

## Women and money

# Planning is essential

by Bitsy Bateman

Why should women do financial planning?

Because understanding and efficient planning of your own financial affairs may provide the key to individual success, according to economist Monica Townson, formerly of the federal Advisory Council on the Status of Women and co-author of the recently-published Canadian Woman's Guide to Money.

Planning not only contributes to financial success, but also to self-esteem and personal autonomy, Townson told the audience at an evening about women and money organized by the Ottawa Tenants' Council for Public Housing in May.

Quoting from the report of the Royal Commission on the Status of Women, she said, "Quite clearly most of the economic power is in the hands of men. Traditionally, the economy has been a man's world and practice today perpetuates that tradition. Such a world provides fertile grounds for nourishing the belief that women's inferior financial position is synonymous with an incapacity to make important financial decisions. And one of the unfortunate consequences of such a long-standing belief is that women themselves fall victim to it. It is not surprising then that many women lack confidence in their ability to handle financial affairs."

Townson went on to point out that more women are taking more responsibility for their lives, including financial responsibility.

Women are waking up to the fact that "independence is spelled M-O-N-E-Y," she said, "and money is power."

Taking a woman's perspective, Townson discussed some basic concerns in financial planning. Life insurance needs for a woman should take into account the people who are dependent on her income/services (i.e. housework, child care), and who would care for them if she dies. A woman who could need to have her income replaced should ask how long this would be for, how much money would come from savings and pensions, and does she need to supplement this buying extra protection.

Pension planning has never been so critical for women in Canada, Townson said. The average amount received by female pensioners covered by the Canada Pension Plan in January 1979 was \$83.64 a month, she said. In light of the vesting law—that you are not eligible for any benefits from employer contributions to a pension plan unless you stay with a company for at least 10 years—and the high rate of job turnover for women, women can provide additional retirement income for themselves by contributing to a Registered Retirement Savings Plan. If you can afford it, contribute up to the maximum allowed, she said.

Saving money should be considered in financial planning but Townson advises taking "liquidity," or savings that can quickly be turned into cash, into account. As a general rule, the longer you can leave savings untouched, the higher the rate of interest you will earn. Rates of interest on your savings can vary so it's worth shopping around. Canada Savings Bonds are a

reliable form of savings, Townson said, due to a good interest rate and the fact they can be cashed at any time without penalty. Another positive aspect to CSBs is that they can be bought a bit at a time through a payroll deduction plan.

### Coping with discrimination

Perhaps the most difficult area financially for women is credit, Townson said. "Horror stories abound. Working women who couldn't get a loan without getting a man to cosign and it could be any man—sometimes a teenaged son or old-age-pension father. Women whose credit ratings were downgraded when they married because their husbands were bad credit risks. Or married women with full-time paid jobs whose credit records disappeared completely on marriage because the file was then kept under the husband's name."

Equal credit guidelines and human rights acts, federal and provincial, ban discrimination in access to services, including credit, on the grounds of sex and marital status. A lender is only interested in your ability and willingness to repay, Townson said. Discrimination can result from the credit grantor's assessment of these criteria.

Townson suggests several options if you feel you have been unfairly treated in applying for credit.

- Banks—discrimination is contrary to official chartered bank policy but branch managers and loans officers have a lot of leeway in granting loans and many are still not carrying out official bank policy. First, tell the manager of the discrimination. If you get no response, contact the district manager or, if that fails, the head office of the bank. If none of these people rectify the problem, call the federal Human Rights Commission.

- Department stores—most of these stores come under provincial jurisdiction so you can contact your provincial human rights commission or the Ministry of Consumer and Commercial Relations in Toronto (or your provincial counterpart).

- Master Charge or Chargex—contact the Canadian Human Rights Commission because these cards are sponsored by the banks. One cautionary point: you must have your own credit record in order to be granted credit.

In order to establish a credit history for yourself, you can apply for a charge account at a local department store; if you drive, apply for a credit card from a gasoline company; you can take out a small loan from a bank you deal with regularly and then pay it back in regular installments.

Townson ended her informative presentation with the positive advice that to cope effectively with financial planning, be informed, read, take courses and get together with other women.

"If we are ever to achieve full equality in this society, we must come to grips with the subject of money. Equipped with that understanding of finances, we will then have the power to change our situation," she said.

### Ottawa Women's Credit Union

Some women in Ottawa are

working towards changing the financial situation for women. In the second half of the evening's events, Lynne Markell spoke on the history of the Ottawa Women's Credit Union. The impetus for the credit union comes from the Ottawa Tenants' Council, which has traditionally been concerned with the cost/conditions of housing, especially public housing. A meeting was held to discuss the possibility of a credit union and investigations began.

Through LEAP grant funds, a feasibility study was made possible. The Credit Union's Advisory Committee suggested that the form of financial institution be a credit union, a financial co-operative that is open only to women, of all ages. The primary objective is to establish a financial institution for women, especially low-income women, and the secondary aim is to educate and train women in the area of finance and credit unions.

Currently the Ottawa Women's Credit Union people are gauging interest in their project by distributing a questionnaire/brochure. If enough interest is shown—Markell says that a response of about 500 interested women would be enough—the group will form a board of directors and go



Monica Townson

through with a formal application for a charter.

Anyone interested in the Ottawa Women's Credit Union can contact Aline Akeson or Lynne Markell at the Ottawa Tenants' Council, 346 Frank St., Ottawa, Ont., K2P 0Y1, (613)

232-2677.

The Canadian Woman's Guide to Money by Monica Townson and Fredrick Staphenurst (McGraw-Hill Ryerson Ltd.) will be reviewed in the next issue of UPSTREAM.

# UPSTREAM

June 1979

## Federal committee to monitor TV sexism

by Pat Daley

If you're tired of seeing women on television with their heads stuck in ovens, wishing they'd married Mr. Muscle, take heed. The federal government has established a new committee to monitor sexist stereotyping in the electronic media which, according to former federal communications minister Jeanne Sauvé, will "through regularly publishing the results of its analysis...empower the Canadian public to bring pressure on advertisers and broadcasters."

Announcing the creation of the committee at the Second International Advertising Show in late April, Sauvé said, "The government's concern is based on the view that the use of sexist stereotyping in advertising is an impediment to the changing status of Canadian women and that the negative portrayal of women is becoming increasingly offensive."

Sauvé also said that the Canadian Radio-Television and Telecommunications Commission (CRTC) has started to develop guidelines and standards to encourage the elimination of sex role stereotyping on television and radio, including the development of codes to define sexist content in advertising and broadcasting.

"The daily assault on the dignity of women continues,"

Sauvé told her advertising audience, pointing to a CRTC report which shows that "59 per cent of Canadians—both male and female—agree that a lot of television advertisements are insulting to women."

"Statistics like that contain the seeds of a major revolt. So it is in the best interests of advertisers themselves to accept the reality of change."

The new monitoring committee grew out of the International Women's Year conference in Mexico City in 1975. A world plan of action to be carried out over the next decade was declared then, Sauvé said. The result in Canada was the federal government's plan of action for women, released this spring, of which this committee is part.

The seven-woman committee will have its independence guaranteed, she said, "by the stature of its members and...by its right to publish what it pleases without reference to either the minister or the department of communications."

"I have confidence that the committee, by providing avenues for translating individual concern into public pressures, will soon generate positive results. And I have confidence that the day will come when basic humanity prevails on the airwaves; a day when all of us can enjoy that simple right to dignity," Sauvé said.

The members of the committee are:

- Stella Baudot, Chairperson—a public relations specialist with the Consultative Committee on the Status of Women in Montreal, member of the Fédération des femmes du Québec.

- Yolande Bonenfant—a radio script writer for more than 13 years, delegate from Canada to the United Nations in New York in 1973.

- Elizabeth Percival—psychologist, chairperson of the Prince Edward Island Advisory Council on the Status of Women, president of the Canadian Research Institute for the Advancement of Women.

- Mary Jane Palmer—director of Women's Creative Services for Vickers and Benson for 13 years, more than 20 years experience in advertising.

- Gail Newall—a member of the College of Nurses of Ontario, several years experience in social work.

- Gaby Marchand—accountant for Expo Mart Inc., participated in a 1974-75 study on day care centres for the Fédération des femmes du Québec.

- Jane Hughes—managing editor of Homemaker's magazine, member of the Canadian Advertising Advisory Board's task force on Images of Women in the Media.

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# ACROSS THE NATION

OFL conference:

## Bargaining for equality

TORONTO (CPA)—Speaking to more than 300 women who attended the Ontario Federation of Labour's first women's conference, NDP leader Ed Broadbent said that "the financial squeeze created by the current inflation, which this government is doing nothing about, is much harder on women and their families than it is on men."

Addressing the April conference, Broadbent said that a "fair prices commission with the power to roll back unfair prices is not only fair for everyone, but is even more profoundly required by Canadian women."

Conference organizers, expecting about 200 delegates were overwhelmed by the numbers of women attending and termed the conference, called Bargaining for Equality, a success.

The conference focussed on how to achieve equal pay and other important rights for women workers, and how this

can be achieved through collective bargaining. The conference consisted of a number of workshops designed to introduce delegates to a series of issues and give background information as well as information on negotiating appropriate contract provisions.

Workshops included negotiating equal pay, sexual harassment on the job and the impact of social service cutbacks on women.

Canadian Labour Congress Women's Bureau Director Mary Eady told delegates that "almost one out of three union members is a woman. This has been a dramatic upsurge in recent years. Women's membership in unions has risen 160 per cent in ten years," she said.

Charging that women are not paid on the basis of equal pay for work of equal value, Eady said that in fact "only with a union contract are they even assured of equal pay for equal work."

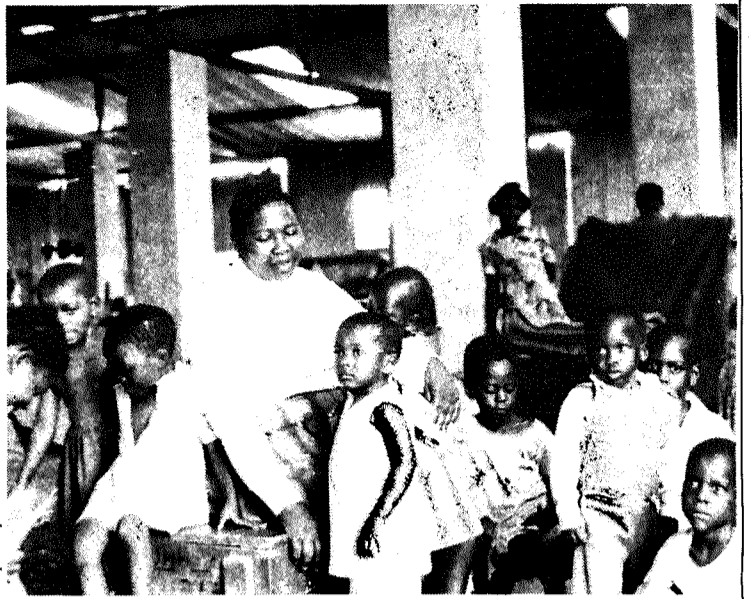
Eady said women face two

main problems in the work place. Under pay for work they are already doing and lack of opportunity to do a greater variety of jobs where the earnings would be higher.

Attacking the recently released Liberal "national plan of action" on women as "the pits" Eady said "women and their problems in the labour force have been studied to death. It is time for action."

Although women are more active in their trade unions and have the opportunity to bargain for some of their rights, Eady charged that "the lack of equality at the work place costs women a great deal of money. I would suggest that they have been short-changed by the present Liberal government policies. Conservatives on the other hand have been promising further cutbacks in terms of government programs."

Eady said that "only the NDP in the House of Commons has consistently fought for issues affecting equality for women."



Briarpatch photo

## Sask - Zimbabwe daycare exchange

reprinted from Briarpatch

In an innovative international sharing experiment, Regina's University Co-op Daycare is setting up links with a daycare in a refugee camp near Lusaka, Zambia. This exchange program will share information and perhaps even people.

Those people living in the camp are members of the Zimbabwe African People's Union (ZAPU) who are fighting Rhodesia's white minority government rule. Zimbabwe is the traditional African name for Rhodesia.

Currently living in the refugee camp are 32 expectant mothers, 440 mothers with babies and 400 other women. There are 452 infants, 350 children aged three to five and 90 children six or seven years old.

The basic focus of the daycare exchange project will be education. Organizers expect Saskatchewan people to learn more about the efforts of black nationalists to regain control of their country, thus giving a new perspective on daycare and the role of women in society. The Zimbabweans will get a first

hand look at the Canadian political scene, particularly centred around women and daycare.

Another part of the parallel program may involve a staff exchange between the two daycares. Two women from the ZAPU camp are tentatively scheduled to visit Regina for one month, working at the University daycare and speaking to interested Saskatchewan groups.

On their return to Zambia, they would be escorted by Mary Durham and Molly Barber, employees of the university daycare, who would stay in Zambia several weeks. It is hoped this exchange can take place in November and December.

The third part of the program is fundraising for the ZAPU camp, which is now assisted financially by several non-government agencies.

Canadian University Services Overseas (CUSO), which now works in 34 Third World nations including Zambia, Botswana, Mozambique and Tanzania in southern Africa, is one of the agencies helping set up the program. Both Regina and Saskatoon have active local committees.

## Les femmes qui se souviennent de la guerre

De la guerre '39-'45, on connaît beaucoup de choses relatives à la participation des hommes: les faits et gestes héroïques, le déroulement des batailles...mais que sait-on de la participation des femmes? Quel rôle ont-elles joué à cette époque au Québec? Quel changements cet événement a-t-il apportés dans la vie quotidienne de la population?

Une équipe de recherche composée de trois personnes, subventionnée par le Conseil des Arts et par le Ministère des

Affaires Culturelles, a décidé d'en savoir plus long. Cette équipe s'intéresse non seulement aux femmes qui ont participé directement à la guerre: soldats, infirmières, bénévoles...mais aussi à celles qui ont remplacé les hommes dans les usines de même qu'aux ménagères qui ont dû faire face aux restrictions alimentaires, vestimentaires et énergétiques.

Les résultats de cette recherche feront l'objet d'un livre et d'une exposition réunissant affiches de

guerre, annonces publicitaires tirées des journaux du temps, photos, témoignages et possiblement extraits de lettres et de journaux intimes.

Dans le cadre de cette recherche, l'équipe de travail fait appel à la collaboration de femmes du Québec qui ont vécu cet événement d'une façon ou d'une autre et qui pourraient apporter une contribution à cette étude.

Les femmes intéressées sont priées d'écrire à:

Raymonde Lamothe, C.P. 607, Succursale C, Montréal  
Hélène Renaud, C.P. 262, Québec-Sillery, G1T 2R1, expliquant de quelle nature pourrait être leur collaboration et en donnant leur nom, adresse et no. de téléphone.

## Compulsory sterilization for lead workers

reprinted from Kinesis

You have to be sterilized before you can get a job at Hudson Bay copper smelter in Flin Flon, Manitoba. Hudson Bay Mining and Smelting Company has said that it will refuse to employ women of childbearing age due to the dangers of lead poisoning.

Five women, from age 19 to 28, who are now working in the smelter, have been told that they will have to take other jobs. That could mean a cut in pay.

From now on, the company says, they will hire only women who can prove they have been sterilized.

"Instead of banning women from the Flin Flon smelter," says Pat McEvoy of the Canadian Association of Industrial, Mechanical, and Allied Workers, "the company should be reducing the risk to all workers there."

Accepted safe level of lead in the blood is .08 milligrams per 100 grams of blood for both women and men in Canada.

Research by the US Department of Labor indicates that any level above .03 milligrams can bring on sterility, miscarriage, stillbirths and retarded children.

New US rules, setting an acceptable level at the .05 for male workers have been challenged in US courts by representatives of the industry, who claim that the new blood-lead level is unnecessarily low.

"Personally, I don't like US problems spilling over into Canada," says Walter Krywuluk, medical consultant to Manitoba Labour Department. "Lead levels in the blood vary greatly in their effect on people and I think this is a political rather than a medical problem."

## BC women's building planned

Following close behind the successful opening of the first women's building recently in Winnipeg, a group of women in Vancouver have met to form a co-ordinating committee whose central objective is the purchase of a building to house a "woman-run facility for people."

The government of British Columbia has announced a plan to give five free shares in the B.C. Resources Investment Corpor-

ation (BCRIC) to each citizen of the province. The co-ordinating committee is hopeful that enough people will donate their shares to provide the collateral for the purchase of a building.

In addition, the collective pooling of BCRIC shares would give the group a voting block in the BCRIC affairs. The assets of the BCRIC consist of 80% of the shares of Canadian Cellulose Co., 100% of Plateau Mills and

Kootenay Forest Products and 10% of Westcoast Transmission, plus some oil and gas lands.

The women's building would be a multi-use facility which could include the following services: meeting areas, cultural areas, banquet/dance/benefit facilities, office space, recreational facilities, childcare facilities, centralized information services and restaurant area.

from KINESIS

## Equal pay on the way?

cent of the average earnings of working men.

The bill calling for equal pay for work of equal value was proposed by Ted Bounsall (NDP—Windsor-Sandwich).

Having been passed on a voice vote by NDP and Liberal members, it will now be considered by a legislative committee, which can hold

hearings to canvas public opinion.

Enthusiasm on the part of the government does not run high, and it will probably allow the bill to die on the order paper at the end of the current session of the legislature in December. A good deal of public pressure is going to be necessary for the concept to be enshrined in law in Ontario.

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# Yukon woman gets 10-year sentence for murdering violent husband

by Patty Brady

Kristine Snowshoe, 23 year old native woman from the Yukon, was recently found guilty in Whitehorse of second-degree murder in the killing of her husband, William Linklater.

She faces the prospect of imprisonment in the Kingston Women's Penitentiary with no chance of parole for at least ten years. She will be separated from her two-year old child because there is no provision for mothers and children to remain together while women serve their sentences. She is yet another victim of violence against women, prejudice against native people and the pernicious effects of alcoholism which together weave a nightmarish reality for women in Canada's north.

Kristine Snowshoe lived in Old Crow, Yukon, a tiny Indian community (pop. 180) 500 miles north of Whitehorse. She was formerly a championship skier, a member of Canada's cross-country team. After her marriage, however, she was just another woman whose husband beat her viciously during violent drinking bouts. He put a stop to her skiing, refused to let her take a job she had been offered and, as time went on, made her life a miserable and fear-ridden existence.

On the night of August 31 she shot and killed him with a 30-.30 rifle.

Kristine's situation was not atypical. On hearing of her sentencing, many Yukon women wrote to local papers describing in vivid detail what they called "the great unmentioned crime of the Yukon"—wifebeating.

"How many of you people know what it is like to have a drunken man threaten you? Beat you up?... I know what it's like to live with a mean and cruel man who enjoys alcohol and can never control himself," wrote one woman.

The wife of a Yukon cabinet minister who has since stopped drinking recounted her experiences. "He used to drink every day, every day. He would be sitting there smiling at me, and the next minute he would be beating the hell out of me. So many women here are scared to say anything about it. They blame themselves. They say they fell down the stairs, or they hit themselves on a door. Well, they're not fooling anybody. We know where they got it from."

The married life of Kristine and William was no different. When he was drinking she would wander around the village with her baby, afraid to go home but

also afraid to tell the friends she visited on these rounds of the violent beatings. Often he would go off on binges, leaving her without firewood or money for groceries.

On the night of the killing, Kristine, her husband and a female friend had consumed three bottles of whisky. He had struck and kicked her many times during the evening. Finally, after Linklater took off, suspected of having stolen \$230 from the other woman there, Kristine followed him with a rifle down to the airstrip. Five shots were fired and William Linklater died in a ditch with a bullet in his head.

At the beginning of the trial in Whitehorse, 500 miles south of Old Crow, the crown counsel systematically rejected any native people or young women for jury duty. The jury, all white, three men and three older women, took only three hours to come up with a verdict of guilty. Dorothy Christensen, a court worker who has since resigned, said, "I don't see how they (the jurors) could understand how life was for her up there. I guess there are a lot of drunken Indians downtown and they think, 'Put them in jail, that's the only thing they're good for anyway'."

During the trial, Kristine, the

only witness for her defence, was unwilling to tell of her husband's violent character although she had previously described his behaviour to her lawyer. Earlier, she had been visited in prison by one of Linklater's relatives who had been drinking. He told her that she would face more punishment when she got out of jail if she "got off easy." Her husband's four brothers showed up at the trial and sat there "glowering at her," according to Nancy Njootli, a local woman.

The defence lawyer, Bruce Willis, handling his first murder case, argued for a lesser charge saying that the murder was an act "committed in the heat of passion caused by provocation." The penalty for manslaughter, the usual charge for murders involving drunkenness, is often set at two years. Second-degree murder, on the other hand, carries an automatic life sentence. This distinction was not explained to the jury.

Meanwhile, Kristine Snowshoe sits in the Whitehorse jail while lawyers decide if there are sufficient grounds for appeal. So far there don't appear to be any obvious legal ones. She has seen her child only four times since the trial.

The people of Old Crow were

shocked by the events. They have appointed an alcohol worker, the local nurse, and women have started their own group in an attempt to deal with the problems of violence and alcoholism. The Yukon government has been petitioned to declare prohibition in the community but so far nothing has been done.

In the Whitehorse Star a woman summed up the feelings of many northern women this way. "It strikes me that the justice system has proved far more criminal than Kristine herself is. I look at the life situation and say, there but for fortune and environment go I. With one major difference—I would have picked up the gun and used it a damn sight quicker than she did."

*To date we have been unable to obtain any additional information concerning the possibility of an appeal to the Yukon court decision. The upcoming issue will contain an account of any new developments in the case.*

*In the event of appeal procedures being instituted, we hope that UPSTREAM readers will contribute to an Appeal Fund to help raise money for Kristine Snowshoe's legal costs.*

## Time for a change—but what kind?

by Penny Kome

About 400 women attended "Time for a Change", a seminar held on April 8 at Toronto's Sheraton Centre and featuring Laura Sabia, actress Mercedes McCambridge, psychologist Joyce Brothers, "Cosmopolitan" columnist Sylvia Auerbach, New York politician Bella Abzug, and author Betty Friedan.

Sabia said that despite family law reform, married women (particularly employed women) do not receive their fair share when the marriage breaks down, let alone during the marriage. She also deplored recent fashion advertisements celebrating a return to clothes that display a woman like merchandise. McCambridge followed and said, in her fabulously rich and versatile voice (she was the demon's voice in "The Exorcist"), that she'd be wearing her skirts with thigh-high slits if she thought she could get away with it at her age. She demonstrated how high. She talked about her experience as an alcoholic and as president of Livengive Foundation for the

rehabilitation of alcoholics and other addicts. Brothers, who advises millions through books, a newspaper column, and television, talked about a return to voluntary simplicity and selecting personal goals, such as an enriched family life, that may not fit the conventional definition of success.

Bella Abzug spoke of coming to feminism and to public office through a lifelong dedication to social activism. For 25 years as a practicing lawyer she was involved in issues like labour law, civil rights, and the anti-Vietnam war movement. "It's not that I think women are better politicians," she said, "but that we've had so little opportunity to be corrupted by power." She said that in the US, 80% of the lowest-paid jobs are held by women, and 63% of those living below the poverty line are women. That was why, as co-chair of the US National Advisory Committee, she tendered economic suggestions that prompted President Carter to fire her. "Family law is clearly seen as a women's issue", she said, "but talking about the

economy is 'grown-up' and therefore not a women's issue.

Aurbach stressed that every woman, whatever her marital status, needs some measure of financial security and autonomy. She suggested ways for women to learn the salaries of other people in their companies, for comparison purposes. Friedan talked about how the women's movement has changed since 'I started the movement with my book, 'The Feminine Mystique'—as many history books say.' She noted her disagreement with younger feminists who "see the women's movement as a class struggle, or as analogous to the black and white struggle."

The day-long (10 am to 6 pm) seminar was organized as a profit-making venture by Oriana Curry of Currie Consulting, Currie Distributing, and Currie Amusement, principally the last, which buys and sells pinball machines. She said she got the idea from attending a sales-man's technique workshop, and wondered why there wasn't anything similar for women.

Currie's lack of experience in feminism and in organizing

seminars quickly became apparent. The 'Time for a Change' buttons handed out to registrants featured a clock face with the hands at five to twelve—reminiscent of the Worldwatch Institute's "doomsday clock", measuring humanity's grace time before the nuclear holocaust. Despite the \$45 fee for the day, no lunch was provided. In introductions, Curry constantly referred to speakers as 'a lady who—'. Changes in the order of speakers were announced two or three times—not that it mattered, as there was nothing for the audience to do but sit there. Laura Sabia let slip during conversation that she was not paid for her participation, although presumably the American speakers were. Friedan arrived irritable and was further annoyed by being mistaken for Abzug. Curry asked the nearest journalist (whom

she'd never met) to take Friedan to the coffee shop.

The audience included women from all around the Toronto area. One came from as far as New York State. They seemed to be women who felt isolated from feminism (in the case of suburbanites and exurbanites) or who were wavering towards being convinced. For the most part, they were women who were surprised to hear that NAC existed, for instance. However, not all attending actually paid a fee. One woman said her (Brampton) women's centre had received free passes.

To this observer, the seminar seemed a manifestation of women as an "untapped market", as the insurance companies say. Yet the big names of American speakers drew at least some women that local feminist groups are not reaching. There's a lesson in that, somewhere.

## Daycare centres may start closing

by Chris Wihak

Day care services in Ottawa-Carleton are falling victim to the provincial government restraint program. For International Year of the Child, the province has authorized only a five per cent increase in the regional day care budget. With inflation running at over nine per cent, spending restrictions may result in the closing of some centres.

Day care centres are already operating on extremely tight budgets. With food, rent and staff salaries making up the bulk of day care costs, there is little room for centres to reduce

expenditures. Cuts in spending on toys, equipment and program supplies will effect the quality of care offered. In the face of growing deficits, centres may close rather than cut staff salaries or offer inferior care.

Spending restraints will put reliable, high quality care beyond the reach of many families. Fewer subsidized spaces will be available for those with low incomes. As fees charged to parents rise, more and more middle-income families will be forced to use unsupervised care for their children.

Cutbacks in day care come at a time when women are entering the labor force at an ever-

increasing rate. According to the 1978 Status of Day Care Report issued recently by the federal government, there were an estimated 656,000 children under the age of six whose mothers were working outside the home. There were only 73,475 spaces in supervised day care programs to serve these children.

The shortage of day care spaces is reflected in the long waiting lists at Ottawa centres. After the current round of cutbacks, it will be even more difficult for working parents to find reliable, affordable day care.

Chris Wihak is president of the Ottawa-Carleton Day Care Association.

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A women's business

# Breaking the mold?

by Kate Nonesuch

"There are too many affirmative action freaks here, too many optimists who think slight changes in the schools are going to change society," said one unsatisfied delegate to "Breaking the Mold", a conference on sex-role stereotyping in the schools held in Ottawa May 11-12.

Dr. Elizabeth J. Lacelle, keynote speaker, addressed the delegates on the seven-headed monster called stereotype, which she said caused rigidity, alienation, imprisonment of creative energy and destruction of the spirit. Although she gave a history of the word, from its Greek origin and its use in the eighteenth century to denote a printing plate, she didn't mention the causes of sex-role stereotypes, or provide any analysis of why they developed, or their use, past and present, to oppress women. Throughout the two days of the conference, a feminist analysis of the economic and sociological benefits to the patriarchy of keeping women in their roles was conspicuous by its absence. Hardly anyone seemed to notice.

The delegates, about 150 women and a sprinkling of men, most of them teachers and guidance counsellors, were offered a variety of workshops which focussed on developing "the full human potential" of both boys and girls.

"Males and females are different. They can do the same things, but have special qualities that make them unique." This statement by Nancy Graham, leader of a workshop called "How children

live down to our expectations" went unchallenged and undiscussed. The main thrust of the workshop was how to use such techniques as role reversal to point out to students that it is possible for both males and females to participate in activities normally reserved for the opposite sex. She acknowledged that textbooks and teaching aids are sexist, but again there was no analysis of the fact. It seemed as if sex roles developed and are perpetrated through some silly oversight on our part, and as soon as people notice what has happened, men and women will be treated equally. She commented that we must "incorporate changes in sex roles in the school system without bitter dissension," as if that were possible.

The basis of conference discussion was a bright pink booklet recently released by the Ontario Ministry of Education, "Sex-Role Stereotyping and Women's Studies." The introduction states that it is "the policy of the Government of Ontario that education in the primary and junior divisions be conducted so that each child may have the opportunity to develop abilities and aspirations without the limitations imposed by sex-role stereotypes." The document is a guide to help teachers develop their own teaching materials to make up for the official curriculum's lack of positive information about women's roles and to try overcome the sexism of existing texts and materials.

Use of the resource guide is optional and responsibility for its implementation remains at the local level. The Ministry is not prepared to spend the money necessary to purchase or develop non-sexist materials for all teachers and students. Conference organizer Carolyn Burwell didn't see any hope that they would do so. "We have to use the books we've got."

Helen Slater, trustee of the Ottawa Board of Education, who attended the conference, suggested, "We have to pressure the Ministry to put money into new books." She noted that when Canada went metric, new science and math texts were introduced immediately. She says there is "a little more lip service" paid to the elimination of sex roles, but not

many changes. Noting that principals play a key role in developing new programs and providing support for teachers and parents with change on their minds, she added, "I regret that there was only one principal here."

At the end of the day, the delegates, 95% of them smoothly-coifed, wearing skirts and pantyhose and carefully made up, went home generally satisfied with the conference, although several of them commented, "the people who need this conference aren't here. We're preaching to the converted." The same unsatisfied delegate said, "If this is the conscious sector of the educators, we've got a long way to go."

## Tomorrow's Eve Theatre

"Get a second-rate job until you're wed  
And then keep house for your board and bed —  
I'm beginning to see the light."

Lyrics from the opening number of "Maple Sugar and Spice," a satirical musical written and performed by Marion Gilsean and Mary Gissin on Friday night for the conference delegates.

Written for grade 11 and 12 students, the play presents a series of eight loosely connected scenes showing Canadian women in each decade of the century, including pioneers, prostitutes, a CHATELAINE editor and Rosie the Rivetter. In one of the best sketches Nellie McClung, as an after-dinner speaker, rises to answer the question, "Where are we ten years after we got the vote?" while a disenchanted and exhausted waitress leans against the wall and comments sardonically on her text.

In the final sketch a housewife reading THE FEMININE MYSTIQUE is interrupted by an Avon lady strung out on Valium. "How much satisfaction," they ask, "does a woman get from the man from Glad?" and the play ends with their chorus;

"We've got a whole way of living to rearrange,  
We're beginning to see the light."

Quick costume and character changes by the two actresses keep the play moving at a fast pace; the lyrics and dialogue are generally catchy and occasionally very funny. A major drawback is that the two actresses, no matter what roles they play, are nearly always antagonistic; the conflict in the drama is centred in the conflict between them. There is no evidence of women working together for change.

Nevertheless, the sketches, especially the historical material used in some of them, should provoke questions and discussion from a high school audience.

However, given the sexist attitudes prevailing in high schools, one wonders about the answers and the tone of the ensuing discussions. Gilsean said, after the performance, "A male teacher told me that I was warping students' minds with this play." A common reaction from students who see it is, "I thought that stuff was a couple of years ago, in International Women's Year. The problem's over now."

Tomorrow's Eve Theatre was formed five years ago to perform plays by and about women. The two actresses are currently touring Ontario schools with "Maple Sugar and Spice" and "Two Persons Called Sarah", a play for senior elementary grades. They are working on another production for students in grades three to six.

## Benefits of feminist counselling

by Heni Nadel

Which would you prefer -- to write a final paper for a graduate course in social work or produce a conference on feminist counselling? Six women at the Carleton University School of Social Work chose to do the latter, and about 100 women and a handful of men attended the day long event April 21.

The guest speaker, Greta Hoffman Nemiroff, is director of the New School of Dawson College in Montreal and is associated with the Simone de Beauvoir Institute of Concordia University. Although not a counsellor or therapist herself she is particularly interested in the area of women and mental health.

Nemiroff began her address by defending feminism. Feminists, she said, are decried as being very negative. We're always asked what our solutions are. But, according to Nemiroff, feminists see that individual approaches and solutions are not enough. Until we know what the solutions we want are, we're compiling a list of what we don't want.

The mental health industry, like all other large groups, has a vested interest in its own perpetuation at all levels, Nemiroff said. Thus, the mental health industry, in collusion with the state which supports it, sees a woman as "a sick man" -- an alienated person.

This view is reinforced and exploited by North America's heavy industrial commitment, for example, to cosmetics

companies which stress the discrepancy between yourself and their ideal. The closer you are to their picture of what you ought to be the more lovable you will be and therefore the more you will be loved. To try and attain their ideal is a continual reinforcement of alienation for most of us.

Nemiroff said that as long as there continues to be a division between our public and private spheres, the alienation of women will continue and solutions will not be found. Mental health institutions create as much disease as they cure, she said. In fact, people in institutions tend to get sicker each day they remain as patients.

Nemiroff had some very caustic but apt comments to make about trends in mental health today. She pointed out that one-on-one therapy deals with the head and tends to forget the body—leading to personal alienation with mind and body divided within the being. She castigated the new with-it therapies (including TA, Gestalt, EST, TM, etc.) as being morally reprehensible. She referred to them as the "warm feeling in the tummy" therapies. They may help you feel good about yourself but because there is no social analysis and no social change the effects are fleeting. Over the long haul they promise things that can't be delivered.

It is Nemiroff's belief that we need ideology and analysis for basic change to occur. Is comfort as an end in itself what we're

really after? For Nemiroff it is necessary to bring the mind, body and society together. Transcendence and oneness lead only to cultism — whether it be the cult of the Moonies, Essalen or Werner Erhard.

Therapy, she said, is never value-free. Biases are ever present. Thus there is an ethical imperative on therapists to decide on their ideology and share it with the client. This is the first step in feminist therapy and is one of the ways in which it differs from "status quo" therapies.

Nemiroff concluded her formal address by noting that we must learn to live with and love contradiction. Life is not consistent — if we tried to maintain consistency we would be paralyzed by it. Our only consistency should be our own openness to change.


Following Nemiroff, Helen Levine, a member of the School of Social Work faculty (and for whom the students were conducting the conference in lieu of a final paper) read an excerpt of her 1975 article on feminist counselling. The article itself is excellent and well worth reading — a must introduction to feminist counselling and to Levine's own personal ideology. However, my own feeling, and that of many members of the audience I talked with, was that the time spent on Levine's reading could have been used differently — we could for instance been asked to read it in advance and then spent the time

in discussion. As it was, only brief sections were read and there was no time for a question period.


The conference continued in the afternoon with workshops on various issues in feminist counselling: networking among women, working with families, the women's movement and lesbianism.

My major complaint about the

day in general is that it was never made very clear who the audience was. Were they mostly students, social workers, feminists or non-feminists, those well-established in feminist thought or those just beginning to explore the area? No matter what the answer this lack of overall definition led to many participants being unhappy with the results of the day.



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# EDITORIAL

Money — sometimes we think it would be nice if the stuff never existed. It seems to cause more worries and heartaches that even love. How will I pay the bills and the rent at the same time, we need groceries, the kids need shoes....

Women have always had problems with money: trying to balance a household budget on an allowance from husbands or the government, trying to get bank loans for those little things that we really need, trying to get a charge card. Despite all that has been written about those problems, all the lobbying for change that has been done, they still exist.

One solution that does work is forgetting traditional financial institutions and setting up our own. There are currently three women's credit unions functioning in Canada; in Toronto, Thunder Bay and London, Ontario. Now, the Ottawa Tenants' Council is attempting to establish one in this city,

and women in other cities across the country are discussing the idea.

These credit unions are open to

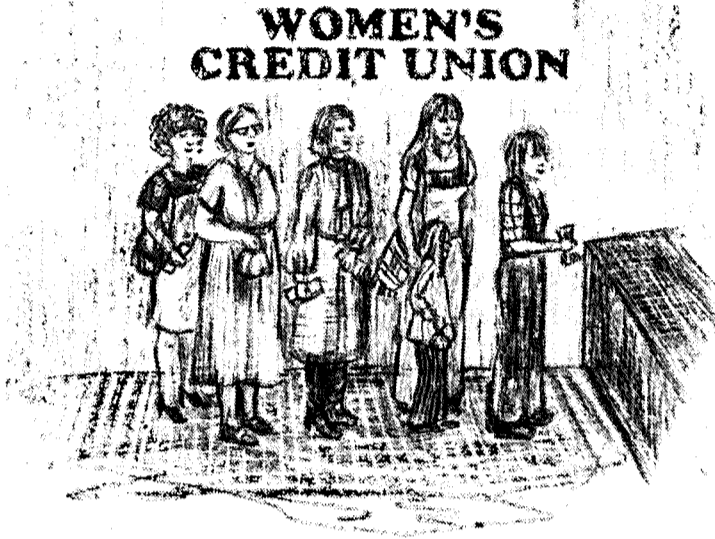
women of all ages, but only to women. By pooling savings in a financial co-operative, the members can make low-

cost loans to one another. The credit union also gives women the opportunity to learn more about finances and the operation of financial institutions, and creates jobs for women.

We believe that women should support these credit unions by becoming members. Some of the reasons are obvious, but also because, as the Ottawa Tenants' Council says, it can be "a vehicle to further cooperation between women of different backgrounds, interests and incomes."

Chances are your savings now are being used to make loans to South Africa or Chile. Wouldn't it be better knowing they are used for loans to women on welfare, women who don't have their own credit ratings, all those women (all of us women) who no one will take a chance on when it comes to money?

And when you change your account from your bank to the new women's credit union in your city, tell the bank why you're doing it.



## LETTERS

### NAC president responds to criticisms...

Sisters:

I would like to reply to some of the points made about NAC in your editorial and in the article by Kathleen Jamieson. Space does not permit dealing with everything, but I shall try to clear up some misunderstandings.

There were a number of regrettable incidents at our annual meeting, one important one of which you did not mention. Wages for Housework demonstrators were in Ottawa to present the 'housewife of the year' award to Margaret Trudeau, the day before our annual meeting. Members of Wages for Housework Campaign have been known to disrupt women's meetings, and we were concerned that ours not be wrecked. I am not referring to 'unladylike' behaviour, whatever that is, but shouting down speakers. Incidentally, what does presenting the housewife of the year award to Margaret Trudeau have to do with helping low-income women?

You seem to have neglected the fact that the purpose of the gathering was the annual meeting of an organization with 160 constituent groups, and lobbying of Members of Parliament on issues of concern to women. Each member group is entitled to send two delegates plus observers as space permits. We had a lot of people to accommodate, a lot of business to transact, and training sessions to go through for the lobbying. The conference was never intended to be a public meeting, and was not so advertised.

When approached by the Ottawa Tenants' Council, only a week before the meeting, we agreed to give them two registrations for free—the same number our member organizations are assured, but who pay for them. The \$25.00 registration fee was the minimum we could afford; the conference was subsidized, but not completely. Included for that fee was a dinner, two lunches, and five coffee breaks. To ask us to have done more I think is unreasonable; we are all volunteers doing the best we can with the time and money available.

The focus of the conference was 'The Economic Reality for Women.' We were concerned that not only women with expert

knowledge be included, but also with personal experience. Dorothy O'Connell of the Ottawa Tenants' Council, was invited to speak for that very purpose. Then you criticize us for not allowing in all of her friends!

The fact that NAC is a voluntary organization should be remembered also in considering your general criticism of what we do not do. We prepare briefs, see ministers, legislative committees and caucuses, help women on particular cases (like the Squid Jiggers), publish a quarterly magazine and generally present women's concerns where possible. If there were more hours in the day we would do more—but then why aren't you doing all those things?

As the new president of NAC, I am concerned that we sponsor more public activities, so that we can involve more women. We are already planning a public meeting on the problems of low-income women. We plan to hold a meeting in Ottawa in late June. This will be followed by workshops at a Saturday seminar sometime in September. Similar meetings will be held in other Canadian cities as soon as working committees can be formed to plan them. Volunteers welcome.

The Ottawa Women's Lobby is not one of our member groups; indeed it voted only before the annual meeting not to join. Is there something wrong with giving our member groups preference in admission? We would be very pleased to have OWL join NAC. Obviously we share the same concerns and there is considerable overlap in membership. You neglected to mention that the impetus for forming OWL came at the NAC annual meeting last year, and that NAC executive members have been amongst the most active members of OWL.

I do not apologize at all for our adherence to parliamentary rules. With now over 170 member organizations, it would be bedlam without clearly stated procedures. Or worse, the organization would be run by a clique of people who know how to work the system. Written rules protect the ordinary member and facilitate new blood coming in and learning how to operate quickly. Small groups can work more informally and many of our member organizations do. Surely

there is a time and a place for both kinds of organizations.

Part of the problem of the last annual meeting arose from the sharp increase in our membership, 25% in one year. Our priorities for membership were low-income groups—especially native women, immigrants and unions. Our annual membership fee is \$25.00 per group. If there are groups which cannot pay we will try to cover their fees with donations. We are just not elitist as far as group membership is concerned. Obviously, it is much more difficult for low-income women to take part in organizations than those who are better off. If you have any solutions for this problem we would be glad

to know them.

Next year, we will be prepared for more people. We will probably have one event or more, explicitly slated as a public meeting. We will try to be more open, but you must appreciate that for workshops and our business meeting, our own members must receive priority. With this constraint we would welcome your advice, criticism, and, even more, your help.

Yours sincerely,  
Lynn McDonald  
President

National Action Committee on the Status of Women

### ...but reader says they're justified

Dear UPSTREAM:

I am one of those women who was not 'allowed' to attend the NAC Conference in Ottawa in April. In fact, I went down to the NAC Conference early Friday morning to register for Kathleen MacLeod Jamieson, Helen Slater, Director, Office of Equal Opportunities, City of Ottawa, and myself. Kathleen and I attended an OWL meeting on the Wednesday before the Friday registration, and the two NAC executives who were at that meeting did not inform either of us that there was any necessity to pre-register. Apparently I later found out that the decision to only accept those who had pre-registered was made on Thursday, the day before registration. Such a late decision obviously meant that there were many women who were unable to attend the NAC Conference.

The reasons for the refusal to admit those who had not pre-registered, were, in my opinion certainly not sufficient nor should they have been accepted by the executive of NAC. This is the year that women in Canada celebrate the 50th year of being recognized as Persons and this is the year that NAC has struck a medallion to honour such recognition. Yet this was the year that NAC refused to recognize the fights and needs of certain 'Persons'. Ironic isn't it?

Unfortunately, the majority of women this pre-registration affected were mainly low-income or immigrant women, some of whom had come from out of town. Since NAC was conducting workshops and presenting resolutions to Parliament on these two groups of women it becomes extremely difficult to understand NAC's insistence that they not be allowed to participate fully in the Conference. Can any organization put themselves forward as representing all Canadian women when a significant number were seemingly ignored and discriminated against. Surely it is to NAC's shame that those same women had to literally and figuratively "break down the barricades" to merely communicate with other women.

I can assure NAC that I did not enjoy, nor did the other women involved, "eating cake" that weekend. I agree with Kathleen MacLeod Jamieson that this "incident" should not be swept under the carpet. It is essential for the continued existence and legitimization of the women's movement in Canada that such incidents be brought forward, thought about seriously, and discussed.

Yours sincerely,  
Sheila Klein

# FORUM

## A dieu fond de teint, mascara, ombres à paupières et fard à joues

par Suzanne Camu

Je n'ai jamais été une grande partisane du maquillage. Dans ma période pubertaire j'ai, bien sûr, utilisé le fond de teint afin de bien dissimuler mes petits boutons, signes manifestes d'une acné indésirable. Aux temps chauds de la cigale de Lafontaine, c'était le soleil qui se chargeait de faire fondre ma vilaine peau et qui s'en tirait à merveille, à mon grand plaisir.

Par la suite, j'ai voulu mettre mes yeux en valeur, ce qui nécessitait une série d'opérations toutes aussi délicates les unes que les autres: onduler légèrement mes cils, les recouvrir du traditionnel mascara noir ardent ou brun velouté. Et surtout, ultime opération, ombrer mes paupières d'une multitude de couleurs: vert forêt, bleu azur, prune, lavande, etc. Bien entendu, je m'efforçais d'assortir la couleur de mon ombre à paupières à celle du vêtement dont je m'étais parée ce jour-là. Je ne peux pas affirmer que ce geste brillait par son originalité.

Venait ensuite le rouge à lèvres dont les diverses appellations évoquaient des fruits et des émotions, mariant la cerise à la passion et la fraise à la vivacité (beau mélange, quoi!). Pour ma part, je préférais le bourgogne affection. Ce rouge à lèvres servait à protéger mes lèvres précieuses de la rigueur de l'hiver et à valoriser ma dentition presque parfaite (aux dires de l'orthodontiste qui m'avait installé dans la bouche un appareil métallique fort encombrant afin de redresser molaires, canines et incisives).

Bref, ce léger maquillage, je l'avoue, me plaisait, me donnait une quelconque assurance et me procurait une illusion d'énergie lors de mes journées creuses.

Si ma mémoire est fidèle, je me maquillais généralement lors de mes sorties à la ville, et

principalement à l'occasion de soirées mondaines pour capter le regard d'un ou deux "Don Juan." Cependant, je n'ai jamais abusé du maquillage comme le font certaines poupées maniérées ou starlettes débutantes.

Mes séjours à la campagne me faisaient oublier les parures et les dorures qu'on porte à la ville, le cliquetis des bagues, des boucles d'oreilles et des bracelets. C'est à la suite d'une de ces bienheureuses vacances que je me suis rendue compte de la valeur douteuse de tous ces produits de beauté, que j'ai décidé de me suffire à moi-même et d'affronter bravement et sans déguisement les lumières fluorescentes de la ville.

Ce n'est pas toujours facile. En effet, je ne peux m'empêcher de remarquer jusqu'à quel point ces dites lumières s'archarnent à creuser le visage et à en faire rejaillir les hideuses vérités.

Il va sans dire que mon visage présente certaines imperfections comme tous les autres visages. Cependant, dans ces imperfections, je trouve un certain charme que je n'avais pas su apprécier auparavant: des sourcils épais, voire même broussailleux mais fermes et démonstratifs de mon caractère résolu; des cernes sous les yeux, parfois omniprésents en certains jours, ce qui m'attire des remarques peu flatteuses de la part de certains représentants de la gent masculine: "Eh! t'as ben l'air fatiguée, as-tu passé la nuit su'a corde à linge!" ou encore "T'es pas sortie souvent cette fin de semaine-ci, t'es un peu blême." J'imagine que les personnes qui profèrent ces remarques, se veulent attentionnées à mon égard, soucieuses de mon bien-être. Peut-être sont-elles tout simplement un peu outrées de constater que je ne porte pas de maquillage pour camoufler mes traces de fatigue.

Quoi qu'il en soit, j'ai décidé de ne plus m'en indigner. En effet, ou bien je déclare manifestement à mon interlocuteur, que je



Suzanne Camu

n'aime pas qu'on me tienne ce genre de commentaire à propos de mon apparence physique (J'agis de la sorte afin de le rendre visiblement mal à l'aise et je réussis habituellement.), ou encore, je décide tout simplement de passer outre, d'ignorer le commentaire tout en ricanant en mon for intérieur et en me tenant le monologue suivant: "Dommage que tu n'aies pas su profiter du bon temps que j'ai eu hier soir."

Et si je poursuis l'auto-examen de ma physionomie faciale, je découvre que ces parties de mon visage me plaisent autant que les autres parce qu'elles ont été difficiles à apprivoiser et à s'adapter au reste de ma personne. Ainsi, je ne pourrais plus me passer de mes cernes violacés (qui malgré

eux donnent une certaine sensibilité à mon regard), de mes sourcils et des quelques poils superflus qui ornent le coin inférieur gauche de ma mâchoire et que je palpe occasionnellement pour bien en sentir la présence.

Ne vous imaginez surtout pas que je fasse preuve d'une outrageuse vanité à l'égard de ma personne. Non, je ne fais qu'observer mon visage quand bon me semble. Je remarque que j'éprouve de la satisfaction, que je me sens bien dans ma peau. Pardessus tout, je m'aperçois que je ne veux plus m'affubler de ces soi-disants produits de beauté inoffensifs. Non, c'est chose du passé et pour longtemps, j'espère!

"Naturellement" vôtre!

# LETTERS

## More discussions are needed

Dear UPSTREAM:

I read with pleasure the editorial in the May issue of UPSTREAM. My reaction was to smile and say "it's about time."

While fear of criticisms of the women's movement being used against us and the desire to present a united front are legitimate, it is only with self-criticism and analysis of what we are doing and aiming for (along with subsequent action) that the women's movement can hope to further grow and develop. What better place for

such analysis and criticism to take place than in our own press!

The criticisms expressed in the May issue were extremely valid ones and point to a problem feminists must confront and deal with.

As for solutions, I also agree with expanding our tactics. Conferences, lobbying the government, etc. while they may be of some value, will not in themselves provide solutions. Our voices, our actions must be heard and felt everywhere; in parliament, in the work place, in the streets.

With reference to the particular event which was the focus of May's editorial, one suggestion for future conferences might be to ensure a number of spaces for women from particular backgrounds, circumstances. Another is to set registration fees according to incomes. More than this is needed, of course, for such minor adjustments will not ensure that the voices heard are not always those of the articulate, the well-educated among us.

In closing I would like to add that we need more such editorials discussions taking

place in UPSTREAM. Whether in response to a particular event such as the NAC conference or to a more general feeling about the women's movement as it exists today in Ottawa, in Canada or elsewhere, we need discussion in order to clarify our position(s) on issues and to determine what direction(s) we should be taking.

in sisterhood,  
Mary Beil

## Nationalism? Yes, Canadians must control our economy, reader says



Dear UPSTREAM:

Re Esther Shannon's article in the May 1979 issue, she wants us to ask ourselves "whether nationalism is really the cure for our country's ills". May I, in turn, ask what is the alternative? To hand the country over to the US where after all these years they have not yet ratified the ERA Amendment and where abortion clinics have been bombed by 'right-to-life' fanatics? Or, better still, to hand the country over to the Arabs whose Moslem religion really keeps women in their place?

The lack of realism of some of the items in UPSTREAM, showing how far women have yet to go, makes me weep! Women's equality is not just men sharing power, it is a question of having the resources to create jobs for women, to pay for women-oriented services, etc. Where are you going to find the money to pay for accessible daycare and

adequate family allowances, not to speak of wages for housework, if you do not have a strong tax base and your productive industry is going down the drain? You need to have a strong manufacturing sector to provide jobs, to support the service sector and social service expenses, less money leaving the country as dividends and the like and less importing of goods and exporting of jobs. In short, you have to be in control of your country's economy. If women here fail to understand this simple truth, they will never realize even a fraction of their demands; countries with weak economies are not the ones which lead in providing equal opportunity for women.

Sincerely,  
K. Jean Cottam

Note: The article in question was written by Pat Daley and not Esther Shannon.

Helen Levine will return next month.

by Donna Dupuis

My first contact with feminist literature occurred a number of years ago when I was struggling to break out of a six-year marriage. Since divorce is not a universally approved or accepted institution in Canada, one is often left to struggle as best they can on their own. I sought and received solace and reassurance within the pages of my feminist texts. I began to change, to see my problems and hurt as belonging to all women; the result of a patriarchal society. The marriage ended and I entered the world of the separated and divorced.

Little is said or written about the life of the formerly married. Widespread ignorance of the realities of the life of the divorced person abounds. Even more hidden are the specific problems and issues as they relate to women in this situation. As a woman who has experienced a marital break-up and as a provider of counselling services, I feel a need to bring the issues out of the closet where they are hidden, and into the open where they belong. Only then will change be effected.

It was only following my decision to separate that I began to feel the impact that the institution of marriage has on women's lives and their futures. I, like most women, had been raised to believe that, like Cinderella, I too would someday meet my handsome prince, fall in love, marry and live "happily ever after." I knew little or nothing of the legal, social, economic or emotional implications of marriage, and therefore divorce.

In our society critical changes in status, such as marriage, birth and death, are marked by elaborate rituals. Such rites denote movement with the individual acquiring her new status with the involvement and support of other people. However, with separation and divorce, an equally common and important status transition has to be made by individuals without the institutional support or sometimes in complete privacy.

One recently divorced woman I know suggested that announcements be mailed to all interested persons, or that one partner have a party to celebrate her coming out, thereby gaining support and recognition. This networking and social support has not been something historically that women have had available to them. Trained to dislike and distrust other women and kept within the confines of our homes, we

privatize our pain. One social service agency I know of in Kingston has overcome this problem through a mutual support worker system.

Women who seek counselling, following their separation, are matched on an individual basis with other women who have been through the service. Each woman shares her own experiences with the newly separated person and acts as an outreach, bringing her new partner into a large group

discretion and advice of the professional with little or no input from the client. This often creates added pressures and confusion for women.

At one period in time, I remember my lawyer writing and demanding a high amount of child support from my spouse. For every letter he wrote I received a telephone call threatening a custody fight if I pushed for more money. Unfortunately this is not all that uncommon. Research today

## FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

situation. We in Ottawa could learn from such an out-reach program. All my experiences in the first three years of my separation were for the most part alone. It was only long afterwards that I accidentally discovered the underground network of the formerly married and was able to tap its rich resources. Further, women are reluctant to risk entry into established programs such as Single Parents, fearing they will be rejected.

Most people who separate come into some contact with our legal system. Whether it be the woman seeking welfare benefits or suing for divorce, there is almost always some contact. Ours is an adversarial system; a legal system based on the judeo-christian concept that marriage is indissoluble. It is understandable then that such laws promote reconciliation rather than easy separation. Six years ago people like myself who sought legal advice were often directed towards the nearest family counselling agency as a prerequisite to further proceedings. Needless to say this was often a humiliating and frightening experience especially for women like myself who had spent years trying to summon up the courage to end the marriage.

Should the attempt toward reconciliation fail, the full force of the adversarial system is put into motion. Each party is now encouraged to take what they can out of the hide of the other partner, thereby pitting one against the other. Many women, like myself, are encouraged to depend solely on the

shows that a large number of women are threatened or assaulted by their spouses following the breakup of the marriage.

Another aspect of our law which tends to escalate negative feelings is our court system. It is conceivable that a woman could be dealing with a number of different courts over one issue — the process of uncoupling.

The problems inherent in our legal system are well known to the law profession as well as to the consumers of such services. Moves toward change such as implementing a unified family court system and conciliation services have been slow, to say the least. Such services would solve some of the difficulties and confusion imposed on individuals and could divert couples from the adversary system whenever possible. Social workers working together with a couple would negotiate the terms of their separation. Further, such a service could offer emotional support to individuals experiencing difficulties. This has long been an area ignored by both the law and the helping professions.

Besides the legal hassles and worries that are going on at this time, there are usually economic problems. Given the traditional role that women are socialized into — that of homemaker and mother — it is easy to see who suffers most financially: women, especially those with children. As the saying goes, "A woman is often one man away from welfare." According to the National Council on Welfare, if you are a female single parent

in Canada your chances of being poor are two in three:

*As a single parent, you find out only too well how inadequate are our child care services. You learn all about isolation and too much about frustration. And if you're a woman, you meet discrimination in the labour market, which leaves you with only two choices: a low-paying, dead-end job or a marginal existence on welfare.*

-National Council on Welfare

At a social level, women also experience the impact of separation and divorce. Changes in any status almost invariably mark changes in friends and communities. For some this means physically moving out of one home into another, for most it means losing friends. This loss of friends is particularly common among women who, by living vicariously through their husbands, have come to adopt his friends as theirs. One of the biggest complaints I and many separated women have is that we are made to feel uncomfortable by our married friends.

The separated woman then must find a new community. But this is not easy. For those of us with small children at home, and on a fixed income, there is no money for babysitters, courses and evenings out. For working women, the social life outside the work situation is often geared to the under-25 group. Also there is the double standard in dating and social life so prevalent in our sexist society.

The loss of a husband for many women also means the loss of their identity. Men depend on marriage for a home, for their material subsistence and for regular contact with their children. Women, on the other hand, depend on marriage for their livelihood and standard of living, for status and position in the community, and, in certain circumstances, for access to social relationships outside the nuclear home. Thus we see that women, because of their state of economic dependency, are more vulnerable to the loss of a partner than are men.

My aim in writing this article was to expose readers to information and experiences surrounding separation and divorce. I have not covered nearly one-quarter of what I wanted to say. After six years of personal experiences and three years providing counselling services to many separated women, I have much to say and much to share. If anyone is interested I would be glad to continue on this topic at a later time.



## PERSUADING PARLIAMENT

by Marie Harte

Joe Clark is not the kind of man who advocates equality for women in public while snickering over wet T-shirt contest jokes in private.

The new prime minister has a healthy attitude: he assumes women are equal to men. And he has never been caught bragging about it.

At the very basic level, this is an encouraging sign that the new Progressive Conservative minority government may be a good thing for women.

When even the small factors are positive, one has reason to be optimistic. Clark's personal staff includes the likes of the nonsense Jodi White. Clark's wife is the sensible, independent and ambitious Maureen McTeer who can quickly brush away the flakey legacy of the disco-kid, Margaret Trudeau.

On the more important level, Clark promised a program of change for women during the election campaign. It contains proposals that the opposition Liberals and New Democrats would be foolish to scuttle since they, too, made similar campaign promises.

Last, but not least, among the members of Parliament likely to be appointed to the Clark cabinet are at least a handful of strong feminists, the most notable being David MacDonald, the Tory status-of-women spokesman in the last Parliament. It won't be hard to demonstrate how patronizing and paternalistic Marc Lalonde really was.

There are other promising personalities in the new government. Flora MacDonald who has created a strong female role-model in the Tory front benches as federal-provincial relations critic and who was the first woman to seek her party's leadership.

Jim McGrath who has kept the second-class status of women — especially single mothers and the elderly — in the forefront on social policy and consumer issues. Lincoln Alexander, who has a good record on human rights causes, notably the recent case of the Jamaican immigrant women.

Whether the new government can or will implement its promised reform for women depends a great deal on how long it survives. There is no indication that all or part of the women's rights package has top priority. In fact, the time frame for implementation is Clark's first term in office, meaning four years.

He specified that time frame for his most radical promise — opening up the Canada Pension Plan to homemakers, a proposal also made by the Liberal's Pierre Trudeau and the NDP's Ed Broadbent during the campaign.

Some Tory reforms could be immediately implemented: the extension of the spouse's allowance to age 65, the restoration of the \$45-a-week job training allowance for married women cut back to \$10 by the Liberals, the reinstatement of unemployment insurance coverage for part-time workers.

The test of the new government's

commitment to women's rights will be the speed at which these promises are fulfilled.

Clark's first priority is to put his economic program into place this fall. The first Clark budget should contain some parts of the women's platform — such as the tax deductions for small businesses and farmers who pay salaries to their wives.

A trouble spot in Conservative policy is the plan to reduce the public service through attrition by 60,000 in three years. Highest public service turnover is among women. Clark promised to exempt women leaving their jobs to raise families. We'll see.

Opposition parties obviously will have to be relied on for Tory promises that fell short of demands from the women's movement. For example, Clark promised the removal of 12 (1) (b) from the Indian Act, to restore native rights to women who marry non-Indians. But he would not apply the change retroactively as should be the case.

Some observers speculate that there will be another election in a year to 18 months. Others, significantly Liberals among them, believe that Clark can govern the full first term, four years, if he wants to.

The opposition parties are highly unlikely to force a new election soon. Resentful voters could give Clark a clear majority, after all. The NDP doesn't have the money to campaign again in the near future. The Liberals, finding little support west of Ontario, need time to rebuild their forces on the prairies and the Pacific Coast.

Clark plans to govern as though he has a majority. Wise women will remember that when assessing his programs in the future.



"PLEASE, SIR, I WANT SOME MORE"



# WOMEN HELPING WOMEN

At the annual meeting of the Canadian Association for Repeal of the Abortion Law (C.A.R.A.L.), Professor Bernard Dickens of the University of Toronto Law School exploded many firmly held myths about the operation of the Canadian abortion law (s. 251 of the Criminal Code).

Briefly, the current law as revised in 1969 says that abortions must be performed in an approved or accredited hospital, and that the hospital's Therapeutic Abortion Committee must certify in advance that the women's health would be endangered by continuing the pregnancy.

### What Happened in 1969 Anyway?

First, said Dickens, it is a mistake to believe that the 1969 Criminal Code amendment liberalized the abortion law. He explained that in 1975, when the Supreme Court of Canada was busy reversing a jury acquittal so as to send Henry Morgentaler to jail for performing abortions outside the Criminal Code, the Court noted that the pre-amendment Canadian law was the same as British law in 1938.

And in 1938, in the Bourne case, the English Courts held that abortion was lawful if the doctor in good faith decided that abortion was necessary to preserve the woman's life or health. Evidence of 'good faith' was seen if the doctor consulted with other physicians and if one other physician agreed with his/her decision to abort.

The definition of 'health', as used in the U.K., included mental health since the Bourne case itself involved a young rape victim who would have become "a mental wreck" without the abortion.

Therefore the 1969 Criminal Code amendment in Canada simply made explicit what had been implicit in the previous Canadian law. It introduced no additional grounds for abortion upon the agreement of two (private) physicians, demanded the concurrence of a Therapeutic Abortion Committee.

The Badgely Report (February 1977), said

Dickens, showed how unevenly abortion services are available in Canada. Access to Committees is a matter of geographical good fortune. There is no appeal from a Committee's decision to refuse abortion—even if that decision is made for administrative reasons rather than medical ones. In fact, the woman does not even have the right to find out why her request has been refused.

Some of the common reasons for refusal include exhaustion of a hospital set quota for abortions or the woman's residence being outside the area the hospital was set up to serve.

Indeed, the so-called 'liberal' abortion law in Canada violates the otherwise sacred

principle of doctor-patient confidentiality since it gives provincial Ministers of health the absolute right to information surrounding the granting (not the refusal) of an abortion request.

In summary, therefore, it looks as though Canadian women might be better off to have our old abortion law—liberally interpreted—back rather than the present law which in no way contributes to the prompt confidential local delivery of abortion services.

### Abortion and Compulsory Sterilization

Dickens also shot down the idea that physicians who make sterilization a condition of abortion are acting within their

their rights.

If an abortion is medically justified, he noted, it cannot be withheld because other conditions are not met. In fact, a physician who does this is under great risk of being charged with assault and battery since, under the pressure of wanting an abortion, a woman may give consent to sterilization which is not free consent. And a doctor performing surgery without a patient's free consent is in danger of legal liability.

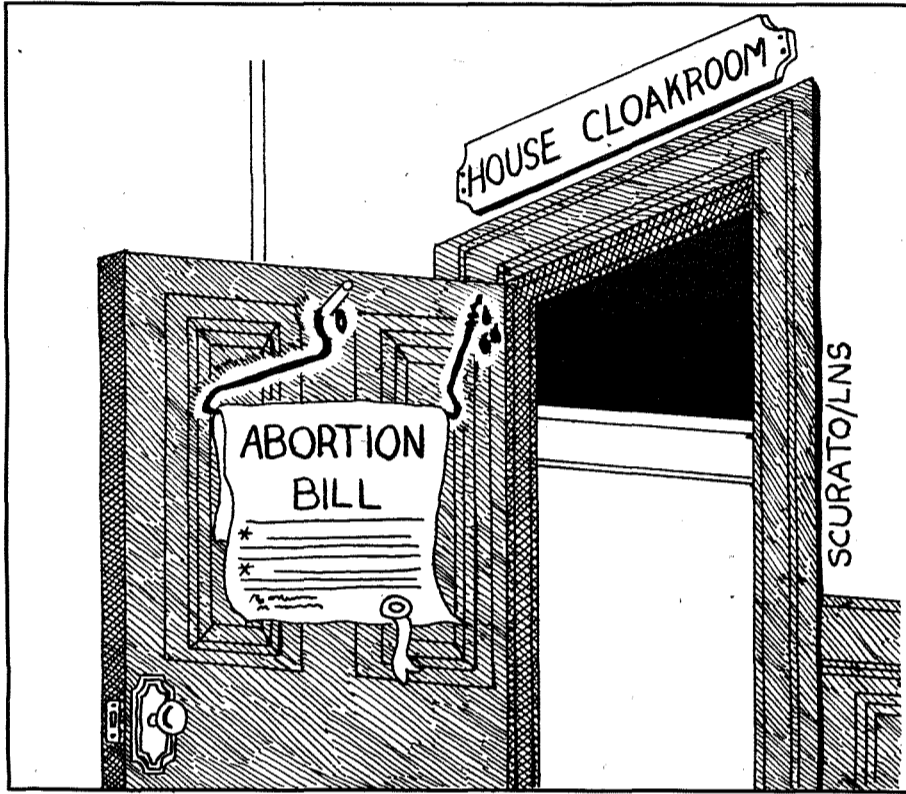
### Hospitals and Physicians Responsibility to Provide Abortion Services

As a final point, Dickens said that physicians who object to abortion risk civil liability if they refuse services to an existing patient. This is because physicians have duties to supply continuous care to patients. If they intend to withdraw their services (over a disagreement with a patient's choice of therapy), they must give due warning and continue to provide care until a patient can reasonably find an alternative source of health care.

The Alberta Supreme Court recently held a doctor liable for failing to help his patient find access to legal abortion in Edmonton. The doctor had argued that he only had admitting privileges at hospitals without Therapeutic Abortion Committees. But the Court said that the doctor's legal duty was to refer the patient to physicians with admitting privileges at hospitals where there were Committees. Therefore a doctor who refuses to refer a patient entitled to abortion to a physician or agency able to help could be in violation of her/his legal duty.

Further, hospitals themselves have duties to patients and may not be able to excuse a violation of those duties by saying they have decided not to set up a Therapeutic Abortion Committee. In other words, hospitals cannot voluntarily disable themselves from meeting their patients' health needs.


Anyone for test cases?



Prostitution is not prohibited by law in Canada. You are free to engage in it, whether customer or prostitute, but just don't get caught "soliciting". It is not quite clear at this point in Canadian history just what soliciting is, because we have laws that contradict one another. This is because different judges in different parts of the country have looked at the situation in different ways. Is it surprising that the law varies depending on whether you are male or female?

In the Criminal Code, the section prohibiting soliciting refers only to "persons," not to male or female. But the interpretation in the courts has usually been that only a female is capable of "soliciting" within the meaning of this section. This view was applied recently by a judge in a British Columbia court. In contrast, in Ontario recently a crown prosecutor who happened to be woman was successful in a case before the court of appeal in convicting a man of soliciting.

The law of "soliciting" is based on the need for public order and protection from



## LAW FOR WOMEN

by Shirley Greenberg

harassment or annoyance. The soliciting, to be a criminal act, must occur in a public place, and must be persistent and pressing.

It is unclear whether soliciting for the purposes of prostitution is a sexual offence (because it involves an "illicit" act), or whether it is a nuisance and thus an offence against public order. The old moralistic approach underlying our Criminal Code still colours interpretation of this section as it does most other sections which have anything to do with women or sex.

The trend today (with some back-sliding)

is to emphasize the public order and nuisance aspect, and to regard a professional prostitute as a person in business, with the same right as anyone else to engage in a trade or profession or service. It seems offensive to go on a crusade to "clean up the streets" without also going after the customers of the prostitute who create the demand. One is not more in the wrong than the other, unless you apply the old double standard of purity for women as the only acceptable state, while men are simply never measured that way at all.

Quite clearly, power relations in society have a lot to do with the way we look at prostitution and soliciting, as does the old stereotyped view of woman as the supplier of domestic and sexual services to man.

Women who are sexually harassed by men, whether on the public streets, in a tavern, or on the job, might wish they had protection of this kind, although a criminal sanction may be a little too strong since a lot of simple inoffensive conduct could then land one into trouble. That was the objection to the recent attempt by certain pressure groups to get the Legislature to widen the definition of soliciting, so that the police could more effectively control the streets in certain cities.

The attempt to change the law of soliciting was almost successful, but just in time a few alert women awakened to the fact that women's groups had not been apprised of it, and that this type of change was not in women's interests. Another example of the never-ending need for vigilance, and, fortunately, a successful one.

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# Battered wives ou "quand les femmes ne savent pas quoi faire de leur libération"

emprunté au des luttes et des rires de femmes

Il était une fois, j'm'en souviens bien, même si ça fait un p'tit bout d'temps, des femmes et des hommes ont été matraqué-e-s et arrêté-e-s à la suite d'un piquetage très pacifique qui dénonçait la violence faite aux femmes. P'tite séance de défoulement pous nos défenseurs de l'ordre, une p'tite sortie, faut se t'nir en forme...pis sous leurs casques, matraques au poing, c'est pas nous autres qui allaient les empêcher de se prendre au sérieux.

Ben tant qu'à nous avoir arrêté-e-s c'était aussi bien de nous poursuivre. Flâner, rôder...t'as empêché les autres de circuler, pis t'as pas obéi quand on t'a dit de t'en aller...vingt-cinq piastres multipliées par cinquante sept accusé-e-s...calcul rapide...mille quatre cent vingt-cinq dollars...ça sera ça d'pris pour le trésor public (sic!)...pis r'commencez pas une autre fois!!!

—Non coupable monsieur l'juge!  
—Ben tant pis pour toi...ton procès...le, disons...le 28 du mois qui suit celui-là.

## Scénario du premier acte

Présentation des comédien-ne-s par ordre d'entrée en scène:

Le juge mécontent parce qu'il vient de découvrir qu'il a affaire à une cause qu'il ne pourra pas, vraisemblablement, expédier en 5 minutes, qui a un caractère politique et il ne se gêne pas pour



étaler sa mauvaise humeur.

L'avocate de la défense: décidée, entêtée et patiente qui arrache point par point au juge la permission de procéder.

Une "procureuse", tatillone qui s'amuse à redéfinir chacun des termes de l'article de loi, son Petit Robert sous le bras (on apprendra plus tard qu'elle a été d'office foutue là parce qu'elle était une femme et qu'elle risquait

sa job si elle refusait).

L'accusée: personnage muette obligée d'assister debout au spectacle qui va se jouer durant une heure à ses dépens.

Quatre témoins se succèdent et brossent un tableau très parlant d'un groupe de 150 manifestant-e-s qu'on enjoint de circuler en leur ôtant toute possibilité physique de le faire.

Un policier responsable de cette manoeuvre géniale contredit la thèse des autres témoins d'une façon invraisemblable (surtout quand on a vécu les faits...). Il prétend que la preuve qu'on pouvait circuler c'est qu'il y a près de cent personnes qui n'ont pas été arrêtées. Evidemment, il omet de préciser qu'elles ont pu se sauver pendant que la police en matraquait d'autres.

Murmure dans la salle aussitôt réprimé par une menace d'évacuer...C'est au travers des commentaires ironiques du juge (entre autres au sujet des femmes "qui ne savent pas quoi faire de leur libération) que les avocates

tenteront chacune un plaidoyer, la défense alléguant qu'avant l'arrivée des policiers les manifestant-e-s ne gênaient pas l'entrée et qu'elles laissaient autour d'elles, compte-tenu de la configuration des lieux, un espace suffisant pour circuler. L'avocate de la Couronne se permettra à un moment donné (pour préciser le terme "stationner") de faire un rapprochement entre les manifestantes et les prostituées... Nouveaux murmures désapprobateurs...nouvelle menace, d'évacuer...

Bref, le jugement est remis au mercredi suivant...exit des comédien-ne-s et des spectatrices.

## Acte II: Jugement

La salle est pleine, on peut pas entrer, pis y'a une longue histoire de hit and run qu'é après être jugée. Dans l'corridor la procureuse annonce qu'elle part en vacances (et oui, les murs ont des oreilles!)—c'est compliqué

d'être du côté des policiers quand on n'est pas d'accord avec leurs gestes—et puis, dans cette histoire-là, p'têt que si les gens du théâtre St-Denis s'étaient moins énervés...!

Ben l'juge décide que ça va commencer, j'sais pas si i'é gêné de nous regarder mais i'a hâte que c't'histoire-là soit réglée...

—Vingt-cinq piastres plus frais d'cour ou ben trois jours de prison...c'est fini...c'est réglé...pis dépêchez d'vous en aller!

Entracte: c'est pas fini, c'est pas réglé...on s'en va en appel.

## Acte III: Remise des 54

Troisième semaine on commence à être habituées...s'ils nous saluent pas c'est parce qu'ils sont gênés...On est censé r'partir pour un deuxième procès (le deuxième sur 55...vous vous imaginez!!!) mais comme on est déjà en appel pour l'autre, ça serait plus logique de continuer la "scéance" que de r'tourner au premier acte...

Notre avocate essaye de faire comprendre ça au juge, mais le nouveau procureur décide de s'objecter (lui i voit des nuances entre les accusé-e-s, i prétend qu'on pourrait plus être identifié, que les jugements pourraient ben en fait être différents). Comme le nouveau juge tient pas à procéder, il accepte que les trois causes de ce matin soient reportées. C't'un rendez-vous pour le mois d'octobre pis entre temps faut r'tourner s'promener là les 18, 25 avril, les 1, 8, 15, 22 mai pis les 5 et 12 juin refaire les mêmes simagrées pour que ces causes-là soient reportées;

## Epilogue

Usure...usée...J'sais pas quelle gang va lâcher en premier. Administrer la justice c'est un peu comme pêcher dans un aquarium...I mettent pas mal de chances de leur côté...mais v'là qu'on est des poissons qui sont après s' renseigner de comment bouffer les vers sans se faire pogner...

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## Marketing the male contraceptive

by Rosemary Knes

Large scale interest in male contraception is very new to the science world. Is this surprising when one considers that the majority of scientists are male? Women were burdened with the

responsibility for birth control and the male scientists dutifully developed female contraceptive devices.

However, things are changing, it appears.

Research in the US and Canada has turned up a number of injected male contraceptives. One, a drug called depo-provera which is injected once a month along with a dosage of male hormone has proved effective in 90 per cent of the volunteers and appears to be free of side effects.

Another, a substance called inhibin, produced by the testes controls production of the hormone produced by the pituitary gland which in turn is necessary to the production of sperm. Injections of inhibin, when refined to prevent side effects, would shut down the hormone and thus stop sperm production.

How soon drug companies might actually market a male pill or injection is conjecture. Some researchers say within five years. Other more widely believed estimates run more like 10-15 years. Why is it taking so long?

One of the major reasons is the possible side effects. It appears that a male contraceptive will not be marketed unless it is entirely free of side effects.

So where was this concern over side effects years ago when the pill was presented to thousands of women as the newest miracle of science? Dr. Samuel Epstein, author of "Politics of Cancer" describes the marketing of the pill as the "largest mass carcinogenic experiment in history".

Birth control is necessary and in many situations for various reasons, women are not able to use the contraceptive methods presently available. A male contraceptive other than the condom or vasectomy is needed.

Certainly, one would not want to wish upon anyone any of the side effects that are possible from present female contraceptives! But until an effective and safe contraceptive is available, let's get that male contraceptive on the market and let's start equally sharing the responsibility (and the little bit of suffering!) for birth control.

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# Les suffragettes se sont-elles battues en vain?

par Lucie Masson

En ces temps d'élections fédérales et de référendum futur (pour les Québécoises du moins), est-ce que les femmes ont enfin compris que la clé du pouvoir et de "leur" indépendance passe par les rouages de la politique active? Non, semble-t-il, car seulement 1,95 femmes contre 1229 candidats masculins se sont présentées aux élections fédérales du 22 mai. Le faible nombre des élues ne saurait être représentatif de la place qu'occupe la femme dans notre société (51% de l'électorat) et encore moins réussir à faire valoir efficacement ses droits et ses aspirations.

Après s'être battues avec tant d'acharnement au début du siècle pour obtenir le droit de vote, les femmes s'en sont contentées sans chercher à se faire élire à la Chambre des Communes, aux assemblées législatives, aux conseils scolaires et municipaux, là où se prennent les vraies décisions et où leur vote aurait du poids. Les opposants aux suffragettes qui craignaient de voir ces châteaux forts masculins envahis par les femmes, n'avaient pas à s'en faire. Par ignorance, par manque d'intérêt et de confiance aussi, les femmes sont restées loin de la politique active. Depuis 1921, année où la première femme fut élue au parlement cadadien, seulement 28 femmes ont suivi ses traces, sur un total de 1,700 députés élus.

Quand elles se mêlent de politique, les femmes le font trop souvent encore dans l'ombre de leur mari ou comme obscures secrétaires des organisateurs de circonscriptions. Se présenter comme candidate ne leur vient même pas à l'esprit. Aux élections fédérales de 1974, des neuf femmes élues députées, six déclaraient ne s'être pas présentées d'elles-mêmes, mais d'avoir d'abord approchées par les organisateurs de partis.

D'ailleurs, les organisateurs politiques font-ils tout ce qu'ils peuvent afin d'encourager les candidatures féminines? Bien qu'au cours des dernières années

la situation se soit améliorée, il semble que ceux-ci soient réticents à présenter des candidatures féminines jugées à tort moins "sures" et moins rentable que les candidatures masculines. Sans qu'il soit possible de le prouver efficacement, on recrute plutôt les femmes dans les circonscriptions perdues d'avance ou douteuses, où elles ne font pas qu'acte de présence tout en améliorant les statistiques des féministes aux aguets. Il ne faut donc pas s'étonner que lors des dernières élections générales, 51% des candidats aient recueilli moins de 5% des votes dans leur circonscription et que plus de 36% d'entre elles ont recueilli moins de 1% des suffrages.

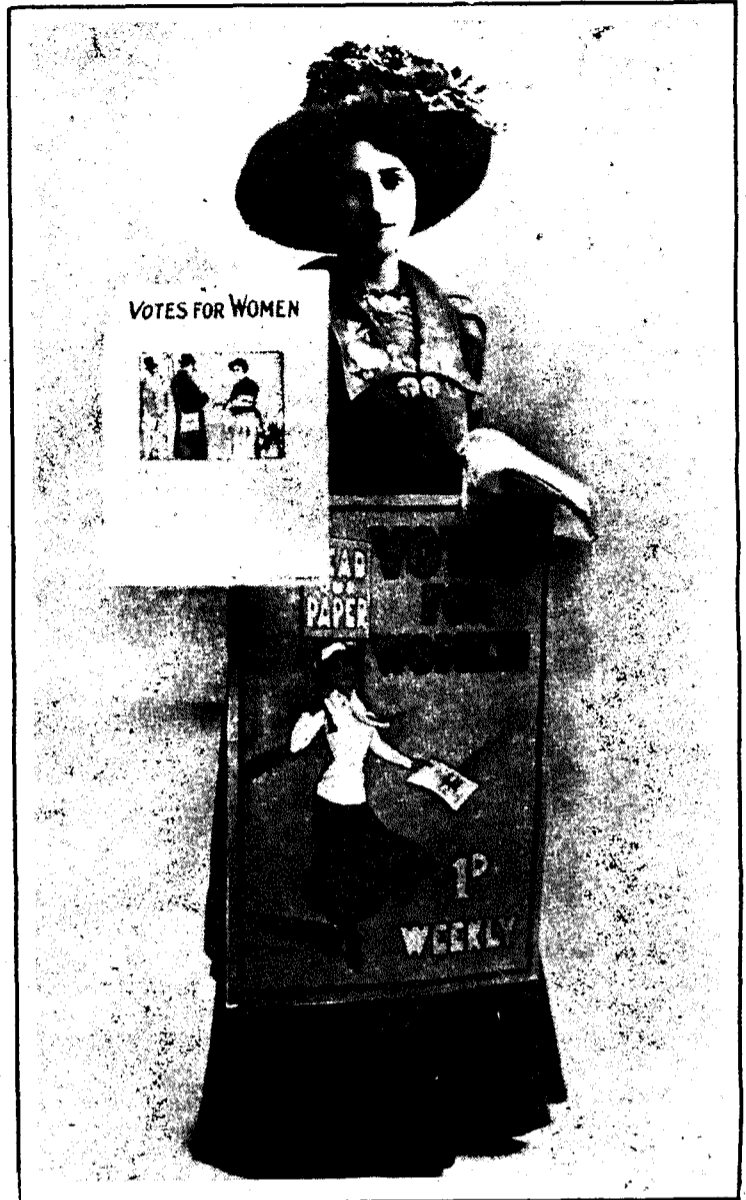
A ce manque d'intérêt des organisateurs pour les candidatures féminines vient s'ajouter d'autres handicaps aux femmes désireuses de se présenter. Jusqu'à tout récemment il fallait de préférence être bien nanti et avoir passablement d'instruction pour se lancer en politique, ce dont peu de femmes pouvaient se vanter. Encore aujourd'hui les domaines du droit et des affaires, là où les

femmes commencent à peine à percer. Il faut aussi que les femmes aient le temps et les ressources pour se consacrer à la politique, en d'autres mots qu'elles ne soient pas accaparées par la famille. Là comme ailleurs il est plus facile à un homme de faire carrière. La situation qui prévaut en politique n'est que le reflet des problèmes qui se posent aux femmes dans les autres secteurs de la société. Mais la situation change lentement: pour la première fois au Québec, une femme député vient de mettre un enfant au monde au cours de son mandat. Tout est donc possible.

Reste à en convaincre les femmes qui ne démontrent malheureusement qu'un intérêt limité pour la politique. Un récent sondage de l'Institut québécois d'opinion publique effectué pour la revue Point-virgule révélait que 80% des Québécoises ne portaient qu'un intérêt faible ou moyen à la politique. Seulement 4,6% sont membres d'un groupe ou d'un parti politique. C'est pourtant en s'intéressant tôt à la politique et en commençant à la base qu'on se fraie le plus souvent un chemin vers les sommets politiques.

## CANDIDATES AUX ELECTIONS FEDERALES (1921-1979)

Année	Nombre de candidates	Nombre total de candidates	Pourcentage de femmes sur l'ensemble des candidats
1921	4	632	0.6%
1925	4	579	0.7%
1926	2	530	0.4%
1930	9	543	1.7%
1935	16	880	1.8%
1940	9	640	1.4%
1945	19	952	2.0%
1949	11	848	1.3%
1953	47	897	5.2%
1957	29	862	3.4%
1958	21	831	2.5%
1962	26	1,016	2.6%
1963	40	1,023	3.9%
1965	37	1,011	3.7%
1968	36	967	3.7%
1972	71	1,117	6.4%
1974	137	1,209	11.3%
1979	195	1,424	13.7%
<b>Total</b>	<b>713</b>	<b>15,971</b>	<b>4.4%</b>



Sojourner photo

La socialisation et les stéréotypes ont laissé supposer que la politique était un monde d'hommes et les femmes ont été les premières à y croire. Les pionnières de la politique étaient regardées comme des oiseaux rares qui auraient perdu les plumes de leur "féminité". Il ne faut donc pas s'étonner que les femmes manquent de confiance face à la politique et qu'elles hésitent à s'y engager activement. Pourtant il est de plus en plus facile de le faire à tous les

niveaux, partout où il y a lutte pour le pouvoir, dans les syndicats, dans le monde de l'enseignement et celui des affaires. Aux femmes de s'y lancer. C'est le défi à relever que nous ont légué les suffragettes.

Manquantes à l'appel: les femmes dans la politique fédérale canadienne. Lianne Langevin, C.C.S.F., Ottawa, 1977.

Point-virgule, numéro 3, Les Editions Elles, Lévis (Qué.), 1979.

## Back to business:

# Eleven women elected to Parliament

by Pat Daley

When Canada's Parliament reconvenes, there will be eleven women sitting in the House of Commons — an increase of two. Elected on May 22 were:

### Nova Scotia

Coline Campbell (L)

### Quebec

Irene Pelletier (L)  
Jeanne Sauvé (L)  
Monique Bégin (L)  
Therese Killens (L)

### Ontario

Diane Stratas (PC)  
Aideen Nichelson (L)  
Ursula Appolloni (L)  
Flora MacDonald (PC)

### British Columbia

Anne Mitchell (NDP)  
Pauline Jewett (NDP)

These were the winners out of about 195 women who ran. All but two of them will be sitting in the opposition benches. Among the losers were former Liberal MP Simma Holt, former Minister of State for Fitness and Amateur Sport Iona Campagnolo, and former Progressive

Conservative MP Jean Pigott, who would likely have been a member of Joe Clark's cabinet.

Some bright lights in the new Parliament include Flora MacDonald, the first woman to contest the leadership of her party. She can be expected to be a strong member of the Progressive Conservative cabinet.

A dynamic newcomer is NDP member Pauline Jewett, at one time a Liberal candidate and most recently president of Simon Fraser University. A long-time advocate of women's rights, we can expect to hear a good deal from her.

### Progressive Conservatism

Joe Clark's Progressive Conservatives have promised some good reforms for women which are discussed in this issue's Persuading Parliament. But, his government is also open to taking steps backwards.

Clark has said that as Prime Minister he would allow a free vote on the issue of capital punishment, which was abolished by the Liberals. A survey of 75 Progressive Conservative MPs by the Ottawa

Citizen following the election showed that the majority would vote in favour of reinstating the death penalty for all crimes of murder — not just the killing of police officers or prison guards.

A PC position paper on women also promised — and Joe Clark didn't mention this when he announced his platform on women during the campaign — a free vote on abortion. The effects of such a move would be disastrous for Canadian women. Even members of the New Democratic Party, most notably Newfoundland's Fonso Faour who is a member of a right-to-life organization, would vote against their party's position of free abortion on demand.

A main issue in the election was unemployment. Can we expect the Progressive Conservatives to improve the situation? During the campaign they promised to reduce unemployment to 5.5 per cent by 1980. They propose to do this by relying on the private sector which hasn't done a great job up to this point.

In fact, that is one problem with the new government — an undying faith in private enter-

prise, illustrated by its desire to abolish PetroCanada. It seems quite willing to leave the control of Canada's natural resources, and therefore jobs and profits, in the hands of multinational corporations.

### Bets, anyone?

The next eight months to four years, depending on how long the minority Progressive Conservative government lasts, will be crucial ones for Canadian women.

None of the parties are eager for another general election. It is in our interest to use the compromise situation of a minority government to press for the changes we want.



233-5975

Sheila Coe  
**THE REPAIRPERSON**  
for electrical appliances

LARGE & small

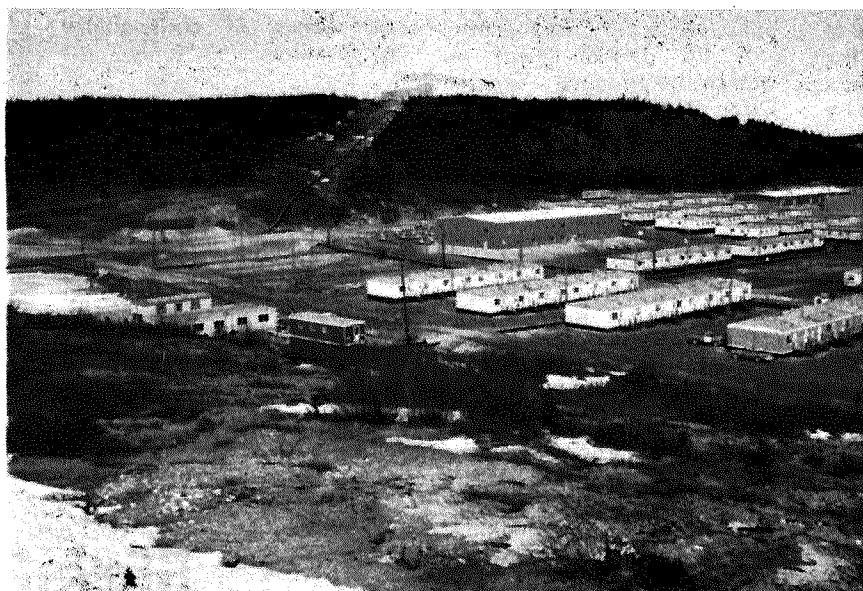
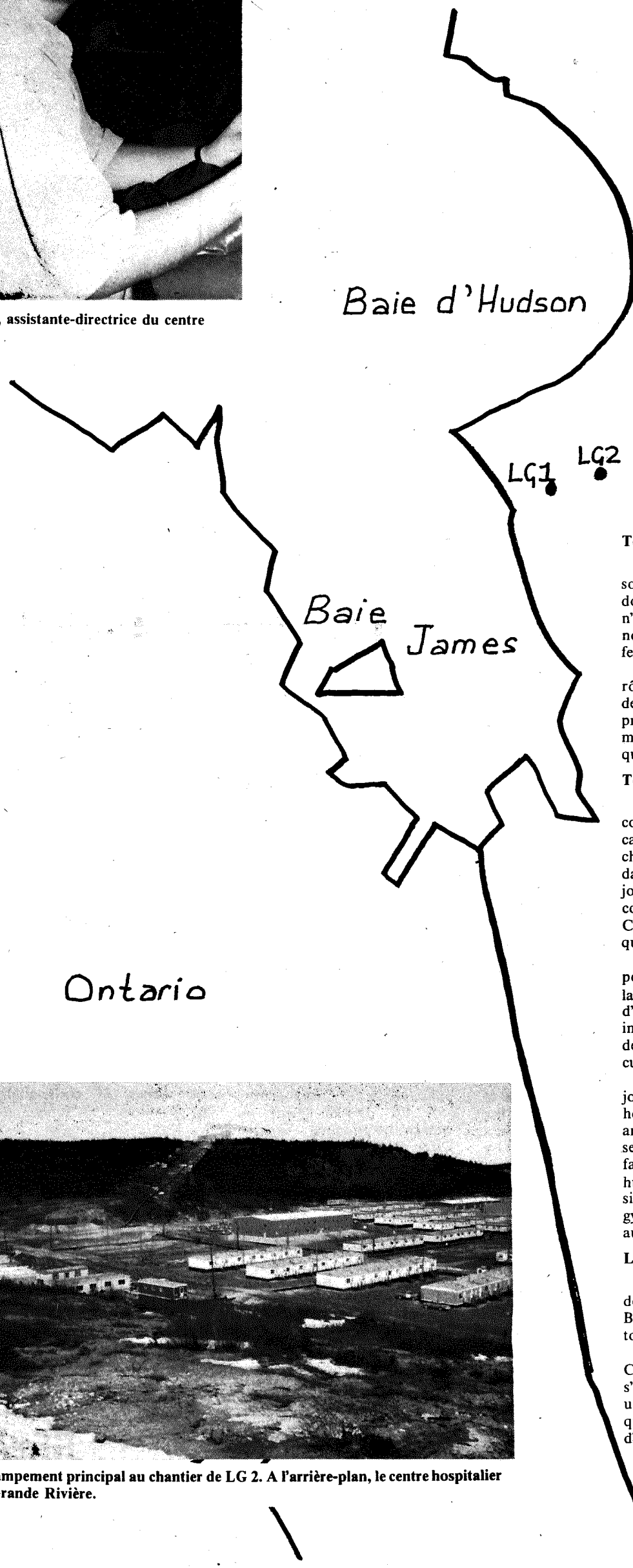
234-4726

# Paradis ou purgatoire

## Les femmes



Ginette Crochetière, assistante-directrice du centre hospitalier.



Le campement principal au chantier de LG 2. A l'arrière-plan, le centre hospitalier La Grande Rivière.

Texte et photos de Janick Belleau

"Pour une femme, LG 2 c'est le paradis ou le purgatoire: tout dépend de son adaptation." Ainsi formulé, ce commentaire a aiguillé ma curiosité. J'ai donné l'envie de connaître la version féminine de ce propos mais n'a pas été facile de repérer une femme dans cette mer d'hommes. Le nombre de femmes n'atteint jamais plus de dix pour cent des effectifs. Parmi les femmes, 3000 hommes.

Où les trouve-t-on, ces femmes? Dans une grande variété de rôles...secondaires. Elles sont souvent commis (150), préposées aux services de conciergerie (25), aux services de la cafétéria (20); parfois secouristes (35), infirmières (14); exceptionnellement géologue, médecin, animatrice de loisirs. Pourtant, LG 2 réserve une surprise: une femme qui a été embauchée la première policière du Québec.

Tel emploi, tel logement: telle sexualité?

Des arrangements particuliers de logements sont prévus au complexe La Grande, perpétuant ainsi les barrières sociales. Les cadres ne partagent pas le même genre de logis que les travailleurs du chantier, i.e. que la géologue réside dans une garçonnière et la secrétaire dans un dortoir. Les cadres séjournent dans le village de Radisson, jouissent de tous les services essentiels d'une petite ville ainsi que de services communautaires auxquels ont aussi droit les travailleurs du chantier. C'est dans un dortoir logeant gratuitement de vingt à vingt-quatre personnes qu'habite l'employée ordinaire. Elle partage sa chambre avec une collègue.

Autre particularité: les cadres peuvent être accompagnés de leur famille pour la durée entière de leur affectation au chantier. Ce privilège est réservé à la main-d'oeuvre. De surcroît, si une cuisinière était prise en flagrant délit d'intimité conjugale avec son ouvrier de mari, c'est le corollaire de l'abstinence. Des gardes de sécurité se chargent de faire respecter l'abstinence. Selon une employée, La Grande, c'est le terrain idéal pour cultiver les tendances homosexuelles.

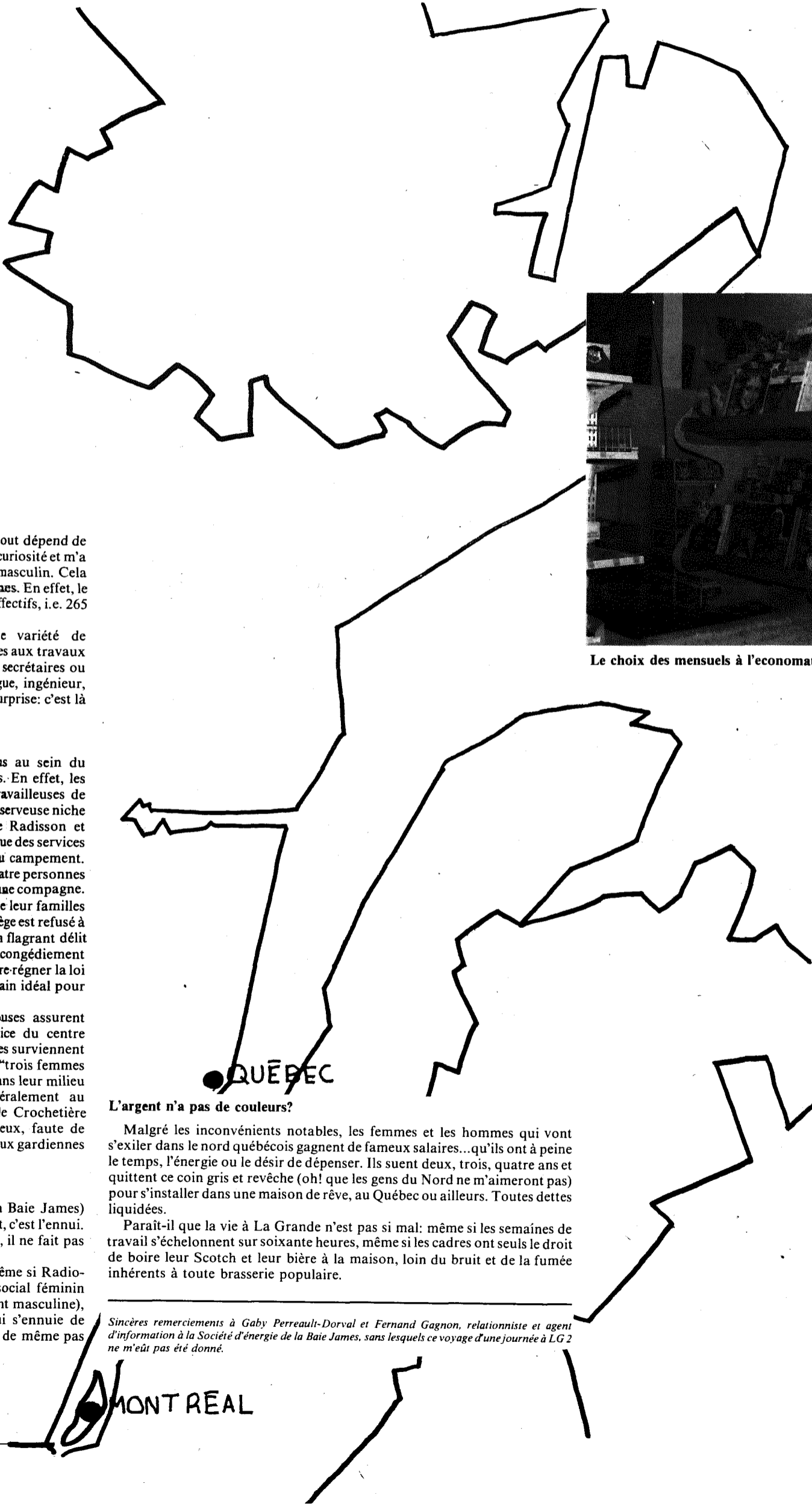
Par contre, au village Radisson les cadres et leurs épouses jouissent de la revanche des berceaux. L'assistante-directrice du centre hospitalier, Ginette Crochetière, elle-même qui soixante-dix ans s'écoulent annuellement sur les territoires La Grande. Sur ce nombre, "trois seulement ont accouché ici; les autres ont préféré retourner dans leur famille", souligne-t-elle. Les futures mères partent généralement huitième mois de grossesse. Au cours de l'entretien, Ginette signale également l'absence d'avortements; ce qui est heureux pour la gynécologue. A défaut de garderie, LG 2 offre les services de deux gardiennes aux mères qui le désirent.

Loisirs versus ennui

Les gens du Sud (tout ce qui n'est pas le territoire de la Baie James) demandent des loisirs; les gens du Nord les exigent. Autrement dit, bien que le centre communautaire soit apprécié, il ne faut pas toujours oublier que l'on est loin de chez-soi.

Même si le cinéma présente des films coté "pour tous", même si le Canada propose ses Beaux-Dimanches, même si le centre social propose sept soirs par semaine (avec contingentement de la gent féminine), une animatrice est à l'écoute de la femme au chantier qui veut parler de quelque chose. Mais, on ne meurt pas tout de suite d'ennui à LG 2: à preuve, il n'y a pas de cimetière!

# mmes à la Baie James



Le choix des mensuels à l'economat de LG 2.

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● QUÉBEC

### L'argent n'a pas de couleurs?

Malgré les incon vénients notables, les femmes et les hommes qui vont s'exiler dans le nord québécois gagnent de fameux salaires...qu'ils ont à peine le temps, l'énergie ou le désir de dépenser. Ils suent deux, trois, quatre ans et quittent ce coin gris et revêche (oh! que les gens du Nord ne m'aimeront pas) pour s'installer dans une maison de rêve, au Québec ou ailleurs. Toutes dettes liquidées.

Parait-il que la vie à La Grande n'est pas si mal: même si les semaines de travail s'échelonnent sur soixante heures, même si les cadres ont seuls le droit de boire leur Scotch et leur bière à la maison, loin du bruit et de la fumée inhérents à toute brasserie populaire.

*Sincères remerciements à Gaby Perreault-Dorval et Fernand Gagnon, relationniste et agent d'information à la Société d'énergie de la Baie James, sans lesquels ce voyage d'une journée à LG 2 ne m'eût pas été donné.*

● MONT RÉAL

## SPORTS

# New federal plan for amateur sport

by Michelle Hill

The Ministry of State for Fitness and Amateur Sport released a white paper on amateur sport entitled *Partners in Pursuit of Excellence—A National Policy on Amateur Sport* in Ottawa a month ago.

Although the paper was the result of a two year consultation process by the federal government with other sport governing bodies and associations across Canada, including representatives from provincial governments, individual Canadians and the media, there doesn't seem to be much evidence

National Advisory Council on Fitness and Amateur Sport which administered grants to national sport and recreation associations, university scholarships, and research funds.

In 1969, a firm of consultants was hired to study fitness and amateur sport in Canada. The resulting report, the 1969 Task Force Report on Sports for Canadians, suggested some organizational changes in the sport structure. Two separate directorates—Sport Canada and Recreation Canada—were established within the Fitness

headings: technical development, promotion, and administration.

The government would assist in the establishment of two bodies as part of the technical unit: the National Research Committee and the Sport Medicine Council. The government would also continue to support coaching as a specialty field, continue to give financial assistance to expand services that are already in operation, and to design new services such as the National Coaching School concept. They also hope to implement the recommendations



## Basketball:

# Near-win for Canadian women

by Patty Brady

On May 13, in Seoul, South Korea, the Canadian women's basketball team came to within one game of winning a major international championship. However, in the final game, the American women (pre-tournament favourites after several East European teams decided at the last minute not to participate) broke Canada's five-game winning streak and, as a result, took the championship on the basis of total points scored.

South Korea was awarded second place and Canada ended up in third. All three teams finished the tournament with identical 5-1 records.

As it went, Canada could have lost their final game against the Americans and still wound up in first place but they had to be able to hold the US's winning margin to 12 points or less. They just couldn't do it. "We tripped on the last rung," coach Don McCrae said. "The girls (sic) were very tired — physically and emotionally."

Despite a 24-point performance by Sylvia Sweeney of Montreal, who was also voted the tournament's most valuable player, the Canadians were unable to reduce the American women's final lead to that magic number 12. They missed a crucial basket with only 20 seconds remaining in the game and then saw the US put it out of reach with a couple of successful free throws in the dying seconds.

Playing before crowds of 20,000 and more, the Canadian women showed tremendous effort and determination throughout the entire tournament, including a squeaker of a win over Japan (56-55) in the fourth game, and a strong performance against Australia (66-57) in the fifth.

Once again, a group of Canada's women athletes, despite an apathetic public and inadequate financial support, have participated with courage and distinction in international competition.

funding will increase within the next few years, the federal government would support "only those sports dedicated to the pursuit of excellence in national and international competition..." The fact of the matter is that funding has already been cut by \$3 million, and the very organizations which are "dedicated to the pursuit of excellence" were the ones most affected by the cut.

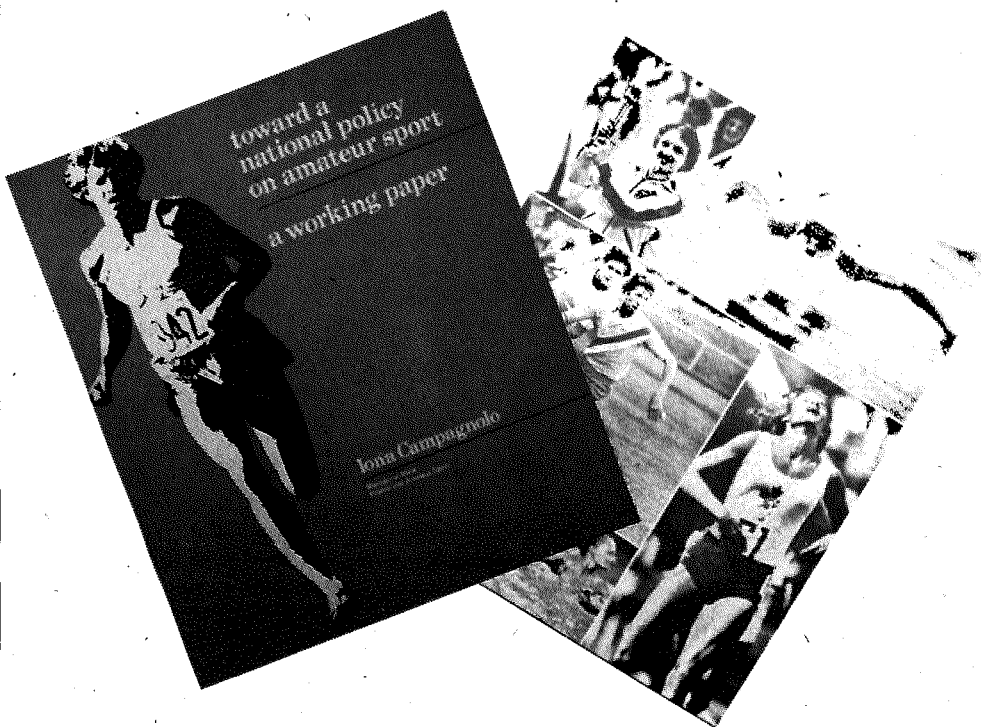
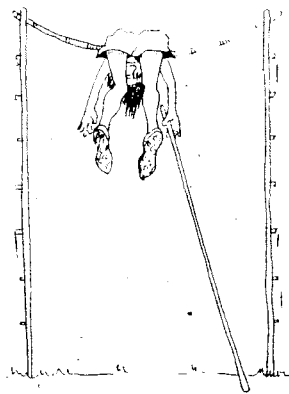
### A gloomy future?

At this point, one may wonder why this paper on sports was released during a federal election campaign. As well, it seems that very few, if any, of the proposals or ideas presented in the past by different sports bodies and organizations were referred to by the government when they began the White Paper. It makes you wonder who the "partners" are. One might also ask how a government can make promises for programs and set goals for excellence, without any commitment of money.

Now that the election is over

and not only the government but this ministry is in the process of changing hands, probably none of the proposals put forth in this paper will be implemented—mainly because the Conservatives seem intent on abolishing Loto Canada, the main source of public funding.

*In the next few issues we'll be continuing this study on the effect these implementations will have if indeed they are used. We'll also take a look at what's been done for women in sports.*



that they actually used any of the suggestions made by these groups. Virtually nothing is said about any of the special interest groups, such as women (they seem to refuse to admit that there's even a problem), children or natives.

The paper was supposed to outline the degree of involvement and the proposals made by these groups during this study, as well as proposals made in the Green Paper which was released in 1978. But, it bears little resemblance to the Green Paper. One wonders after reading both the Green Paper and the final White Paper if this was just a fumbling mistake or a typical government middle-of-the-road compromise.

### Federal role in amateur sport

The accent of the Green Paper was on discussion of the suggestions made in an earlier draft and the possible solutions for the development of amateur sport.

In order to understand the proposed changes in the White Paper, a little review of the role the federal government has played in amateur sport in the last few years is essential.

The federal government became involved in amateur sport with the passing of the Fitness and Amateur Sport Act in 1961. At that time, the government developed systems such as the federal-provincial program dealing with cost-sharing agreements which were administered by the Fitness and Amateur Sport directorate.

The government also set up the

and Amateur Sport Branch of Health and Welfare in 1971. In 1977 Recreation Canada was amended to become Fitness and Recreation Canada.

Since then, other spin-off organizations have been formed such as the National Sport and Recreation Centre where most of the direct administration of national level amateur sport takes place, and the Coaching Association of Canada along with Participation.

### A crown corporation

Here then, are some of the proposals made in the White Paper: the creation of a Crown corporation—the Sport Council. The elements of Sport Canada which are now in the Fitness and Amateur Sport branch of the department of National Health and Welfare would be transferred to this corporation. As well, the Coaching Association of Canada and the National Sport and Recreation Centre could find a place in this council. The Corporation would be responsible for matters relating to Canadian national participation and national and international sport.

Government financial assistance will come primarily from Loto Canada post-1979 allocations.

In addition, a proposed National Sport Trust will be established with allotted funds from Loto Canada. Monies are also expected to come from the private sector for these two proposals.

Most of the initiatives the government is prepared to take are presented under these three

made at the First National Officiating Conference of May 1978.

Under the heading of administration, some nine proposals are made. These include opening a gallery of sport art, a sport library and bookstore; a major audio-visual display promoting sport; a fitness and testing centre for athletes and the general public; organizing a congress of sport; working toward a dedicated grant system; and giving high priority to a study of tax provisions relating to charitable donations and voluntary organizations.

The government also proposes to establish a promotional and fundraising unit to develop media, public and promotional programs related to sport at the national level and assist national sport governing bodies to develop marketing and promotional expertise to secure funds from the private sector, and to initiate an Awards Incentive Program. They will also attempt to collect data on a national scale that will encourage research into financing and funding of amateur sport, and to establish the National Sport Trust.

A Congress of Sport will meet later this year to discuss the implementation of the proposals to form the Sport Council.

As a national plan for sport, the Liberal government was prepared to initiate a number of programs over the next 10 years, depending on the amount of public funds available. Because it is unlikely that government

## INTERNATIONAL

# Mexican women form front for liberation and rights

by Marguerite Moro

Mexico City—The largest gathering of Mexican feminists took place here on the weekend of March 11-12. The occasion was the formation of a Democratic Front for the Liberation and the Rights of Women, and the inauguration of a charter drafted by the front. This had not a little to do with an election fervor building up in Mexico where the people go to the polls in July. That it had a lot to do with party politics was obvious from the main push for the Front which came from the recently legalized parties of the left, in particular the PCM (Partido Comunista Mexicano) and the PRT (Partido Revolucionario Trabajadores). These parties will be participating in the elections in July.

It also was an expression of a rapidly growing, more aggressive and articulate women's movement. While recognizing the orientation of the front, many feminists, not in parties or political organizations, took part in the conference and made their presence felt in the modification of some of the demands of the Charter drafted by the Front. At this time the political parties are eager to demonstrate their concern with the so-called rights of women.

The main areas of contention were on the question of women's sexuality and the title of the Front. Many feminists disagreed with the use of the term "Rights" and the implication that these "Rights" could be met within the existing, dominant socio-economic and political structure.

The draft charter was an impressive-looking document, attractively produced and appearing to contain everything



***"In a country where unemployment runs at 40%, a demand for six or four months maternity leave becomes fairly arbitrary."***

On women's sexuality, I found the discussion particularly interesting as my last visit to Mexico had been in 1975 when I attended the International Women's Year conference here. Then most of the Mexican feminists I'd talked to had dismissed the question of sexuality as minor to the overall struggle. In fact, the interest was so minimal as to be practically non-existent. However at the conference last month there was a lot of support for lesbians and they were one of, if not the, most vocal groups present. A paper was given on lesbianism and additional material distributed. An attempt was made to include the term "lesbian" in one of the major demands. This was strongly objected to by the PCM and a compromise was reached. "Sexual preference" was used instead, although, in fact, most of the women present wanted the term "lesbian" used.

On the name of the Front, because it had been decided at the beginning of the conference to have all decisions made by consensus, the term "Rights" is still included in the title and the word liberation added. The main opposition to dropping Rights was from the PCM once again, precisely because it is more accommodating to electioneering.

any woman could want ranging from demands for campesinos (peasants) to prostitutes to housewives. It also appeared to have been sponsored by an incredible number of groups including campesino organizations, student organizations, various unions, political organizations and parties. Some contention existed in the various organizations as to whether the rank and file had actually been consulted. Representatives from these organizations spoke in the plenary session, where the most applauded were lesbians and campesino women, some of whom could barely read the statements produced by their organizations.

On the afternoon of the first day the conference was split into small groups which worked on specific areas. The workshops were on the following topics:

- Principles and objectives of the National Front of Struggle for the Rights and Liberation of Women

- Organizational aspects of the Front

- A platform of demands for women workers, employees, campesinos, students and housewives.

Discussion in the groups was lively. However, as modifications to the demands made them seem more and more unattainable, I must confess to feelings of ludicrousness. In a country where unemployment runs at 40 per cent a demand for six months or four months maternity leave becomes fairly arbitrary!

#### Violence against women

Present in our group was a woman in her seventies who had taken part in a National Front for women in the 1930's during the Gardenas regime. She was able to give helpful suggestions and also interesting accounts of the problems then. She spoke of the problem of violence against women and mentioned demands then to curb alcoholism in order to alleviate the violence. Other interesting information on the conditions of women in Mexico was brought up in the conference. Violence, particularly for working class/poor women is an everyday reality and something from which for them there is no escape. Women in these classes are dependent on their husbands economically and even if refuges did exist, which they don't, these women would find it very difficult for socio-cultural reasons to leave their husbands.

Much of the violence is in fact an indirect result of economic conditions particularly unemployment and just sheer poverty, even when employed, leading to alcoholism. Not that this in any way excuses or justifies the violence, but illustrates that the solution to these problems will only be found in a complete social/cultural/economic revolution. Even in a strictly upper-middle class

institution such as the Universidad Nacional de Autonomia Mexicana, two rapes a day take place on the campus.

Abortion in Mexico is of course illegal and the recent visit of the Pope has served to fuel the resources of the anti-legalization organizations and strengthen the more reactionary elements in the Catholic church. More than 80,000 women a year die as a result of unsafe illegal abortions and countless women suffer bad side effects. There is a government program of population control which does not include abortion but does include selective sterilization of the indigenous population and experimentation with various contraceptive methods,

***"Even in a strictly upper-middle class institution such as the Universidad Nacional de Autonomia Mexicana, two rapes a day take place on the campus."***

particularly I.U.D.s. Not only will the struggle be over the right to a safe legal abortion, but also over who will have control of abortion facilities and all facilities pertaining to women's fertility. This is something which must always be kept in mind by feminists as we have seen various abuses of this right by the state and transnational private enterprise in their control of these facilities.

Another paper produced at the conference was on the specific problems of women bank workers/clerks. A woman told of

how as a bank clerk she was supposed to look/dress in a particular way in order to attract the accounts of clients. Jobs were often given on the attractiveness of the applicant and women were encouraged and often ordered to have sex with their bosses and the clients.

Other women told of the kidnapping of babies from single mothers living close to the US border for adoption in the US with the knowledge and compliance of the Mexican government.

#### Gaining popular support

Against such a background of history and oppression the formation of the Front could be a very important step for feminists and the conditions of women in Mexico. It remains to be seen whether the Front is capable of getting the support of the women it now aims to speak for.

The first practical action of the Front was to have a demonstration in support of women in Iran. Meetings are held weekly where activities are discussed. A demonstration was held on abortion, for which, surprisingly, there was very little support. Why this was so no one is sure—whether because of little publicity or a manifestation of the limitations of the Front.

A limitation common to many political organizations here is that the leadership is made up mainly of academics and intellectuals who have little contact with the rank and file or the mass of the population. Not that this in itself is the problem but the fact that little effort is made to make the contact and break out of the insular groups within the universities and similar institutions. A very clear example of this was the campesino women who had great difficulty reading the statements produced by the leadership of their organizations which they brought to the conference last month. They stumbled over the language—words such as imperialist, solidarity, nationalist, etc. Surely this pinpoints for

us very clearly a dichotomy which exists not only in Mexico but also in other countries; not only within the women's movement but within the "left" as a whole.

*Marguerite Moro is an Irish woman living in Mexico. She has worked as an abortion counsellor in Sydney, Australia, helping to set up a free, feminist-controlled Abortion Referral and Pregnancy Advisory Centre and has also worked with various Latin American groups, especially Chilean and Argentinian. Moro is currently working on a history of Mexican feminism with other women in Mexico City.*

# What are collectives?

*This is the second 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.*

Since the early sixties, politically active women in the women's movement have been committed to developing and working in collectives. Women in the early consciousness raising groups, by sharing and analyzing personal experiences, became aware of the common oppression of women. Through this group process the political analysis of the women's movement developed. Personal relationships were understood in the context of power structures inherent in a social system based on male domination and economic exploitation. Inherent in the collective structure is the abolition of power relationships. In striving to deny the power dynamic of an hierarchical society, and to ensure that it not be perpetuated by feminists, a commitment to collectivism developed.

The practice of collectivism in the women's movement has developed largely by the process of trial and error. Collectives are the means by which we work towards liberation. As such, their theoretical bases and effective operation always constitute important issues.

Hierarchical society operates by certain built-in principles which maintain power and privilege for some people, carved out of the exploitation and powerlessness of other people. In daily operation, these principles define who we are, what role we play, what work we do and how we do it. The principles of collectivism are the anti-thesis of this.

An hierarchical structure, for example, denies any reciprocity of responsibility and accountability. A person in a powerful role assumes responsibility—those in his control are accountable. While accountability and responsibility may be found in the same person simultaneously they are never combined in the same role. In a collective structure, on the other hand, there is a commitment to equal, and reciprocal responsibility and accountability. Similarly, the competition ethic of the hierarchy is denied by the equal division of labour and skill-sharing principles of collectivism. The acceptance of majority rule is replaced by the process of consensus.

In the women's movement, we have struggled to apply effectively these principles which define the theory and practice of collectivism and which place it in direct and uncompromising opposition to the hierarchy. We have encountered many problems. Women in the movement have learned patterns of thinking, acting and relating from an hierarchical system. Work habits have developed which are destructive in collectives.

Some women are committed politically to the principles of collectivity but experience difficulties breaking old patterns of behaviour. Others are not committed to the process. Still others are willing to work collectively but do not make the political connection between the process itself and the political change inherent in it. Commitment to the process, therefore, is often ambivalent and loosely focussed. All of us, however, regardless of the nature of our struggle consciously and consistently try to break these patterns, in order to realize the potential power of collectivism.

One principle of collectivism with which we have had problems is that of equal horizontal responsibility for the group and for everything it does. Equally every member is accountable to every other member, and to the group as a whole. Many of us have had difficulty considering ourselves accountable to our collectives and to the movement as a whole. We are not attuned to being accountable for volunteer labour. We associate accountability with remuneration and with situations of power imbalance. Even more we are ill-equipped to ensure the accountability of others, without the sanctions of an hierarchical structure to back us up. We consistently shy away from this responsibility and our collectives suffer a great loss of strength and effectiveness as a result.

Another principle of collectivity mentioned above is an equal division of labour. All members strive to contribute equal amounts of effort. All tasks are assumed to be necessary and important to the work being done—if they were not they would not have to be done at all. Therefore, no tasks are singled out for more or less remuneration or for more or less status. For this principle to operate effectively a commitment to skill-sharing is essential. All members teach and learn from each other so that each one becomes capable of taking responsibility for whatever has to be done.

Difficulties have arisen in the application of this principle too. Often members of collectives do not contribute equal effort. This occurs for many reasons—some women have more or less time to offer, some have more or less commitment. Perhaps the most destructive problem is the inadequacy of skill-sharing. Not all women working in collectives are committed to skill sharing. Of those who are, few have developed effective means by which to share skills in a consistent on-going way.

The liberal trend towards giving women space to do what they will, unimpeded by political considerations, has indirectly but seriously undermined the development of skill-sharing and equal work division. Some women insist on the right to work exclusively or primarily in the area of effort in which they are trained and/or which they enjoy. By doing so they perpetuate the stereotyping of roles through the identification of individuals with particular tasks. There are women in the movement who are committed to skill-sharing and who are continually developing better ways to accomplish this.

They operate, however, within the framework of the larger movement where too often lip service is paid to the skillsharing principle and to equal division of work, while collectives consisting of specialists are formed.

Another principle of collectivism and probably the most noted and discussed is that of consensus. Consensus is a decision-making process—an alternative to the majority voting system with which we are more familiar. It is crucial to the strength of the collective process. Consensual decisions are dependent on the agreement of all members. The underlying theory is based on the premise that if all members are not comfortable with a decision it is not ready or appropriate to be made by the group.

Consensus is important for two basic reasons. The decisions taken are unanimous and represent the position of all members. Everyone, therefore, supports the decisions made and can be expected to apply their efforts without hesitation to the implementation of them. Secondly, the process of reaching consensus is important in itself. It requires issues to be discussed and debated, looked at from different angles and presented in various ways, until everyone feels comfortable supporting a decision. If consensus cannot be reached, this result in no way negates the value of the process, both for the clarification and understanding of the issues and for the longer term strength and cohesiveness of the group.

Consensus, like the other operating principles of collectives, is not without problems. Many of us have felt frustrated by the slowness of the process—the most common complaint about consensus is a presumed built-in inefficiency. There is no doubt that the process requires a lot of time. However, the avoidance of internal lobbying, voting blocs and fractures caused by the dissension of out-voted minorities is surely worth the time it takes. Efficiency is more than a matter of so many decisions per hour—it must also be measured by the long term cohesiveness of the group.

Much of the success of consensus depends on the women who use it and, again, we are not well-prepared for the task. To realize its potential effectiveness requires the full participation of all members. However, not all women are able and willing to provide the necessary input. Consensus, by its very nature, carries with it the potential to be used as a blocking mechanism. This kind of problem is not a common one but can be very serious when it does arise. It can be overcome by a combination of commitment to the process of consensus and a basis of political alignment. That is, the group can take collective responsibility, in a blocking situation, to challenge the motivation of the blocking member and to insist on a re-evaluation of her commitment to the group and its political aims. For this process to work effectively in practice, however, it is very helpful, if not absolutely necessary, to have a politically aligned group to begin with.

The consensus process has been a very difficult one to work with and develop and will, as will the other principles of collectivism, continue to demand difficult discussion and re-evaluation. As women struggle with the application of these concepts, various forms of collectives surface in response to varying needs of the women involved, the work of the feminist organizations, the perceived ideal, etc. The structure, function and politics of collectives within the women's movement have developed in various directions. Collectives, although generally operating on the same basic principles discussed above, tend to vary a great deal.

It is important to view these variations as part of the evolution towards ideal, strong political collectives, but regressions into hierarchical structure cannot be viewed as part of a natural progression. Women within the collectives are strongly committed to a process that incorporates simultaneous activity and analysis. Through analysis the structure and dynamics of a collective are developed according to the objective of political change defined by the group. The progression, therefore, will include, at any point in time, a number of different types of collectives.

Within the movement currently, feminists are involved in structures such as (paid) staff collectives within a larger volunteer organization; open, loose collectives; closed collectives with membership criteria; core-groups within larger open ones; small task-oriented or issue-oriented groups within a large umbrella organization; and sub-collectives with representative accountability to a central collective.

By working within these various structures and while struggling towards the ideal forms, feminists are forced to address several issues. For example, can a collective function when some members are paid, others volunteering? Can a collective decide to be open to all women and still accomplish its work? Can a collective decide to limit its size and function under accusations of elitism? Can a collective sub-divide around tasks or issues without endangering solidarity? Can representatives from sub-collectives comprise a central collective without contributing to a power imbalance?

It is not possible now to give clear cut answers to these questions, sum them up and arrive at the final word on the ideal collective. It is essential that feminists continue to struggle with these issues—and in struggling the process of development will continue. Within a framework of commitment to collectivism and political change, and approached with a constant awareness of the political overview that demands alternatives to hierarchical structures, this process will bring women to the ideal.

Also inherent in the struggle is the result that women will develop and learn new ways of thinking, analyzing and relating. What is inappropriate or destructive will be discarded. If awareness and commitment guide the analysis and political work, the end result will be two-fold; collectives will emerge as strong and politically powerful mechanisms for radical change and change of the hierarchical social system will slowly take place.

## Well-women: a new column

by Barbara Stewart, R.N.

Health is such a vital factor in our lives today that it pays us to be knowledgeable. As women we have all been exposed to the "Be a good girl and take these pills" routine that indicates a total disregard and lack of respect for our bodies, our minds and our total existence.

Good health is basically good common sense regarding knowledge and function of our bodies and minds. I have found from nursing that there is not too much that is difficult in medicine if it is broken down to basic components. Let's do some breaking down, let's share our experiences so that we can go into the world with a little confidence and a lot less fear.

We have a right to know what is happening to our bodies and minds. It is essential that we are aware of



Ms. Magazine

what decisions have been reached regarding our well being. It is basic that we know what is being prescribed for us and how it will TOTALLY affect our physical and emotional behaviour. Don't be afraid to ask questions.

I hope between us we can share some insights that will leave us with a bit of good knowledge. Bear in mind that any information we use properly will inevitably lead to peace of medical mind.

Now let us ask for your help. What do you want to know - are there any topics, diseases, or disorders that you want to see discussed in UPSTREAM? Medicine is a very broad category these days; it covers your traditional care right through to more modern treatment. We need to hear from you. Please drop us a line.



EOW series:

# Shirley Shockey — correctional officer

This is the fourth 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

"This is not a tough job, but it's a responsible one," says Shirley Shockey, one of the eight women hired last fall as correctional officers, commonly known as "guards", at the Regional Psychiatric Centre at Saskatoon. The Centre, which can accommodate up to 106 patient inmates, is a prison hospital for the treatable criminally insane.

After they were hired, she and the other new officers were sent to Edmonton for an intensive three month training course. "They didn't make any allowances for the fact that we were women, or for the fact that I weigh only 120 pounds," she says, describing the program that included a course in physical fitness and self-defense. "It was a great victory for me when I could finally climb a rope to the ceiling of the gym." Other areas of the training program included interpersonal communications and administration. She was taught how to transport prisoners, how to detect and intercept contraband articles, and learned to use a 38 pistol, an AP-15 rifle and a twelve gauge shotgun.

Now, with several months

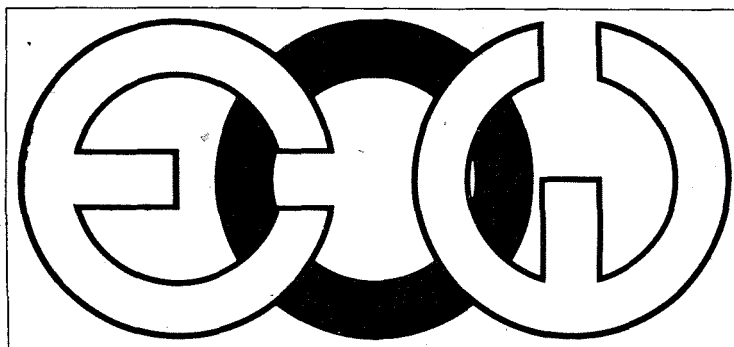
working experience under her belt, she finds the job interesting and challenging on the whole, especially those aspects of it that involve direct contact with the inmates. At the beginning of each shift she and the rest of her squad are briefed and posted by the squad leader. She might be assigned to the main gate to control traffic in and out of the institution, or to search vehicles and visitors, or to drive the perimeter truck which patrols the road around the outside of the institution. Only at the main gate or in the perimeter truck is she armed; inside, she might be in charge of controlling the main door, or posted at one of the nursing stations to control the doors leading from one ward to another, or, her favourite assignment, on internal patrol which means going on the wards, talking with the inmates, being on the alert for trouble and helping the nurses as necessary.

"Some inmates act out when there's a female security officer on duty. For example, they might shove a nurse, which they wouldn't do if there were a male guard. But others react better with a woman; they feel they can talk to her more easily than to a man, and there's a better chance of establishing a rapport." Incidents are bound to happen, she says. "I'm not afraid; sometimes I think I'm too naive, but they're scared people, especially when they first arrive. They're scared because it's a new institution for them, scared

they'll never get out, scared of other inmates. A scared person isn't someone to be afraid of. You have to try to get behind the tough guy front."

Except when she is working inside the ward, she finds the job is often boring. As well, "Constantly watching, being always on the alert when nothing ever happens, gets to be a strain. On the other hand, you don't want any excitement because someone might get hurt." She spends some of her time running through possible crises in her mind. What would she do if an inmate suddenly made a break for the fence or started an argument with a nurse? "Force is only one possible reaction. I would probably first try to calm the situation by talking rather than by wrestling a patient down. I'm confident of being able to handle situations in my own way."

Although she doesn't fit the movie stereotype of the prison guard, there are those around her who don't share her concern for the inmates. Old attitudes like "The inmates aren't as good as us, they're not worth our time," are hard to change, and she says that she gets pressure to be more authoritarian from correctional officers who have been in the system for a long time. She does get support from her supervisors, however, and comments, "They say they're pleased I can establish rapport with some of the inmates. They like my attitude." Nevertheless, being part of the



new wave is not easy. She would like to see more specialization among correctional officers so that those like her, with an interest in working more closely with the prisoners, would be able to spend more time on the wards and less time on duties such as controlling doors or searching vehicles. As well, her interest in working with the inmates in a counselling situation is not always appreciated. "If you don't have a degree, you're not recognized as someone who knows how to handle these situations." She thinks that every inmate will find someone to establish a rapport with, whether it be a nurse or doctor or a security officer. "Someone with very little professional training can be coached by a professional about what to do in a helping situation," she comments.

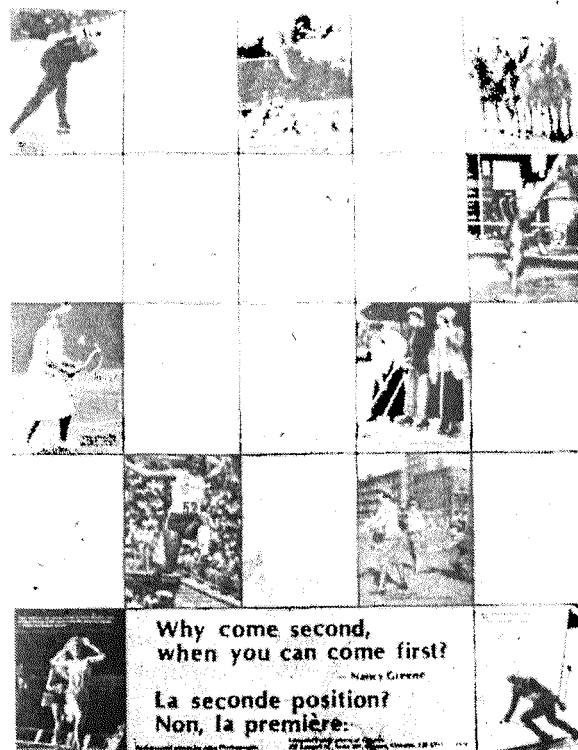
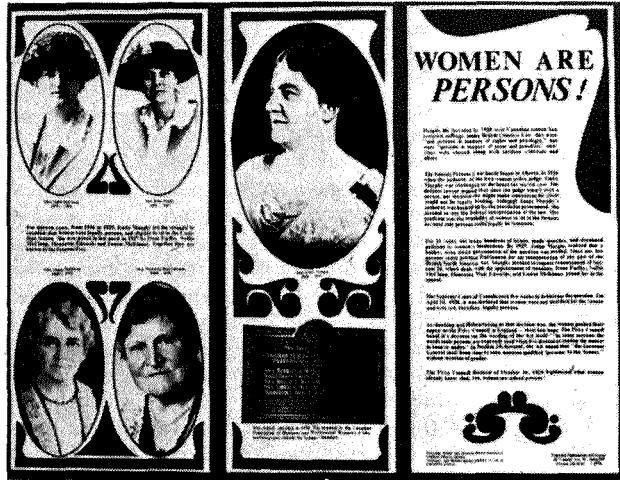
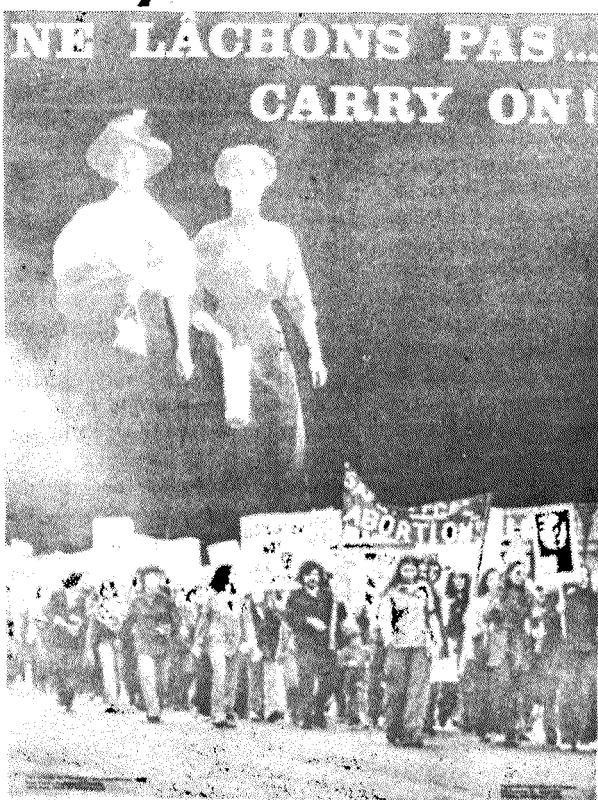
Her friends and neighbours think she must be "either nuts or brave" to work at the Psychiatric Centre. "Saskatoon has never

had a mental hospital, and people are curious as well as afraid that inmates will escape. They don't feel so threatened when they learn I work and feel comfortable there."

Her new job is a turning point in her career. "I'm getting to the point (my youngest child is twelve) when I can concentrate on a career. I worked at least part time even when my three children were small, because I found trying to be a "perfect wife and mother" by society's definition a great strain. I think it's unhealthy for a woman to build her whole life around her kids because when they leave, as they must do, you panic. The saddest women are those at forty or forty-five whose mothering days are over, but who no longer have the strength or confidence to go back to work or back to school. I'm thirty-six now, and I keep saying to myself, 'I've got another forty years on this planet — what am I going to do with them?'"

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## ARTS

## O'Keeffe and Chicago: The artist's struggle

Through The Flower, my struggle as a women artist by Judy Chicago. Anchor Books, Doubleday and Co., New York 1977. \$5.75

Georgia O'Keeffe, by Georgia O'Keeffe. Viking Press, New York, 1976. \$16.95

reviewed by Kate Middleton

At some point, during the growth of consciousness-raising in the Women's Movement, demystification, the realization and destruction of societal myths began. At the same time, although with less "apparent" gusto, the formation and revitalization of female myths occurred. A growing consciousness prompted the development of women's centres, health collectives, interval houses and other feminist institutions as alternates to institutions which did not provide women with the egalitarian services we were growing to expect.

The myth of the all-powerful male god-figure came into question and, through careful transmutation, was replaced by the myth of all-healing goddess, the all-powerful creative principle.

Interestingly enough, the process of the creation of mythology in the women's movement has been transmitted primarily by the printed word in the many existing publications, and the spoken word, in discussions and C-R. The women's art community has not necessarily been hiding, but as a result of lack of funding and the practical problems involved in moving exhibits from centre to centre, has been less a part of the day to day life of the average woman.

A good example was the Womanhouse project in Los Angeles, initiated by Judy Chicago. In this project the women of the Feminist Art Program at the California Institute of the Arts transformed a mansion in downtown Los Angeles into a woman's space. Rooms were changed into works of art; experiences like the "Nurturant Kitchen", "The Bridal Staircase," and "The Nursery" (which transformed adults into children's size through the large scale of the objects), forced all those who participated to re-evaluate their concepts of women's reality.

Unfortunately, it is rather difficult and expensive to move a building around. Once the three month lease on the house expired, the exhibit ended. The women's work was dispersed, and the only records of it exist by word of mouth or photographs (most notably those which appear in Chicago's book *Through The Flower*).

The woman artist is a being of Plutonian extraction. She works, either individually, or collectively, hidden away from society, like a dwarf methodically tinkering in the bowels of the earth. Then, like an explosion, she appears in a gallery, dwarfed by her work. At the end of the exhibit, she disappears once again. This is a rather simplistic description. The creative process of the woman artist is a difficult one, fraught with pitfalls. Two good descriptions of the woman as artist occur in Judy Chicago's *Through The Flower*, my struggle as a woman artist, and Georgia O'Keeffe, by Georgia



Georgia O'Keeffe

O'Keeffe, by Georgia O'Keeffe.

*Through The Flower* was first published in 1974, and encapsulates Chicago's life up until that time. When the book came out in paperback, in 1977, Chicago wrote a new preface. If you tend to skip over prefaces and introductions, you would be well advised not to in this case. Chicago describes the changes that have taken place since the book first came out. She also gives her reactions to the reviews that accompanied the first edition.

Chicago's book is a very personal statement. It starts with her childhood and includes descriptions of her relationships with her family, friends and lovers. She mentions her progression through analysis and her growing awareness of the prejudices of the art movement. As a result, a number of reviewers centered in on Chicago's personal life-style and ignored her ideas on art, literature, education, history and the potential of feminism for the arts. This is unfortunate, since Chicago raises many interesting topics for wider discussion.

At the moment, there is a growing network of women artists emerging throughout the world. In Canada, Powerhouse Gallery and the Baldwin Street Gallery are focal points for a great number of women artists. When Chicago was beginning her struggle as an artist, no networks existed. Indeed, the women's movement was just reaching the West Coast at the point when she had grown very disillusioned with the established art system. She had been trying to exist in a system that refused to recognize her as a "woman artist." As she states, "Then, the first material from the slowly developing women's movement reached the West Coast...Here were women saying the things I had been feeling, saying them out loud. I trembled when I read them, remembering the put-downs I encountered whenever I had tried to express the facts of my life as a woman artist...I identified with all the material in those early tracts as I had never identified with anything in my whole life."

At speaking engagements she had with colleges in the area she spoke about "the isolation and rejection, the put-downs and distortions" and her anger towards men "because they had used me sexually." She was changing, venting years of suppressed anger; and then she articulated her changes in a piece that served as a pivot from her attempts at acceptance from her male colleagues to her celebration of herself as an

independent woman.

The piece was called "Pasadena Lifesavers." It was a series of paintings in which she expressed her male and female sides, and her growing emergence from role conditioning. When the series was exhibited, along with some of her other works she had her name change installed over the entrance to the exhibit. It said: "Judy Gerowitz hereby divests herself of all names imposed upon her through male social dominance and freely chooses her own name Judy Chicago."

She mentions that male reviewers, even with this visible statement, still refused to accept that her work was intimately connected with her femaleness. Chicago elucidates this by mentioning how she came from a formalist background through her training and had learned to neutralize her subject matter to suppress her femaleness. In order to become a successful artist she was forced to remove herself from her own reality.

Chicago was rediscovering herself and urgently in need of a community of women artists. She wanted to form an art class for women only. Then she received a phone call from Fresno State College, a place she had never heard of. Chicago accepted the offer and moved to Fresno for a year, a year of which she says, "(It) gave me the space that I needed to think, to dream, to experiment, and to change."

Chicago, the trained artist, formed a class at Fresno, which symbolically moved off campus and created its own studio, with the women doing all the renovations. During the process of growth Chicago came to realize that even though she had the artmaking skills her students lacked, she was unable at that time to create pieces out of her own experience, as her students were doing. She had provided a base from which her students could build, but from which she herself was unable to immediately profit. She describes that base as follows, "If my situation was similar to other women's, then my struggle was a metaphor for the struggle out of role conditioning that a woman would have to make if she were to realize herself."

It was at this point that she became involved with the California Institute for Arts and Womanhouse.

With each successful stage of growth, Chicago became aware of new obstacles. The Womanhouse project made her aware of the twisted growth process women encounter when working for the first time with

female authority figures. Chicago describes how her students would work in a very undisciplined manner, arriving and leaving when they pleased and giving in to their frustrations. She talks about the resentment the women felt about demands which were made of them, demands which forced them beyond their emotional and physical limits. Chicago makes an interesting point about the process that then occurred when the women "came of age" as artists.

"...when a woman feels that she is becoming stronger. One way of demonstrating that strength, which although negative is still an assertive act, is to reject the 'mother' figure who helped her become strong. By saying 'I don't need you any more,' the woman feels a sense of power...this...often results in hurting the very woman who made the growth possible. Only by understanding...can we who are offering leadership protect ourselves against the terrible hurt of having a woman you've helped reward you with hate instead of love."

Chicago went from her experiences at Womanhouse into an existence resembling a sabbatical. She toured Europe and began a study of women artists. She examined the work of many women, among them Barbara Hepworth, Georgia O'Keeffe and Lee Bontecou. Of them, she says, "...all seemed to have made a considerable amount of work that was constructed around a centre... There also seemed to be an implied relationship between their own bodies and that centred image."

Barbara Hepworth (in A.M. Hamacher's book on her sculpture) states, "...body experience...is the centre of creation. I rarely draw what I see. I draw what I feel in my body."

Chicago states that the flowers in Georgia O'Keeffe's work suggest her own femininity, and that Bontecou's stretched canvas forms possess body metaphors. Chicago states that this is not to be seen in a simplistic sense as "vaginal art," but "Rather...women artists have used the central cavity which defines them as women as the framework for an imagery which allows for the complete reversal of the way in which women are seen in culture. That is: to be a woman is to be an object of contempt and the vagina, stamp of femaleness, is despised. The woman artist, seeing herself as loathed, takes that very mark of her otherness

and by asserting it as the hallmark of her iconography, establishes a vehicle by which to state the truth and beauty of her existence."

And with that, we will momentarily leave Judy Chicago and embrace Georgia O'Keeffe, by Georgia O'Keeffe.

O'Keeffe is an artist who prefers to be known by her work and carries on a love-hate relationship with the printed word. She describes this relationship quite well at the introduction to her book: "The meaning of a word—to me—is not as exact as the meaning of a colour. Colours and shapes make a more definite statement than words. I write this because such odd things have been done about me with words. I have often been told what to paint. I am often amazed at the spoken and written word telling me what I have painted. I make this effort because no one else can know how my paintings happen."

"Where I was born and where and how I have lived is unimportant. It is what I have done with where I have been that should be of interest."

O'Keeffe, unlike Chicago, does not mention her personal life. Instead, she deals solely with a descriptive text of each work in the book. O'Keeffe's work was first exhibited in 1916, more than 50 years before Judy Gerowitz became Judy Chicago. It was put on exhibit without her knowledge. Alfred Stieglitz, a photographer/connoisseur had received her drawings from a friend and kept them. O'Keeffe thought of the drawings as personal, and didn't want the public to see them, but when she left the gallery after talking with Stieglitz they were still hanging on the wall. O'Keeffe has been associated with Demuth, Hartley, Marin, Dove and Stieglitz. She, however, divorced herself from their school of homogenized thinking about art. In one note she mentions, "...the men didn't think much of what I was doing. They were all discussing Cezanne with long involved remarks about the 'plastic quality' of his form and colour. I was an outsider. My colour and form were not acceptable. I had nothing to do with Cezanne or anyone else...Years later when I finally got to Cezanne's Mont Sainte-Victoire in the south of France, I remember sitting there thinking, 'How could they attach all those analytical remarks to anything he did with that mountain?' All those words piled on top of that

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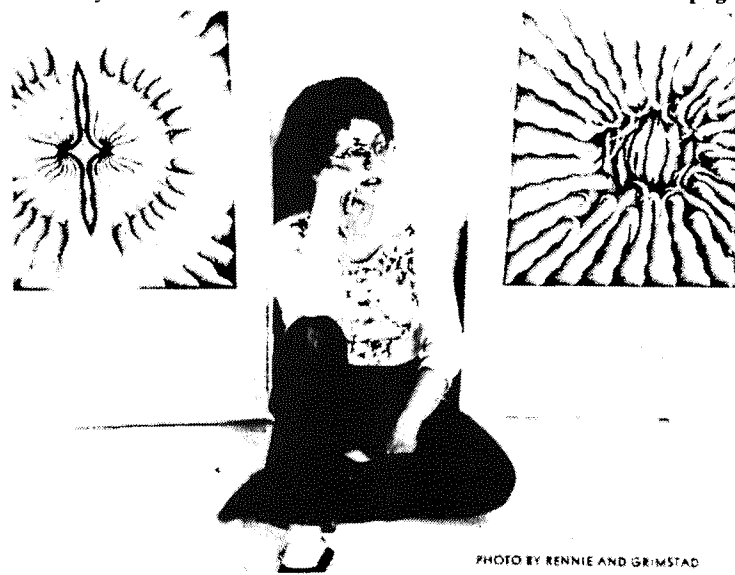


PHOTO BY RENNIE AND GRIMSTAD

Judy Chicago

# The staying power of The Women's Press

by Dierdre Gotto

The Women's Press overflows from three rooms on the third floor of one of the last of the older buildings on Toronto's Bloor Street. On the way up the stairs, the open doors to doctor's waiting rooms give way to bright posters advertising Press books and women's activities. There's no need to knock since the front office door stands open.

Inside, space may be cramped and rooms in busy disarray but that doesn't seem to hamper the work that is under way. To one side there is a library largely of books for, about and by women. On the door is a hopeful note: "If you have the time...there's lots of filing to be done." And it appears to get done judging by the abundance of reading material that covers two walls.

On the other side of the front office is the layout and typesetting work space. It has the added dimension of a pleasant nook in the bay window overlooking Bloor Street. Here there are cushions and lots of books to get comfortable with while waiting for someone to sit down for a talk.

The Women's Press came to be in 1972 when a group of women with a manuscript but no publisher applied for a LIP grant. They printed a book that became a best-seller by Canadian standards, *Women Unite*, and discovered in the process that there was lots of material for and by women needing to get published; and so, the Women's Press was born.

To begin with, the 13-women collective operated on a strictly volunteer basis. It set out to be a non-profit, socialist, feminist press committed to presenting material of importance from the women's movement. The press is

in its seventh year now, and these commitments are still foremost although operations have become more professional and specialized.

Aside from its obvious connections with the women's movement, the Press is very much associated with the Canadian publishing industry. After several years of experience gained, it has survived and come of age in the industry.

The collective now consists of 15 women. Three are on full-time salary doing the work of editor, financing and public relations; one woman is hired half-time in charge of production. There are six or seven volunteers who are not in the collective but can at any time ask to be considered. Although they have no voting rights, as collective members do, they are equal contributors with a voice in the particular work they are doing.

Specific groups within the Press handle the different areas of publication. There is a group for kids' books, one for fiction, another for social issues, and one for putting out the *Everywoman's Almanac*.

The *Almanac* is now in its fifth year. It is a day-calendar, address book, information manual, personal histories, pocket-sized book all in one. It comes out every August or September and "last year (1979)," says Margie Wolfe, the PR person at the Press, "all 11,000 copies were sold out within six weeks" of its first appearance. Orders arrive from such far-away places as Australia and New Zealand as well as some non-English speaking South American countries.

Each year it is based on what is considered to be a major issue for women and next year's will have women in the work force as its theme.

The Press's children's books



are consistently meeting with success. There is a growing response from established circles to these non-sexist, non-traditional stories which are entertaining, educational and different, a refreshing alternative to the run-of-the-mill storybook. Two have been translated from the original French: *Mommy Works on Dresses* (what it is like to work in the garment industry) and *A Story That Doesn't Get Told*, (about the 1940's strike in Valleyfield, Quebec).

The long life-span of Press books is not usual to most publishing houses. This staying power is attributable not only to the high standards of quality but also to the emphasis on analysis

as well as factual material. Women's Studies courses, for one, are picking up these titles for the curriculum.

As is the case with *Rape: The Price of Coercive Sexuality* and *Good Daycare: Getting It, Keeping It, Fighting For It*, there is just not much else on the market to fill the gaps. Women's issues like these are still not high profile enough to enjoy the attention of commercial publishers, vital though they may be.

Presently in the works at the Press is *Getting Organized*, a practical workers' guide to building a union, and *A Not Unreasonable Claim*, an historical analysis of women in the reform movements of the late 19th and

early 20th century in Canada. A book dealing with women and photography is expected to come together in the next few months.

And by the way, the Press is eager to increase its fiction output if you are writing that definitive Canadian woman's novel. If you just happen to have that manuscript ready and waiting, or if you would like to get in touch with the Women's Press for whatever reason, they are at:

280 Bloor St. W.  
Suite 313  
Toronto, Ontario M5S 1W1  
(416) 962-3904

They will be glad to hear from you.

## "I am amazed at the spoken and written word telling me what I have painted..."

from previous page

poor little mountain seemed too much."

O'Keeffe is opinionated and individualistic in her approach to her art. Once, when the American Watercolour Society was having a show, she dropped in to see her old friends and noticed that they were doing the same work they had been doing for the last six years. She spent an afternoon working on her entry to the exhibit. It was accepted and hung, and after the show she tore it up, "it really wasn't very good."

Another time, on her travels, she noticed a shanty and decided to paint it. Although she had a different colour scheme in mind, she decided to paint it as it appeared, her rationale being, "I can paint one of those dismal-coloured paintings like the men. I think just for fun I will try—all low-toned and dreary with the tree beside the door." The response to the painting was as could be expected, "The men seemed to approve of it. They seemed to think that maybe I was beginning to paint."

O'Keeffe is an enigma. She worked as a woman artist when it was a rare thing to do. As a result she has been under the closest

public scrutiny imaginable, something a very private person does not appreciate. When she drew and painted flowers they attracted a good deal of attention. People expected her to continue drawing them. She replied to this by saying, "Then when I paint a red hill, because a red hill has no particular significance for you like a flower has, you say it is too bad that I don't always paint flowers. A flower touches almost everyone's heart. A red hill doesn't... You have no associations with those hills—our waste land—I think our most beautiful country. You must not have seen it, so you want me always to paint flowers..."

Freudian-oriented critics alluded to the connection between the flowers and female sexuality. This linear criticism was vehemently opposed by O'Keeffe. She fought against the critical mind which attempted to dismiss her as an artist by discriminating against her work and down-grading it because it was created by a woman.

Georgia O'Keeffe is a survivor. She has taken her experience and made it visible to millions of people. She has refused to compromise to the art movement

or the women's movement. Her book is a symbol of her spirit. It was published according to specifications she herself laid down, both in size and content. O'Keeffe survived without the support of a women's movement, but ironically enough provided the movement with an icon to look up to. Her book is a testament, a living example of a woman who envisioned many things and made them a reality for others.

Through her technique and attitude towards the printed word, O'Keeffe has proven that the female principle, through the interpretation of the woman artist, can be transmitted successfully. However, this is not to say it can not be misinterpreted. Her book makes this point quite clearly.

Chicago, on the other hand, fulfills the function of artist and writer. Where O'Keeffe is reticent about analysis and "the word," Chicago is enthusiastic. Chicago has moved from the position of isolation and near-silence that O'Keeffe assumed, and applied her own analysis to the situation of the woman artist. O'Keeffe could not do this in her day and still refuses to do so. Chicago has realized the importance of

opening up the discussion of women as artists and countering the Freudians and art movement critics with an analysis which has its basis in women's lives. Both *Through the Flower* and *Georgia O'Keeffe* are tools to be used for the realization of women's images and mythologies. Whether the woman artist is alone in the desert of New Mexico or the concrete jungle of Los Angeles, working in a collective or a co-operative leadership structure, it is important for her to realize that both her creations and her words

are important instruments in the growing creation of a universal women's consciousness.

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An anthology of writings by Jewish lesbians. We want submissions written from a Jewish-lesbian-identified perspective. For more info write: Shepn Koyech P.O. Box 6050 Boston MA 02209 \* Shepn Koyech is translated from the Yiddish as "drawing strength."

## Coffin

coffee, half-drunk, unattended  
hastily folded newspaper sits  
they speak desolate, grey

in the corner  
pile of clothes  
limp, crumpled

turntable spins  
tiredly  
forgotten-on

rank Silence,  
it reeks  
of Silence

rack of dried dishes  
few scattered  
dirty plates still

sink part full  
of cold, scumglare water  
dull china bumps poke through

knife wedged  
in counter-crack—  
occasional fork

wiltbrown flowers  
droop in a ring  
round vase neck

hideabed couched  
cushions remain care-  
lessly strewn

it is Dead,  
this room. It  
reeks of Dead

faucet drips  
an insignificant tear  
an only tear

it smells of Death  
this room. It  
reeks of Death

—Lisa Christensen



## Piano

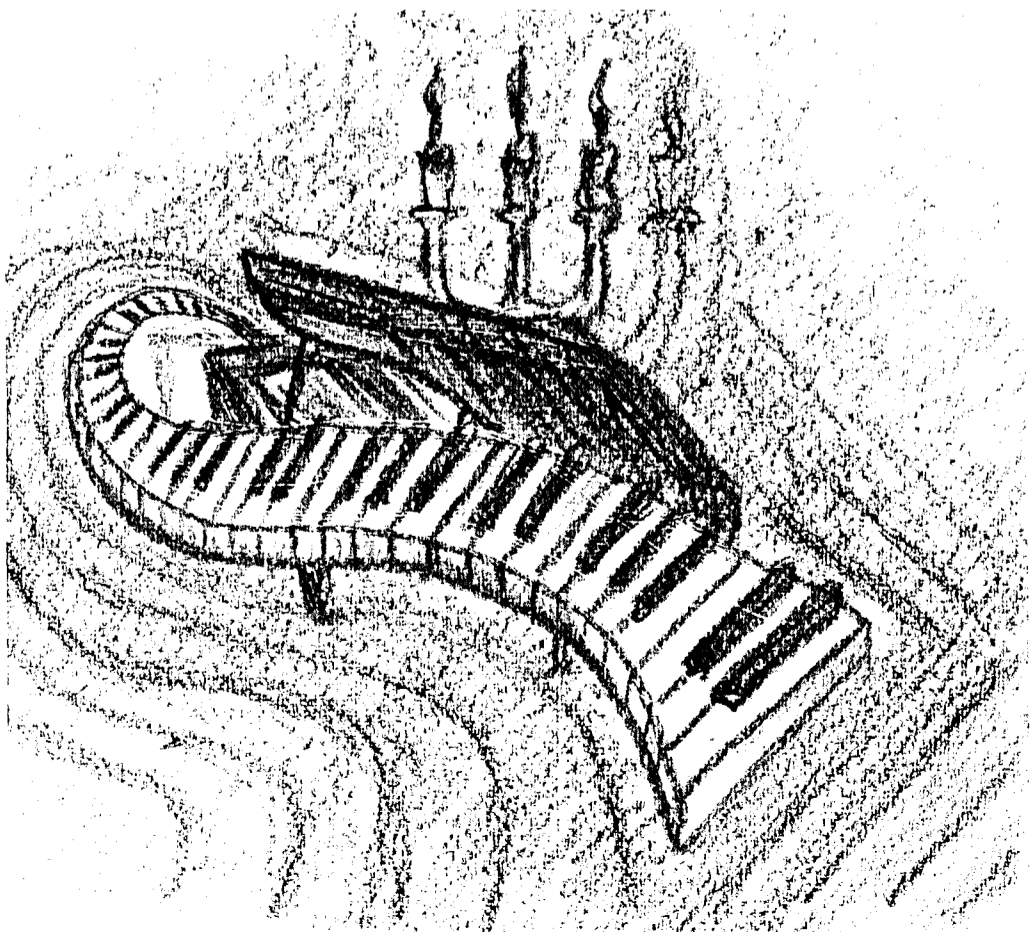
The piano overpowers, ornately carved black standing upright. Brass candlesticks remind of the age from which it came.

There is a music mountain on top—the masters' black and white promises. My fingers often try to fulfill their potential though my teacher cringes.

My own chords lacerate the air—unwriteable rhythms lacking key...

Still I play *la bête noire*.  
Silence is the enemy.

—Lisa Christensen



## LITERARY

### Witchwoman

Nothing to do but  
wipe dirty bottoms  
rap grasping knuckles  
wring the wash  
and sweep the hearth;  
want for something  
to break the monotony  
of all that sameness  
so you dabbled in henbane  
pulled screeching mandrake  
and steeped belladonna  
to fly high over thatched roofs  
out of your skull.

Gained a healing reputation  
from garnered herbs  
and folksy cures.

But

as years passed  
and your back crooked  
eyes crossed in fear  
and your power  
became suspect  
you were loathed  
mercilessly hunted.

Cackle in derision  
oh, scream in fear  
as flames lick! Or  
prove innocence  
by floating, head down  
Witchwoman!

Ah, the legacy you've left  
of the worthiness of  
wiping dirty bottoms  
wringing out wash  
and sweeping the hearth.

—Rita Rosenfeld

# Some films about women: review

by Brig Anderson

Do Right and Fear No One, a feminist film from Germany, accumulates in massive historical detail the life history of a working class German woman who grew up during the twenties. Made in 1975 for BBC TV, its voice-over narration is too English middle-class to match the appalling physical, mental and real poverty conveyed through the stunning archival photographs.

Gerda's transformation into a liberated librarian at the end of the film is unconvincing. But as a record of where many of our mothers come from, Do Right and Fear No One provides much food for thought.

Do Right and Fear No One is available from Internations, (Christa Burchardi, Filmredaktion, 91-103 Kennedyallee, D5-300, Bonn 2, Germany) for about \$170.

\*\*\*\*

Good news from the New Cinema, 35 Britain Street, Toronto, M5A 1R6 (416-862-1674): for \$100 or so any group can rent Laura Mulvey's Riddles of the Sphinx, still the most beautiful feminist film made in the seventies. It raises the question of how meaning is produced in cinema, how feminist film theory and practice can work together, and how a woman situated in the mother-child dyad must work through psychoanalytically-defined stages.

The Sphinx symbolizes woman as threat and riddle, says Laura Mulvey, who as director/actress tells the audience the history and development of woman within patriarchy. "We are faced with a never-ending series of dilemmas," she says, "of which motherhood is the most basic." The technique of circular pan shots of the narrow range of woman's life in the kitchen, child's room, daycare and tele-operator's room, is effective. The acrobatic sequence is a series of painted avant-gard montage and superimposed shots in black and white, with the central section optically printed green then blue. It conveys humour, imagination and playfulness in an otherwise theoretical and political analysis.

\*\*\*\*

The Jill Johnson Film (1975) directed by Toronto filmmaker Kay Armatage, is available from the Canadian Filmmakers Distribution Centre (Toronto) for \$50, good value for a delightful and provocative film about a lesbian writer on the media circuit.

In the film, Jill Johnston sometimes refers to her books (Lesbian Nation, Marmalade Me, and Gullible Travels), but most of the time she talks about her relationship with her lover Ellen, and her daughter, both new types of women ("a great woman may be a woman more interested in herself than in anything else"). There is something wild and outrageous about Johnston when she tells a young man to "get the fuck out of here," for example, or when she talks about her illegitimacy and looking for her father in the taxicabs of London.

Kay Armatage says that in the course of making the film her admiration of an "extremely brave and intelligent woman, the first professional public lesbian" later changed to disillusion be-



Documentary film subjects Flora MacDonald (l) and Jill Johnston (r): Neither like the films made about them and directors Peter Raymont and Kay Armatage both ended up with changed perceptions of their subjects.

cause of Johnston's "incredible control over people and audiences which she maintained through the appearance of being open." Johnston was manipulative, craved incessant attention, and refused to give anything in return. She refused to release the film for commercial distribution and later repudiated her lesbian connections.

But the last word must go to Jill Johnston. In her essay 'Women and Film' she asks for a new kind of image for women: "Imagine that women...use their power to ridicule the men's liberation movement presenting them as a bunch studs, deluded into thinking they can be women, burning their jockstraps and waving signs..."

\*\*\*\*

The National Film Board has available free of charge Peter Raymont's Flora: Scenes From a Leadership Campaign (1977), highly recommended both for its timeliness and for its revelations of how Canadian convention politics gradually submerge and defeat Progressive Conservative MP Flora Macdonald's campaign for federal leadership. The film was made in four hectic days and stars Toronto lawyers and PR men as they twist arms, rekindle innumerable contacts and make the private deals with delegates audiences have never before witnessed.

In Flora, we watch a proud, private person whose whole life is dedicated to politics, go down to defeat in good grace. Talking to a women's group recently about political strategy, Flora Macdonald said women must join together and plan a united strategy to bring about changes for women. The film questions whether women can succeed politically as long as they are predetermined losers because of their sex.

Raymont says his film has much in common with Jill Johnston. Participating with Armatage at the Canadian Film

Festival at Carleton University, Ottawa, he said both films were

disliked by their subjects, and accordingly changed the film-

makers' perceptions of the subjects.

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# Remariage sans échec

Remariage sans échec par Ralph Hyatt, traduit de l'américain par Philippe Clément, éditions Stanké

par Marie-Claude Hecquet

Si vous vous demandez pourquoi de relations amoureuses désastreuses en relations amoureuses toujours plus désastreuses, vous répétez toujours les mêmes erreurs, vous serez peut-être intéressée par "Remariage sans échec" du professeur Hyatt. Malgré son titre, le livre est destiné à ceux qui forment un couple, mariés ou non.

"Neuf divorcés sur 10 se remarient. Bon nombre de ces derniers découvrent qu'ils ont malheureusement épousé le même genre le personne que celle qu'ils avaient quitté. Ils ont

aussi tendance à se comporter avec leur nouveau partenaire d'une manière aussi destructive que la première fois, avec les mêmes résultats," écrit le Pr. Hyatt. Pour essayer de briser ce cercle vicieux, il a donc écrit ce livre.

Il propose une sorte de "quiz" qui permet aux lecteurs de déterminer leurs modèles de comportements; une série de questions touchant l'enfance; leurs besoins actuels; quelques exercices conçus pour amener des changements de comportement et enfin quelques lignes directrices destinées à les aider à découvrir ce qu'ils veulent ou ce dont ils ont le plus besoin pour vivre plus heureux à l'avenir. A vous de jouer pour savoir à quelle catégorie vous appartenez: col-

ombe, autruche ou faucon. Une fois que vous avez trouvé à quelle sorte de volatile vous vous rattachez, vous vous demanderez peut-être quelle est la combinaison idéale? Comment choisir un partenaire éventuel? Le Pr. Hyatt a étudié toutes les combinaisons possibles. A vous de décider...

La partie la plus originale et intéressante de ce livre est sans aucune doute la dernière, celle où le bon professeur conseille tout simplement: "Restez célibataire." Suit une liste de règles et conseils à suivre pour ceux ou celles qui ont décidé de ne pas faire ou refaire partie d'un couple.

Le contenu de ce livre se présente surtout sous forme de questions que le Pr. Hyatt pose à ses patients et qui semblent le mieux les aider à cerner leur

problèmes. La structure de la recherche est la suivante: trouver votre modèle, changez votre modèle de comportement; forgez-vous de nouveaux modèles.

Si vous vous sentez un peu perdue, si l'idée de vous lancer dans une nouvelle relation amoureuse vous pétrifie d'angoisse, pourquoi ne pas lire "Remariage sans échec" et ne pas jouer le jeu? Réfléchir sur soi n'a jamais fait de mal à personne, et le livre se lit facilement en une après-midi...

A lire, donc, pour passer un bon moment, parfois même franchement amusant. Sans espérer toutefois trouver un remède miracle à vos problèmes de coeur...et de tête.



# COMMONWOMAN

by Sondra Corry

**Commonwoman: A Vermont publication of news, culture and dialogue from a woman's perspective.**

*I swear to you  
I swear it on my common woman's head  
The common woman is as common as a common loaf of bread  
and will rise!*

In Burlington, Vermont last fall, Commonwoman, a new women's publication, was born. Published by a small collective, the seven issues of the paper to date are surprisingly informative and eclectic for so new a venture.

Burlington, just 60 miles from the Quebec border, is the home of the University of Vermont and, increasingly, a centre of activism in the state. The city of 50,000, the largest in the state, also boasts the publishing headquarters of the Vermont Vanguard Press, a leftist publication known for its activity in the nuclear protest movement which has wide support in New England. Burlington is now becoming a centre for a growing women's

community which has its roots in such sources as the early commune movement, an active National Organization of Women (NOW) chapter, and the Vermont Women's Health Center.

The Commonwoman collective, which does not yet have offices of its own, has taken on a number of causes since its inception last August. They include the usual issues of abortion, women's work and poverty, the Equal Rights Amen-

dment (ERA), women's health as well as the Karen Silkwood Case, the Clamshell Alliance (the anti-nuke organization) and especially the Kristina Berster case. The paper covered the women's march on Washington last July in support of the ERA, the Michigan Women's Music Festival in August and the Feminist Forum on the Future held in New York City in September.

In its first issue, the group published the following state-

ment: "The Commonwoman Collective grew out of a shared vision and a need to have a publication by and for women in Vermont. We are a collective of twelve feminists with diverse lifestyles and backgrounds. We envision Commonwoman as a forum for feminists separated by class politics, economics, theology and sexual preference. Commonwoman is also an exploration and celebration of our similarities."

Contributor Robin Lloyd says the group is optimistic about the future. Submissions, mail and subscriptions, \$6 for 12 issues, are welcome and may be sent to Commonwoman, P.O. Box 242, Winooski, Vermont, 05404.

I swear it to you  
I swear it on my common woman's head  
The common woman is as common as a common loaf of bread —  
and will rise!



At Powerhouse Gallery, 'Montreal - ma ville' June 4 to 23: a group exhibition by 12 Montreal printmakers. Taking as their theme the city of Montreal, each artist has

selected an aspect of the city which has particular significance for her. Vernissage: June 4, 8:00 p.m., Powerhouse Gallery, 3738 St. Dominique, Montreal (844-3489).

**What Glorious Times They Had—Nellie McClung**

On May 30 **The Great Canadian Theatre Company** begins its summer season with this revue about Canada's early feminists and their struggle for women's rights. Written by a collective, Diane Grant and Company, the play mixes politics, prohibition, and suffrage with music and satire. Nellie McClung is featured, along with E. Cora Hind, renowned agricultural expert and journalist, suffragist and temperance leader; and the Beyon sisters, Frances, editor of the women's page of **Grain Growers Guide** (Winnipeg), and Lillian Beynon Thomas, editor of the women's page of the **Manitoba Free Press** and first president of the Winnipeg Political Equality League.

The play was first performed in 1974 by Redlight Theatre, a Toronto theatre group formed to promote plays about women.

**What Glorious Times They Had—Nellie McClung** opens at the Alumni Theatre (Theatre A) Carleton University on May 30 and runs to June 17 with one performance nightly (except Mondays) at 8:30 pm. Sunday matinee performances: June 10 and 17 at 2:00 pm.

**The International Women's Writing Guild** is holding a Women's Writing Conference and Retreat from July 27 to August 3, at Skidmore College, Saratoga Springs, New York. Weekend conference cost is \$104 double occupancy, \$124 single occupancy and includes six meals and two overnights. The five-day retreat cost is \$155 for 25 meals and five nights. Cheques should be payable to Cultural Council Foundation and mailed to: Hannelore Hahn, Executive Director, International Women's Writing Guild, Box 810, Gracie Station, New York, 10028. (212) 737-7536.

In conjunction with **Celebration '79**, the 7th Annual Conference for Lesbians and Gay Men, **The National Film Theatre of Canada** is presenting a series called **Gay Images on Film**. Two of the films examine lesbian relationships: **Les Biches**, showing June 26th at 7:30, juxtaposes humour with sensuousness; and **August and July**, June 26th at 9:30 pm, studies two women spending a summer together at a country cottage. The third film, **Word is Out**, June 28 at 8 pm, is comprised of interviews with 26 gay people of all ages, from different parts of the States. (For more information about Celebration '79, call 238-1717)



Maureen Fraser/Happenstance

The Great Canadian Theatre Co. production of **What Glorious Times They Had—Nellie McClung**. Janet Adcock as Nellie McClung and Kathy McLennon as Frances Beynon.



# HERBS: YOURS FOR THE PICKING

by Jean Frances

This is the time of year to concentrate on foraged vegetables (as opposed to medicinal herbs). The goddess in her munificent bounty, and all that. That's what I've been doing: making forays into the woods, some wild, some not so wild, and coming out with great armfuls of stuff. A couple of days ago I took my own advice (as of last month's column) and went fiddleheading along the banks of the Rideau River — near Hog's Back, to be precise — and was surprised to find not only fiddleheads, but morels.

Morels are mushrooms which look like a bath-sponge on a stalk. Usually oval in shape, with the point at the top, the cap of this remarkable fungus is folded about the stalk; when sliced for frying you'll find it's

quite hollow. It seems to prefer sandy soil and is usually found near the base of trees, although we found some popping out of a grassy patch, not a tree in sight.

Before I start rhapsodizing about the taste of morels, let me insert a cautionary word about wild mushrooms in general. Undoubtedly, mushrooms are about the trickiest things to gather, because everyone knows there are "poison" mushrooms and toadstools. If you decide to forage for mushrooms, look for a reputable field guide with clear pictures and descriptions, and go with someone experienced the first few times you go out, not just the first time. "Poison" mushrooms do not necessarily cause death; often, a stomach ache of varying intensity or hallucinogenic effects may be produced. But death may result, and in any case the introduction of toxic substances into the body for whatever reason is better avoided.

Now with the above caveat in mind: there is such a thing as a false morel. This fungus looks like a brain on a stalk: it is convoluted like a walnut. But once you know what a real morel looks like, there's not much danger of mistaking them. When I was little my father and I used to range the woods behind our house in London, Ontario, for morels, and he had no qualms about a ten-year-old helping with the gathering. And what a feast they make! Sliced and fried in butter, they are fit for the goddess herself; sprinkle with a little white wine as they cook and you'll wonder how you lived without them till now.

A couple of days before the fiddlehead expedition, some friends and I went for a picnic-foraging trip into the Gatineau Hills in Québec. We found wild leeks and wild ginger.

Wild leeks are a member of the lily family. They grow in wet to medium woods, and should be looked for early in the spring. The leaves come up first: two smooth spear-shaped leaves, about four to six inches long, medium green turning to purplish brown at the stalk, which in turn fades to white under the ground; the bulb. The bulbs are joined to a tough rhizome, and usually grow in clumps. The leaves die off before the flower appears. Wild leeks are very like green onions in flavour — quite delicate — but with a subtle hint of garlic. They make an excellent addition to salads. Cooked, the garlic taste is unnoticeable. The morning after we found them I made leeks for breakfast:



wild ginger

six eggs in a bowl. When the butter has melted and is starting to bubble, add the leeks to the pan and stir them around for a minute or so. Check the potatoes: they should be steamed soft and beginning to brown a bit. Serve up at once to three or four appreciative people.

Finally, about wild ginger. This plant is no relative of domestic ginger, yet smells and tastes exactly the same, and can be used in exactly the same way. Look for it in the same kind of places that you find wild leeks: medium to wet woods in early spring. This herb has pale green, slightly hairy heart-shaped leaves springing from one stalk, with the flower drooping from the fork. The flower is beautiful: it's like a minaret which has been trisected and folded back to make three dusky red petals. The roots of the ginger must be gathered, but you shouldn't even need a trowel. They grow close to the surface and favour areas where the soil is soft. Wash them and leave them in a well-ventilated area, and they should dry in a day or two.

If you can find a way to grind it sufficiently fine (in a blender, maybe, or in an electric coffee grinder) you can use it in your favourite recipes. Otherwise, make a tea with it when you have a cold (see UPSTREAM, September, 1978).



wild leek

Scrub a medium-sized potato and grate it into bowl of cold water. Take about six washed wild leeks and slice them. In a frying pan with a lid melt some butter or bacon fat. Drain the grated potato and add it to the fat in the pan; stir it around for five minutes. Add the sliced leeks, stir a bit more, and then add one or two tablespoons of water. Clap the lid on, turn the heat to medium-low, and let it steam. In the meantime, get another frying pan ready. Put a lump of butter or bacon fat into a cold pan and set it over medium heat. Then chop six leeks, and beat



morels

## CURRENTLY

**Living the Future Now** every Friday evening at 9 p.m. at the Ottawa Women's Centre, 410 Queen St. Come and find out what it's all about.

June 11: Annual meeting of the **Amethyst Women's Alcohol Addiction Centre**. Membership of \$1.00 gives voting privileges. 7:30 pm. at the Parkdale United Church, 429 Parkdale, Ottawa.

June 8 and 9 **Athis Theatre** presents **A Late Snow**, a lesbian comic drama at St. Paul's, 121 Avenue Rd., Toronto. Show starts at 9 pm. For more info call 532-7963. Admission by donation.

**Waiting For The Parade** Currently playing at the **National Arts Centre** in Ottawa, this moving drama revolves around five women who are waiting out the Second World War in Calgary. The all-woman cast does an admirable job of evoking all those lovely feelings like nostalgia, heartache, and joy. Although the play most certainly could not be labelled 'feminist', it is an unusually well-defined study of individual women, and definitely worth seeing. At the NAC until June 21.

The **Women's Interest Group of Ottawa South (WIGOS)** meets every Friday from 9:30 to 11:30 am at the Ottawa South Community Centre on Sunnyside Ave. Guest speakers, coffee and good conversation. Babysitting available (\$1.25). Call 233-7459 for more information.

Thursday, June 7, **The Good Companions Senior Citizen's Centre** will be holding a spring tea and sale from noon to 3 pm. at the Christ Church Cathedral (439 Queen St., Ottawa).

The **Ottawa-Carleton Senior Citizens Festival** is being held throughout the month of June. Activities include dances, parties picnics, sports events, etc. For details phone Ottawa Senior Citizens Council at 234-8044 or 234-5887.

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# UPSTREAM

A CANADIAN WOMEN'S PUBLICATION

Volume 3, No. 6

50¢

June 1979



Women  
as  
artists

Les femmes  
à la  
Baie James

Why  
financial  
planning?

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UPSTREAM is a monthly newsmagazine published by Feminist Publications of Ottawa. The staff is a collective with departmental coordinators. UPSTREAM welcomes submissions. Copy deadline is the 15th of every month. Submissions should be typed, doublespaced. News, sports, arts—type on a 62 unit line. Forum, features, letters—on a 78 unit line. All copy (except letters) is subject to editing. All correspondence should be addressed to UPSTREAM, 424-B Queen Street, Ottawa, Ontario K1R 5A8. Phone 232-0313 or 232-0568. ISSN 0700-9992.

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