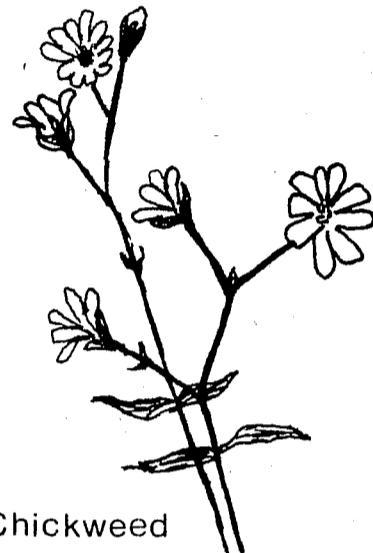
Another herb available as soon as the snow disappears, and until it returns again, is chickweed. This innocuous little plant is almost as much the bane of lawn growers as the dandelion is. The weak, reclining stem is much branched and supports pairs of small oval leaves. The flowers are tiny, white and star-shaped, situated in the midst of the upper leaves. This delicate herb is best eaten raw. If you must cook it, treat it like spinach: rinse with water two or three times as much of the raw vegetable as you want to end up with (it "cooks down" like spinach), and put it in a pot with a tight-fitting lid and no extra water. Cook over high heat for two or three minutes, no more. Serve with butter.

Chickweed is also a medicinal herb. An infusion made with 3 teaspoons of the fresh herb or 1 teaspoon of the dried can be used for colds, coughs, and hoarseness. The fresh leaves boiled and placed in a cloth can be used as a poultice for burns, inflammations superficial wounds, boils, and other skin irritations. It can be used in the same way to soothe tired, burning eyes. Use the water in which the herb was boiled to bathe the affected part. One source suggests boiling chickweed in lard for use as an ointment "good for piles and sores, and cutaneous diseases."

Also abundantly available now is ground ivy. This a creeping plant with round or kidney shaped leaves, dark green, shiny and scalloped at the edge. The tiny purple flowers are in small clusters in the leaf axils. It can be found on lawns, along road sides and in shady spots.

Ground ivy makes a tasty tea, which can be drunk any time but has the added attraction of its medicinal value. It can be used for colds and long-standing coughs, and to reduce fever. The juice squeezed from the fresh plant is said to be soothing to bruises and black eyes. The dried herb can be crushed finely and used as snuff, which is supposed to relieve dull, congestive headaches.

What I like best about this herb is its popular names. I used to know it as Creeping Charlie, but M. Grieve lists also: Alehoof; Gill-go-over-the-ground; Haymaids; Tun-hoof; Hedgemaids; Lizzy-run-up-the-hedge; Gill-go-by-the-hedge; Catsfoot; and Robin-run-in-the-hedge.



Chickweed

The herbs I have mentioned in this column up to now are available in many parts of Canada, and certainly in the Ottawa Valley where I live. If UPSTREAM readers anywhere have knowledge of plants peculiar to their locality, please share it with us. Send the details, along with a drawing, photograph or book reference, if possible, to me care of UPSTREAM (address on the back cover).

CURRENTLY

Ottawa Women's Lobby (OWL) is holding a federal All-Candidates meeting for Ottawa Centre on Monday, May 7 at the Jack Purcell Community Centre, 8:30 p.m. For more information call 236-0590.

Breaking the Mold—a workshop on sex-role stereotyping May 11-12 at the Chateau Laurier. The workshop is open to all educators, parents, community representatives. For more information call Michelle Labelle at 563-2220.

A two day **Wen Do** (women's self-defence) course is being offered at Jack Purcell Community Centre on Elgin Street, Ottawa on Saturday May 26 and Sunday May 27, 9 a.m. to 4:30 p.m. The cost is \$15 but free to women unable to pay the fee. Proceeds go to the Ottawa Women's Centre. To register call 233-2560.

May 5 is the **Ottawa Women's Centre's seventh birthday**. Films and reminiscing are among the plans for the day. Details to be announced or call 233-2560.

Ottawa Public Library **"Come and bring a friend"** is a program for adults held in conjunction with the preschool story time each Thursday at 10:30 a.m.

May 10—Women Writers of Science Fiction

May 17—Nutrition for Young and Old

Exploring the Violence Women Live With—a four-part series to be held at the West Ottawa Community Centre, 1064 Wellington St., Tuesdays at 8 p.m.

May 28—What is it? Where does it come from? Film, speakers, discussion

June 5—Canadian feature film Wedding in White with discussion

June 12—Panel discussion: Daycare, Housing, Unemployment, healthcare and violence against women. What's the connection?

June 19—What can we do? Panel and discussion

Free admission, babysitting costs shared, sponsored by Interval House, 234-5181.

Women Learning: Issues and Opportunities, a conference on women and education, June 1-3, at OISE, Toronto. Registration fee \$15, or \$5, students and low income. For more information write to the Conference Office, Ontario Institute for Studies in Education, 252 Bloor St. West, Toronto, Ont. M5S 1V6.

Women's Interest Group of Ottawa South meets every Friday morning from 9:30 to 11:30 at the Old Firehall on Sunnyside. Guest speakers, coffee, good conversation. Babysitting available. For more information call 233-7459.

Toronto Lesbian Conference May 19-21. Registration is on Friday May 19 at Hart House at the University of Toronto. Cost is \$10 or \$8 in advance. The Conference opens with a coffee house on Friday night with Ferron, Heather Bishop, April Kassirer, Georgina Chambers. Conference organizers are looking for women to facilitate workshops and help with translation. Booths will be available for artisans. Billetting and childcare available. For more information, write to 342 Jarvis St., Toronto.

For Children

May 12, 2 p.m.—Environmental Theatre Workshop (bilingual)

May 13, 3 p.m.—"All for Beaver Hats" by Theatre Direct Canada (English)

May 26, 2 p.m.—The Toy Box and other surprises (English)

May 27, 2 p.m.—Stories and Songs by Tante Lucille (French)

June 9, 2 p.m.—Traditional Chinese Activities; music, painting, dance, demonstrations of Tai Chi and Kung Fu (bilingual)

These programs are sponsored by the **National Museum of Man** at McLeod and Metcalfe. Admission free. For more information call 992-3497.



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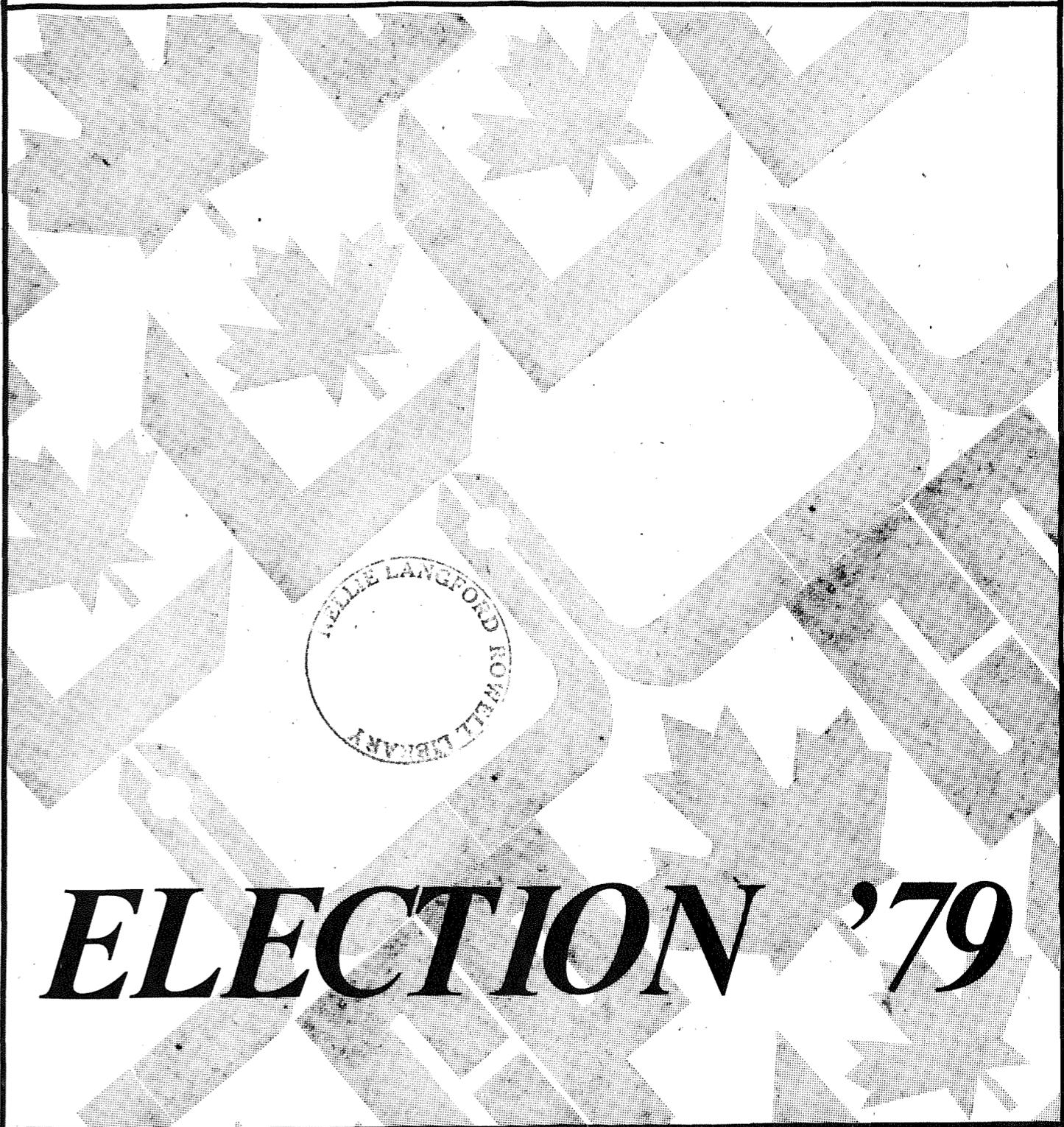
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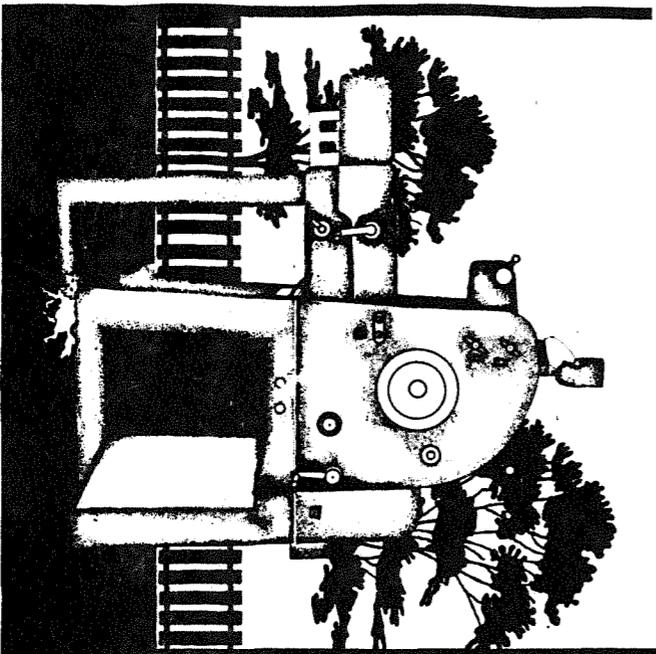
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May 1979



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