

Native women make long trek for better housing, equal rights

by Pat Daley

For three months in 1977, about 10 Indian women and 20 children occupied band offices at the Tobique Reserve in New Brunswick to demand better housing—and for some, just plain housing.

Two years later, they have decided to walk from Montreal to Ottawa to press for the same demand and call for changes to the sections of the Indian Act which result in a loss of status for women and children.

The women and children will drive from Tobique to Montreal and begin their walk on July 14. They plan to arrive in Ottawa at the end of the week and hope on July 20 to meet with Prime Minister Joe Clark and his wife Maureen McTeer as well as officials from the department of Indian affairs and northern development and the United Nations.

One organizer from Tobique said in an interview in Ottawa in June that both status and non-status women who are raising their children alone face housing problems. Each family is allowed \$12,000 for a house, she said, but "what can you build for \$12,000? They give the same amount to an Indian executive earning \$14,000 a year as to a woman who is an unwed mother. She has no resources whatsoever to improve that building. They don't even use common sense."

"The Canadian public has the idea that all Indian people are getting whatever they want, but if you examine how much Treasury Board gives to Indian Affairs and what's spent for administration and how much gets down to the reserve, it's not that much."

The women have also charged their own band council with deliberately denying housing to them. "The chief is against women," the organizer said. She told of the last band housing meeting, which was held 60 miles off the reserve. The women went anyway, but were told by the chief that if they went into the meeting, he and everyone else would walk out.

"They didn't vote on it," said the organizer, who wanted to remain nameless as protection against harassment on the reserve. On the first ballot at the meeting, they screened out all but two of the women who had applied for housing. By the end, only one woman—who had been writing letters to MPs complaining—received accommodation.

"They did vote for men making \$14,000 a year who already have homes," she said.

The woman who did get a house had been living in a secondhand trailer which was put on the reserve without a foundation. Water and fumes filled the trailer, making the family sick. Even with letters from the department of health and welfare saying she needed a house, she had to write MPs and "finagle" to get a house.

The organizer said the minister of Indian affairs has the right to overturn band decisions, but the only answer the women can get from the deputy minister is that it is an "internal affair."

This problem is not unique to Tobique Reserve, nor is it a new one. The organizer said when her own mother, raising five children, went to the band

council, "they totally ignored her. She had to work over in the States (Tobique is about 15 miles from the US border) plus she worked in Cariboo as a domestic earning \$10 a week. We had \$2.50 a week from welfare. She had to walk or hitchhike both ways to the States.

"They never gave her a house until about two years before she died. It's a problem on every reserve across Canada."

The Tobique women chose a march to publicize their problems and, since it is International Year of the Child, their concerns about their children's future. They say they want to hang onto the few special rights they have now, and that the Indian Act was written in the hope that "by now we would all be assimilated."

Probably the best-known section of the Act is the one which says an Indian woman loses her status if she marries a non-Indian, while a man in the same situation retains his. But that is not the only problem.

An unwed mother and her child can lose their status if it is proved that the father was a non-Indian. And then there's the "double-mother case," section 12(1) a-14.

If an Indian man marries a non-Indian or non-registered Indian, their children will be registered. But, if their son marries a non-Indian or non-registered Indian after Sept. 4, 1951 (date of the last revisions to the Indian Act), their children will be rejected by the band. "In Québec right now, 22 people have been rejected from their band," one woman said. "Twenty

years from now there could be no more Indians."

The women feel there is little support for their problems from the white population and referred to recent reports of Indian children dying from tuberculosis in Alberta.

"If that was happening to the white population, people would be rioting in the streets," the organizer said. "Why wasn't that taken care of before the publicity?"

"There are immigrants who say they have pulled themselves up by their own bootstraps—but they have never had legislation to keep them down."

The organizer said the government does spend money on Indians, but in the wrong places. "They gladly give 300 chiefs half a million dollars to visit the Queen about bringing the constitution to Canada. How many houses would that build? Why not just send a few people or ask the Queen to come here?"

The Tobique women are asking other Indian and non-Indian women to join their walk. They say that so far they have received commitments from the Yukon, Alberta, Ontario, Quebec, Nova Scotia, and New Brunswick. They hope each group will come with written statements on the issues that concern them. The ones that are common to every reserve will be put together in a list of demands.

"I'm really pleased with the response so far," the organizer said. "A lot of them have done things without us really asking." The New Brunswick Status of Women Council has already raised \$300 and the Tobique

women are asking for more donations to cover the costs of the march—travel from New Brunswick, camping and food.

They also wish to emphasize that "we will not have any Indian men with us as we know the RCMP believe any Indian male who takes part in demonstrations is a subversive, and we do not want to give them any reason to harass us." The last major Indian demonstration on Parliament Hill, the Native Peoples Caravan in 1974, resulted in a riot after RCMP attacked the demonstrators, injuring several people.

"We feel that public opinion is our only means of protection," the women say. "We suspect that we will not be able to meet with the Prime Minister unless he is 'urged' by Canadian voters to do so."

"The government should also be reminded that animals in Canada have more rights than Indian women."

Financial donations can be sent to the Native Women's March Fund P.O. Box 143, Postal Station 'B', Ottawa, Ontario, K1P 6C3.

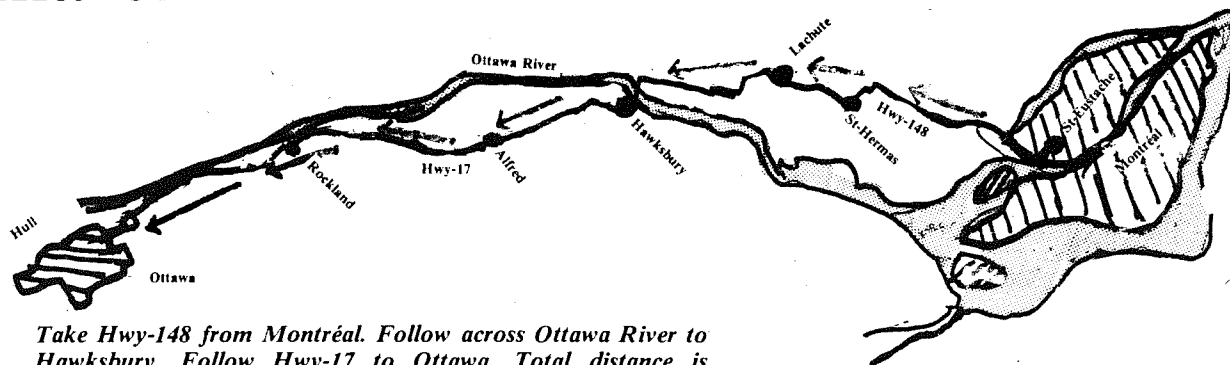
Anyone interested in helping to organize events in Ottawa is asked to contact Kathleen Jamieson at 828-5655.

Anyone able to offer emergency or overflow billets, or able to help with daycare for the children at the Ottawa Women's Centre from 10 a.m. to 5 p.m., July 20-25, please call Rosemary Billings at 235-0628.

UPSTREAM

July 1979

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Lovelace petition: Canada to give UN a response this summer?

The United Nations Human Rights Committee has been waiting almost a year for a reply from Canada to a case concerning the rights of Indian women. They may get one this summer.

In January 1978, Sandra Lovelace from Tobique Reserve in New Brunswick filed a petition

with the UN regarding that section of the Indian Act which says an Indian woman who marries a non-Indian loses all her status rights, and the Canadian Human Rights Act which exempts the Indian Act from discrimination complaints. The UN committee asked for a response from Canada last September to determine the

admissibility of the complaint.

"I would hope we can get something to the United Nations this summer, probably within a month," says Peter McRea, and official in the department of external affairs. "But, I would not like to stick to any timetable."

McRea said Canada was asked whether it considers the petition

meets the requirements for consideration. The decision involves three federal departments: external affairs, justice and Indian affairs.

"We have to consult on what is the most appropriate response," he said. "Each department has a different perspective." For instance, the justice department is concerned about the

application of Canadian law.

McRea said the response will not be released publicly. "The practice in previous cases is to treat these things as confidential because that is how the UN treats them." He said a copy of the response will be sent to Lovelace and she can release it if she prefers.

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Agnes McPhail—1922



UPSTREAM

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(Non)equality at Toronto City Hall

reprinted from Union Woman

Toronto—As part of the fall-out from International Women's Year and the Mayor's Task Force on the Status of Women, Toronto City Council adopted an Equal Opportunities Programme for all City Hall employees (affirmative action to us.) The 1978 Annual Reports on the progress of this programme in every department of City Hall are now in and the results are as predictable and depressing as one could have imagined.

In the clerical area: "men are in a diversified range of functions which lead to a wide range of specialist functions" whereas 80% of the women are stuck in stenographic/typing positions. In the technical/professional area: "on the whole, women are not as diversified"—all of them are concentrated in lower end of the salary ranges, 50% are in Public Health. In the manual/trades area: there are 1917 men and 41 women (20 of whom are cleaners). These manual jobs generally require less education and skills and offer

higher salary ranges.

A cursory look at the various departments of City Hall reveals the extent of the job ghettos. Even within clerical levels, women are at the lowest salary levels. In the Fire Department 100% of women are stenographers, 100% of men are in stores control, accounts and supervisory positions. In the Legal department 100% women are stenographers, while 100% junior clericals, from which senior positions will be chosen, are male. In the Property department women are hired only as cleaners in the lowest salary range, despite the wide range of jobs in this department.

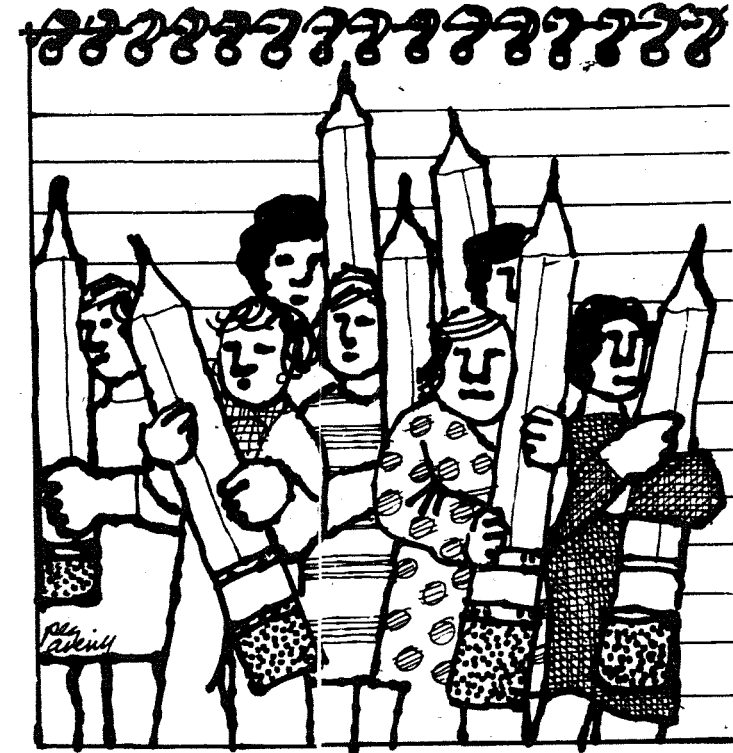
It is not enough to stress the need for applicants to take courses. The most popular course offered (50% of all women participants took it) was "Telephone Communications Seminar" followed by "Career Awareness" and "Transactional Analysis". Men took "Effective Supervision" (20% of men).

Attitudinal changes are crucial. For women—in considering non-traditional job

opportunities and for management. To quote the City Solicitor: "In my view one of the obstacles preventing females from entering the clerical field is just fear of losing skills that have taken them a considerable time to acquire i.e. shorthand and typing." The Commissioner of Public Works: "It is not expected that women will be attracted to these occupations in great numbers because the work is generally heavy and/or dirty". (This category includes jobs of watchman, parking meter collector and other such jobs which are neither heavy or dirty).

Both Alderman Pat Shepherd and the CUPE 79 Status of Women Committee have responded to the Annual Report. Alderman Shepherd suggests that the mandate of the programme is insufficiently aggressive. As well, there are only 1½ staff positions allocated to it.

The representatives from each department are all management appointees; 75% are male. These representatives should all be



elected from among the bargaining unit. Extra funds for educational training should be allocated for women, specifically. Courses should be offered during work time.

Some departments will have many senior positions open through retirement in the next few years. Such areas should be target positions for women. Very often it is difficult to bridge the gap between levels of jobs without more experience. There is a need for training/bridging

jobs. Outside recruitment of women is not a solution—this discriminates against inside employees who are still unable to move out of the "ghetto".

Several City officials were publically angered by the Alderman's response. One said it was a "slur on secretarial staff" and "not their fault" that women did not apply.

Clearly, City Hall women still have a long way to go on this battle.

Abortion: Where does the NDP really stand?



by Maureen Karagianis
reprinted from The Link

Vernon, BC—The elections may be over, but some of us are left puzzled by one local candidate's position on abortion. John Powell of the NDP came out in favor of a legal advocate (representing the unborn fetus) to sit on the therapeutic abortion committee. As it is currently set up the committee consists of three physicians. Application for abortion is made by the woman's physician on her behalf and the committee must decide if her health would be jeopardized when deciding to grant an abortion. A "fetal advocate" would supposedly represent the needs and rights of the unborn fetus, making the application more difficult to get. It would also tighten up abortion availability generally.

Setting aside the pros and cons of that argument momentarily, the reason many of us were puzzled by John Powell's stand was that we thought it was in direct contradiction to NDP policy. I heard Ed Broadbent on two occasions, once in person—in Ottawa—state that the NDP was in favor of the right of a woman to choice, in consultation with her doctor and further more on the basis of that right that abortion should be removed from the criminal code.

For your own interest, the Liberals stated that they would not change the law and that they were satisfied with the present operation. The Conservatives were unclear, leaving the matter up to the conscience of the individual MPs.

In talking to John Powell, he questions Broadbent's statement, saying that nowhere is it written in NDP policy that abortion should be a matter of choice.

That is our first concern then; what is NDP policy on abortion?

Our second concern is, how can a party and a candidate who support the rights of women deny women the right to control over their own bodies? The right to choice is a fundamentally agreed upon issue among feminists of every stripe. We may disagree on many other issues, but the right to control one's own fertility has to be the basis to all other rights for women.

I spent sometime arguing the issue with Powell just before the election, when it came to my attention what his position was. His argument goes something like this:

Too many women, according to John Powell, are using abortion as a method of birth control. The Therapeutic Abortion Committee acts as a rubber stamp, approving all but 1% of applications. While he does not propose to change the law he would vote in favour of the Conservative private member's bill (last session) which proposed a legal advocate for the fetus. The TA Committee is acting in a quasi-judicial manner as it is, therefore, both "parties" should be represented in the "courtroom." Finally, he suggested that pregnancy is not the end of the world and that too many women are choosing abortion as an easy way out.

Perhaps those of us in favour of choice have been too timid in presenting our arguments. It was clear that Powell was either getting or only listening to one side of the story. None of the women I have worked with on the British Columbia Federation of Women health subcommittee (we produced The Abortion Handbook) would condone abortion as a method of birth

control. Perhaps there are women somewhere who abuse the system and their own bodies with repeated abortions. They are a small minority, probably a lot more vocal than those women who have struggled with the decision to have an abortion. The vast majority don't care to discuss it—it is, or was a serious, personal decision, not to be taken lightly and not to be discussed casually. Surely the majority don't deserve to be penalized by the few. And if we penalized the few, forcing them to continue their pregnancies—what would be the result, what kind of parents would they make?

The answers to the abortion

dilemma do not lie in tightening up the availability. They will be found in safer, more effective birth control methods, and in more responsible and acceptable attitudes towards sexuality. When young people, in particular, accept sexual intercourse as an act between two responsible human beings rather than an act of conquest, or a furtive, spontaneous surprise, birth control will be used effectively. And abortions will automatically dwindle in numbers.

A letter of concern is being prepared by L. Gatto to be sent to the NDP. Contact her, 545-4097, for more information.

Thanks to Senator Renaude Lapointe for pointing out an error in our coverage of federal election results in the last issue. We listed Liberal MP Irene Pelletier as one of the women elected to the new Parliament.

Unfortunately, Pelletier is a man.

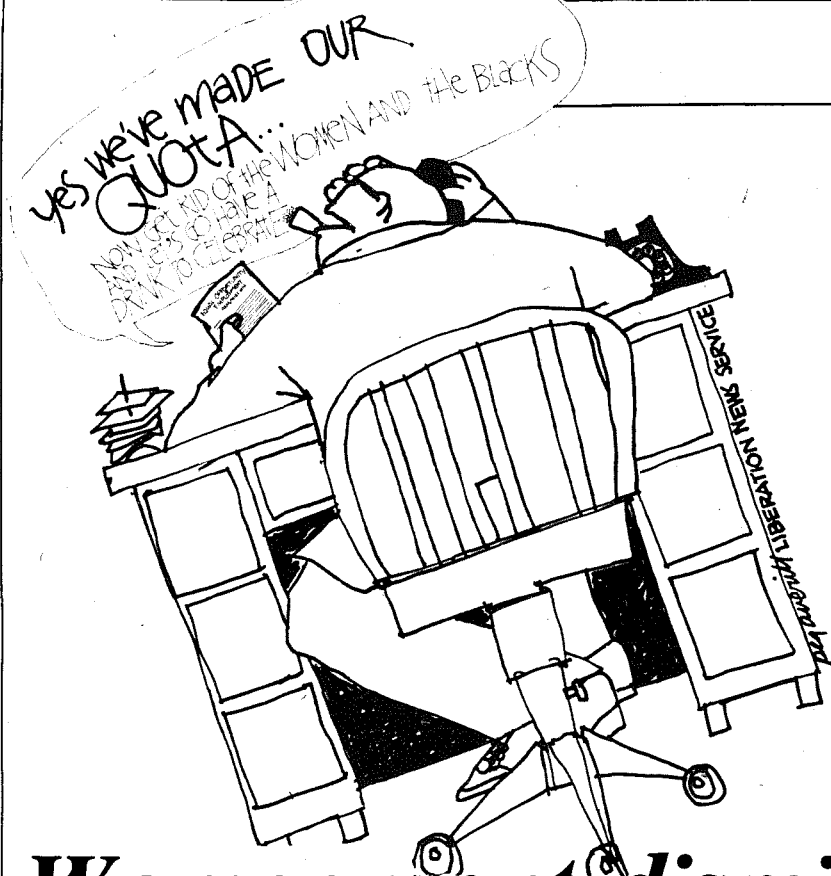
The eleventh woman elected was Liberal Celine Payette of Montreal. In a recount, Liberal Coline Campbell from Nova Scotia was defeated.

??????????

"One columnist has referred to me as the Minister of All Good Things—Culture, Communications and Women!"

—new minister responsible for the status of women, David MacDonald, addressing the Canadian Advisory Council on the Status of Women, June 20.

ACROSS THE NATION



Women want dismissal of BC Human Rights Commission

by Pat Daley

British Columbia women's and human rights groups have called for the dismissal of that province's Human Rights Commission, described by one woman as "10 Harold Ballards in action."

At its June 18-20 meeting, the Canadian Advisory Council on the Status of Women joined in the protest against the commission after receiving a report from BC member Norrie Preston.

"I was appalled at the April 3 meeting to see the commission members joke and snicker their way through the day's business," Preston said in her report. "Commission chairperson Margaret Strongtharm often had difficulty keeping order at the meeting partly because of the frequency of asides, usually concerning women or sex."

The commission is responsible for human rights education and public awareness, while the Human Rights Branch enforces the law and the Board of Inquiry hears the cases. But, said Preston, "it has not produced one educational paper on human rights, or adopted one concrete human rights program, or taken a public stand on a single human rights issue."

Preston said that during the meeting she attended, commission members denounced a female complainant in a sex discrimination case, although they had not heard her side. "This case was still in the hands of a provincial board of inquiry (a quasi-judicial body) but that didn't deter the commission from labelling the case as garbage."

In an interview, Preston added that one member of the commission has been charged twice as a respondent in cases before the board because he is a member of the Surrey School Board, against which the complaints were laid.

Comments made at the April meeting Preston attended included:

"Let's establish a 'take a gay to lunch' day."

When referring to women reporters in locker rooms: "Men should have rights to throw them women the hell out of there."

Referring to their next meeting at a downtown hotel: "Good, that's where all the girls are."

"Most of these sex discrimination cases are pure nonsense."

As if this was not bad enough, Preston said the commission wants the human rights act amended so that the commission takes control of the Human

Rights Branch and enforcement of the legislation. She said they sent a letter to branch director Kathleen Ruff saying she would be responsible to them. The provincial minister responsible for human rights, Allan Williams, told the commission they had interpreted the act incorrectly, but, she said, they still intend to press for change.

"Seeing the legislature has done so little about the situation, there could be support for such a move," she said.

Women's groups want to have the commission dismissed and reappointed with people with backgrounds in human rights. There is only one such member now, Preston said. However, Allan Williams told the legislature in June that while he does not approve of statements made by some commission members, he has no intention of chastizing or dismissing them.

The Canadian Advisory Council on the Status of Women agreed to send a letter of protest to Williams. Provincial groups calling for the dismissal of the commission include the provincial conference of Business and Professional Women, the BC Federation of Women, and the Coalition for Human Rights in BC.

Girls should learn to disagree, report says

reprinted from Status of Women, BC Teachers' Federation

A recent research study shows that "girls have a tendency to blindly support male authors just because they're male."

In this study, the same story was read by the experimenter to fourteen seventh grade English classes in an inner city junior high school. The story was "Grizzlies in Their Backyard" by Beth Day. The first class was told the author was Sally Bronson and the second class was told the author was Richard Bronson. Sex of author was alternated each time although the story remained the same. Each student listened to the story, then answered three questions about the story. (Two forms were used: one identifying the author as Sally Bronson and one identifying the author as Richard Bronson.)

Females responded to female authors just about the same way males responded to both male and female authors. The most dramatic result of the experiment was the way females responded to male authors.

They gave considerably more positive evaluations to stories written by men than any of the other three groups. Girls gave no negative responses to stories written by a male, and seventy-five percent of their responses were positive—far higher than any of the other three groups.

These results are consistent with descriptions of other types of behavior patterns in the classroom. Girls tend to be less disruptive, more task oriented, and more anxious to please authority figures.

Girls, especially, need to learn that it's acceptable to disagree, to question, and to challenge—as long as they're prepared to defend their positions. They won't learn to trust their own logic, however, until we as teachers help them acquire specific critical thinking skills and offer a supportive classroom environment where critical thinking is encouraged in both sexes.

exerpted from
Language Arts, Vol. 54, No. 1, January
1979

Attention Ottawa readers

The Ottawa Tenants' Council asks that you please fill out and return the questionnaires on an Ottawa Women's Credit Union which were enclosed in you last UPSTREAM.

They would also appreciate it if you would write on the questionnaire where you got the brochure—in UPSTREAM or elsewhere. Completed questionnaires can be mailed to Ottawa Women's Credit Union, 346 Frank St., Ottawa, Ont. K2P 0Y1.

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INTERNATIONAL

Iran according to Kate Millett

by Lynne Shapiro and Jeanne Cordova
reprinted from Lesbian Tide

She sits in a small cell writing. Machine guns are trained at her back through the cell door window. She writes her good-byes to the women. She has been allowed no phone calls, no word of her fate, her expulsion, her "crimes," her death?

Suddenly there are whispers, and the door is flung open and in strolls and ABC camera crew. She gives "the interview of her life on the subject of civil rights," she chats in Japanese with the Japanese cameraman. The camera stops and the press begin to leave her. The guards enter, rip the film out of the camera, the tapes out of the recorders, and ABC is escorted from the room. She returns to her writing with the machine guns.

Such was the terror, the comedy, the confusion of Kate Millett's visit to Iran.

When she was invited by Iranian feminists to speak at a March 8 International Women's Day Rally at Tehran University, she anticipated a small gathering, "a little 10 minute speech." For seven years she'd been active with the American based Committee for Artistic and Intellectual Freedom in Iran, a civil rights group opposed to the Shah. After his downfall Iranian exchange students in Kate's organization, many of whom were feminists, told her that their homeland sisters would celebrate International Women's Day for the first time in 50 years. Millett, Simone de Beauvoir and Bernadette Devlin were invited to address this occasion, but Kate was the only one who could make it to Iran.

A torturous past

One thing Kate did know upon arriving in Iran was the political repression of that country under the Shah. Speaking in Los Angeles weeks after her return she graphically described the "routine" torture chambers which she herself had seen pictures of. "There is one particular instrument of torture called the 'toaster.' Quite literally that is what it does. They lay you on it the first time and every nerve in your spinal column is killed...You never walk again, you must crawl around on all fours." An Associated Press



Kate Millett

photographer also showed her unreleased pictures of the torture chamber acid baths into which bodies were thrown, the electrical prods attached to prisoners' genitals, the severed arms scattered about the small torture cells.

Many died of heart attacks from sheer fright. Millett charged that SAVAK (secret police) agents, as well as "the secret police of most of the South American countries" came to the US to receive their training in torture from the CIA.

Millett, herself an artist, bewailed what the Shah had done to his culture and his country.

"Tehran looks like Cleveland now, as cold and tasteless as Coca Cola in China. Armstrong Linoleum Tile is on the floors instead of Persian rugs."

Khomeini "stole" the revolt

But since her return, Millett also calls the new government of Ayatollah Khomeini a "tragedy," especially for women. "The revolution was a remarkable thing," Millett confirmed, "ordinary people battled and won against the fourth best equipped army in the world. But Khomeini stole the revolution from the people. He walked into a political vacuum and just picked up the chips."

Displaying the kind of knowledge which probably got her expelled from the country in the first place, Millett said that many of the same secret police, army, and public service personnel in power under the Shah now remain in their same posts under Khomeini. When six men came to her hotel to arrest her and Kate asked them who they were, one opened his wallet and showed her a picture of himself in uniform—he had been a colonel in the Shah's army.

"Khomeini has moved the grass roots people out of the Khomein (his Revolutionary Courts), and installed his own people. He is destroying the revolution, all information is censored. Out of 24 hours of television time, 22 hours are test patterns, one hour is cartoons, and one hour is religious instruction. There was a revolution, it was taken over by counterrevolutionaries, and now the real revolutionaries are being called the insurrectionists."

Drawing parallels between medieval Christianity and contemporary Islam under Khomeini, she noted, "Khomeini issues 'papal bulls' executing 30 homosexuals, isn't that rather the same thing as burning witches?" Noting that the 7th Century Muslim custom of chopping off the right hand of offenders was once again being used in Iran, Millett summarized, "The Bible or the Koran, six of one, half dozen of the other."

Marching under the gun

Against this backdrop Kate Millett made her speech in front of a small group of Iranian feminists. But the next day thousands regathered at Tehran University to "dispute" Khomeini's infamous mandate that women must return to the wearing of the chador. (The chador is a long veil which covers the entire body except the woman's eyes. For centuries women held the veil over their faces with one hand whenever men were present, thus losing the use of one arm. But some modern chadors are held in place with hooks or snaps, so the wearers can have both arms free.)

Campus Maoists tried to persuade the women to join them, but the women, 5,000 strong by then, marched off down the street to confront the Central Committee.

It was then and there that Millett saw history, "the first women in open insurrection against Islam," and realized "the full implications of international feminism." The women who demonstrated this first time, and for days afterwards, were mostly working women (secretaries and nurses in government and private business) who by Iranian standards were middle class women. There were also maids and housewives, and women in "chador." All of them, said Millett, had "great ardor. They'd just come from demonstrations against tanks and machine guns, so stoners and hecklers were little to them, though very impressive to me."

The foreign press wasn't at the first demonstration so Millett called a press conference where, "I rebuked them and chastized them for missing history." The next day 5,000 women held a three-hour sit-in at the ministry of justice, and the press was there. So were the hecklers and stoners, and machine guns held by government police, and whoever else happened to have a gun. Speaking as someone who "has never marched in a demonstration where I felt my life was threatened," Millett recounted, "As I sat there with my sisters, I kept thinking we were like fish in a barrel underneath their guns. We could have been slaughtered."

The largest demonstration came three days later as 20,000 women and their supporters marched demanding the right to wear what they chose, equal education opportunities and civil rights, the guarantee of all legal rights and liberties, personal and political freedom, and the reinstatement of the 1975 Family Protection Act. Stoned, and in some cases attacked, the women marched on. Later Millett would tell American feminists, "They had had so little under the Shah and had great hopes that they would see revolutionary equality under the revolution, the sadness of it all is enormous."

"Why is the sky tall?"

But Kate was not able to enjoy the fruits of her labour with her Iranian sisters. A few days later the vice premier announced she was to be deported. Although she was never given a reason she later speculated, "I was expelled because of press coverage. We did put the press under pressure to defend us with the eye of the camera." Millett was called out of her room at the Intercontinental Hotel and taken, still in bathrobe and slippers, into detention. She had moved out of homes into the hotel in order to protect her friends from possible harassment and in order to "make myself very visible" to the government agents. With almost comedic relief Millett joked about how afraid she was when she heard the news of gays being executed and wondered whether the government would seize upon and make an issue of her own lesbianism. "When Sophie Keir (a Canadian photo journalist traveling with her) and I checked into the Intercontinental we asked for a double bed. That seemed to cause a great scandal!

After they came to get me they took Sophie into a room by herself and said, 'You know we listen to your every phone call.' Sophie said, 'I know, I wish you'd quit breathing so hard and dropping the phone.'"

In an atmosphere of great intimidation she was held for 24 hours. During these hours no one would tell her when or even if, she

attention of the foreign press to this "most dramatic confrontation of women for their rights."

She also told of the news blackout of women's demonstrations and said that continuing international support was needed to protect the Iranian women. Later in Los Angeles, she confirmed, "I will always be a 'foreign interloper' wherever



Iranian feminists revolt

would be deported, or imprisoned.

Finally, relieved at being escorted to a waiting plane, Kate asked yet another guard, "Why am I being thrown out?" The guard replied, "Why is the sky tall?" That, Millett said, summarizes life under totalitarian regimes.

The edge of passion

Touring the US organizing chapters of the Circle of Support for Iranian Women, Millett spoke of her trip as "the most moving experience of my life as a feminist. Here in America we are still wondering why the hell we haven't got the ERA (Equal Rights Amendment), and fighting for abortion although we won it eight years ago...being in Iran was returning to the edge of passion, of certitude. The people there actually think that they can do it! There is no demoralized sentimentality. If you don't win, you still have to fight anyway."

Leftists charge intervention

Not surprisingly, her role and purpose in Iran was not clearly accepted nor understood by some in this country. At a New York press conference shortly after her return, she was greeted by leftists and some press who challenged her as an interloper in the affairs of a foreign country. Kate answered that she saw her presence and the presence of all foreign feminists as a safety

women are in danger."

Some of the press and leftists still did not connect concerns for human rights with women's rights. They questioned who bought her ticket, if the Iranian feminists weren't really Shah supporters and if Millett herself wasn't really working for the Shah's sister, who they called a "great feminist." Millett retorted that the Shah's sister's pseudo-feminism was "window dressing" for her brother. She denied she had organized or lead demonstrations or revolts. "Everything was done by Iranian feminists, I don't speak Farsi. I can't even organize breakfast." What Kate did do in Iran, the hundreds of hours of taped interviews, previously censored photos, thoughts, and notebooks, will be told in a forthcoming book. Her materials were quite literally smuggled out of the country by a woman pilot.

Lesbians in Iran

While Kate talked of the executions of homosexuals at the press conference, in a later interview she spoke in more detail about the plight of lesbians.

"Gays are being executed under cover of being homosexual rapists and the victim receives lashes too, the whole thing seems very spurious. It is even possible that people are being exterminated under the cover of

continued on page 21

EDITORIAL

Mr. Robert D. McConachie
Vice President, Card Marketing
American Express Canada, Inc.

cordially invites

Mr. upstream

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Robert D. McConachie
Vice President, Card Marketing

Mr. Ottawa Women's Political,
Action Group,
821 Somerset St. West,
Ottawa, ON.

Dear Mr. Political:

I've enclosed a special application that gives you the opportunity to apply for one of the world's most prestigious payment instruments -- the American Express Card.

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LETTERS

Management, share those office windows!

Dear UPSTREAM:

Why are offices designed to have ALL windows assigned to offices for management and sales staff, many of whom are out during the day, and NONE to the office-bound secretaries and clerical staff?

Why are windows the property of management anyway? Why should they be used as a reward for climbing the corporate or government ladder, a status symbol instead of a human right?

Why should the staff be cooped up in windowless areas, work day after work day, season after season, to contemplate unchanging bland walls, the same humdrum reproductions, probably developing tunnel vision?

These dehumanizing floor plans are standard practice in business offices and are totally unnecessary when a molecule of thought is given to their design. Are you aware how prevalent this insensitive indifference is and how many in our society

are demeaned and suffer by the injustice?

SHAME on management for such arrogant selfishness and for thinking of office employees as no more human than the office equipment. Why should more consideration be given to the human dignity of prisoners in jails than to office workers who are the underpinnings of the business world?

Don't dismiss me as claustrophobic. Remember it is those in the position to do so who confiscate all the windows.

A study would prove that more work is done more cheerfully with less absenteeism and staff turnover in offices where a moment can be taken here and there throughout the day to refresh the psyche, to look to infinity for the health of the eyes, and to stay aware of the world beyond the

confines of perpetual sameness.

Can you tell me where pressure can be applied to force executives to acknowledge office employees as human beings by having them share so basic a human need?

Your comments and advice will be appreciated.

Sincerely,
Jean H. Blair
Agincourt, Ont.

You may find out what others have done about this by contacting 'Organized Working Women (Toronto Area), 15 Gervais Dr., Suite 301, Don Mills, Ont. (416) 447-7462. We heard recently of a new tripartite commission where the labour representative made sure the clerical staff got all the windows. Good news!

First donation for Snowshoe defence

Dear UPSTREAM:

I have just read your account of Kristine Snowshoe, and wish to thank you for a most sensitive description of this terrible tragedy.

Enclosed you will find our \$5 cheque (sorry it is so small, but we're not exactly a government-funded group) towards the Appeal Fund which we hope will soon be set up for Kristine.

I'm at a loss to understand why her lawyer did not enter a plea of self-defence, instead of saying that it was "committed in the heat of passion..."

While I'm not a lawyer, somehow that seems quite clearly what it was.

Unfortunately, I'm not free at this moment—to drop everything—as I would

like to be, to work with you on making a national campaign of this case. (I'm meeting a publisher's deadline to get my own book out next month—Barred From Prison), but as I will be doing a cross country book launching tour starting middle of August (working my way back from the Maritimes), and also as we have a weekly half hour TV program (called Instead of Prisons), I hope you will keep me informed of everything there is to know about Kristine's condition, so I can give it the maximum coverage—to the best of my ability.

Thank you again, and please keep in touch.

Claire Culhane
for: Prisoners' Rights Group (PRG)
Burnaby, BC

A few comments on election results

Dear UPSTREAM:

Just a few comments on your article (UPSTREAM June 1979) Eleven Women Elected To Parliament.

The Liberal women elected are:

Jeanne Sauvé
Monique Bégin
Thérèse Killens
Céline Hervieux Payette
Aideen Nicholson
Ursula Appolloni
Coline Campbell (Liberal) lost in a

recount—likely after you went to press.

Irénée Pelletier is a man.

Rosemary Brown (BC/NDP MLA) was the first woman to contest the federal leadership of her party.

Pauline Jewett sat in the House of Commons as a Liberal 1963-1965.

There are now 10 women in Parliament.

Best regards,

Hellie Wilson

Special Assistant

Office of the Leader of the Opposition

Are we still holding in our anger?

Dear UPSTREAM:

Two weeks ago I watched a movie which made me very angry. The film, A Wedding in White, touched many raw areas within me. Filled with psychological and physical violence, the story centres around a family in the Maritimes during World War II and involves the rape of the 16-year old daughter and subsequent ramifications. The girl, Jenie, is pitiously submissive and accepts the brutal condemnation that the rape is her fault. Only once is the male figure called into question for his act, and then by the mother. In the finality Jenie submits to an arranged marriage to her father's friend and quietly dons the white dress that will perhaps absolve her of non-existent sins. A relevant and forceful movie.

The anger I felt mounting throughout was augmented by the discussion which

followed. It was, to me, intellectualization in its purest form. I left angry. I began to wonder, even during the discussion, where my anger had disappeared to. I found it hard to believe that there were no other women present who were not angry, who did not have a gut reaction to the violence presented. The following Tuesday, I cautiously presented the subject and received not only a great deal of support for my feelings but acknowledgement that others felt this way as well. The point of my letter is not only to share this not uncommon experience with other women but also to call into question our dealings with anger within the women's movement.

To our meetings, our conferences, our sessions we bring different levels of anger. Some of those present during the film were critical of the lack of support among the women in the movie. It was there—perhaps it was not visible because we

theorized and projected a lack of support between ourselves. And yet like the anger, the support was flowing somewhere just beneath the surface, support which I experienced the following week. One cannot demand that support from other women be there, but one can question why it is not.

Have we reduced our emotions to safe euphemisms? Is there no place for gut reaction? Nancy Friday in her book My Mother, Myself says: "We bear a burden of anger all our lives. Just like men some of us are more angry than others...The difference between the angers of the sexes is that women's are more repressed."

Socialized into passivity, our ability to respond spontaneously on many levels has suffered. Spontaneity can lose people. So we dilute our emotions, edit our speech, reduce it to bland clichés. We fear hysteria, we fear being branded by the phrase "a

typical emotional woman" and this fear has led to barriers between women, even in settings where subjects are being discussed which entail a certain spontaneous trust. It is not as much a tragedy that we fear censure from men or society but that we fear it from each other. We are rewarded continually for swallowing our anger—divert it, project it, discuss it—but express? In reading and listening and sharing ideas we learn to understand our pasts as solitary women and as a collective, but because we understand does that illegitimize the right to become angry?

Can hostility be expressed intelligently? Perhaps at the onset for some of us it will be difficult but with support and understanding from other women, it is a desirable step in self and group growth.

Peggy Harris
Ottawa, Ont.

FORUM

Dear UPSTREAM:

A short time ago I received a letter from Micheline Carrier, a Quebec writer who serves as a contributing editor of such publications as *Châtelaine* and *Le Bulletin du Conseil du statut de la femme* and whose articles appear occasionally in the *Montreal daily, Le Devoir*. Ms. Carrier has just completed a two-month study of pornography; her work is being featured in two issues of the French version of *Châtelaine* in June and July.

Knowing of my interest in the subject, she asked me to send a local English language newspaper a translation of an open letter which she has written to Quebec Justice Minister Marc-André Bédard. It concerns teen-age prostitution in Montreal and other pornographic issues which lead to violence against women and children, although her work deals primarily with the situation in Quebec. I believe it will be of interest to UPSTREAM readers due to the universal nature of the problem. I would like to suggest that concerned Quebec readers write to the Justice Minister in Quebec City in support of Micheline Carrier's letter.

Sincerely,
Sondra Corry



Mr. Minister

On February 13, 1979, an editorial in the *Gazette* revealed that, since May 1977, 275 bars and discotheques situated within the boundaries of the Montreal Urban Community have engaged young women and sometimes adolescents as nude dancers and have pushed them into prostitution. The same paper wrote that in the entire province, 325 discotheques have employed young women from the Montreal region who have run away from home. During the same period, 20 dancers, some adolescents, were found dead.

On April 24, 1979, *Femmes d'aujourd'hui* dedicated its entire broadcast to these young dancers, and presented the testimony of two of them with policemen who have worked for eight years aiding youth. According to these policemen, 4,000 young women work in the network of prostitution which serves certain bars, cabarets, hotels and discotheques in Quebec; 2,000 change district nearly every week, and 10% of them are adolescents on the run. The 142 minors registered to date by the police are between 11 and 17, and if we can believe the police, two days do not go by without these children being implicated in a major crime in Quebec.

This situation is hardly natural and is unacceptable. We are confronting one of the most odious forms of violence against children. It is clear, Mr. Minister, that our society does not yet have all of the means to protect our young people against debauchery, that those who prey on the young are proprietors of agencies or cabarets or simply consumers.

Les enfants et la pornographie

Monsieur le ministre,

Le 13 février 1979, un éditorial de la *Gazette* révélait que, depuis mai 1977, 275 bars et discothèques situées sur le territoire de la communauté urbaine de Montréal ont engagé comme danseuses nues des jeunes filles, parfois des adolescentes, et les ont poussées à la prostitution. Le même quotidien écrivait que, dans toute la province, 325 discothèques ont employé des jeunes filles de la région montréalaise qui avaient déserté leur foyer. Durant la même période, vingt danseuses, dont des adolescentes, ont été retrouvées mortes.

Le 24 avril 1979, *Femme d'aujourd'hui* consacrait toute son émission à ces jeunes danseuses, et présentait le témoignage de deux d'entre elles et celui de policiers qui oeuvrent depuis huit ans dans le domaine de l'aide à la jeunesse. Selon ces policiers, 4,000 jeunes filles travaillent actuellement dans ce réseau de prostitution que sont devenus certains bars, cabarets, hôtels et discothèques du Québec; 2,000 changent de région presque chaque semaine, et 10% d'entre elles sont des adolescentes en fugue. Les 142 mineures repérées à ce jour par la police ont entre 11 et 17 ans, et si l'on en croit les policiers, il ne se passe pas deux jours sans qu'une de ces enfants soit impliquée dans un crime majeur au Québec.

Cette situation est à peine vraisemblable et elle est inacceptable. Nous sommes en présence de l'une des plus odieuses formes de violence faite à des enfants. Il est clair, M. le ministre, que notre société ne s'est pas encore donné tous les moyens de protéger les jeunes contre les crapules, que ces crapules soient propriétaires d'agences ou de cabarets, ou simples consommateurs.

Les policiers invités à l'émission *Femme d'aujourd'hui* ont déclaré que des juges de la Cour juvénile avaient donné quinze sentences d'emprisonnement à des gens qui avaient employé des mineures. Quinze sentences, M. le ministre, c'est ridicules si

The policeman invited to the program *Femmes d'aujourd'hui* said that the judges of the Juvenile Court have given 15 sentences of imprisonment to those who have employed minors. Fifteen sentences, Mr. Minister, that is ridiculous if we believe that this business is practiced on a provincial scale. It is also ridiculous and an encouragement to recidivism that the maximum penalty of \$1,500 can release an agency or a company which sells the services of an adolescent. These agencies have made large sums of money, otherwise they would abandon this business. I am convinced, Mr. Minister, that some people have paid more for a lesser crime, for example a false declaration of income.

Would it not be in the public interest, Mr. Minister, that you reveal the number of establishments which have lost their commercial license for having engaged minors or having given those under the age of 18 access to forbidden places? It is necessary to drain the source of income of those who prey on the young because money is their only motivation.

The police interviewed on *Femme d'aujourd'hui* asked the public to inform them if they believe a young woman to be in danger. This form of exploitation is practiced openly, Mr. Minister, and is at times reinforced by publicity. Surely it is not announced that the nude dancers are minors. But the police have eyes like everyone else to see, and they know the establishments; some frequent them regularly.

Some people in your ministry have told me that 'the police have more than that to do,' that is to say to protect minors. I do

l'on songe que ce commerce se pratique à l'échelle de la province. Est aussi ridicule et un encouragement à la récidive l'amende maximum de \$1,500 dont peut écopier une agence ou une compagnie qui vend les services d'une adolescente. Ces agences ont des chiffres d'affaires fort élevés, autrement elles abandonneraient ce commerce. Je suis convaincue, M. le ministre, que des citoyens et citoyennes ont déjà payé davantage un moindre crime, par exemple une fausse déclaration d'impôt.

Ne serait-il pas d'intérêt public, M. le ministre, que vous révéliez le nombre d'établissements qui ont perdu leur permis d'exploitation commerciale pour avoir engagé des mineures ou leur avoir donné accès à des endroits interdits aux moins de 18 ans? Il faudrait songer à tarir la source de revenus de ces rapaces puisque l'argent est leur seul mobile.

Les policiers interrogés à *Femme d'aujourd'hui* ont demandé aux citoyens de les avertir dès qu'ils croient une jeune fille en danger. Cette forme d'exploitation se pratique ouvertement, M. le ministre, et parfois à grand renfort de publicité. Bien sûr, on m'y annonce pas que les danseuses nues sont des mineures. Mais les policiers ont comme tout le monde des yeux pour voir et connaissent bien ces établissements: certains les fréquentent régulièrement. Des personnes de votre ministère m'ont déjà déclaré que "la police n'a pas que ça à faire," c'est-à-dire protéger les mineur(e)s. Je le crois volontiers, M. le ministre. Peut-être pourriez-vous alors conseiller à la Sûreté du Québec de renoncer à infiltrer les syndicats et à ennuyer "Moïse" et ses disciples, ce qui lui laisserait le temps de protéger les enfants.

Un policier a aussi déclaré ce qui suit: "Les agences sont là parce que c'est lucratif. Elles remplissent les demandes de cabaretiers qui, eux, remplissent des demandes de clients. La société, comme elle est constituée actuellement, aime voir des femmes nues, et des femmes nues de

believe that, Mr. Minister. Perhaps, you could, therefore, advise the Sûreté du Québec to withdraw from infiltrating syndicates in order to leave time to protect the children.

A policeman has also declared the following: "The agencies are there because it is lucrative. They fill the demands of the tavernkeepers who in turn fill the demands of the clients. Society as it is loves to see nude women, and younger and younger nude women!" I do not think, Mr. Minister, that women who compose 52% of said society manifest such taste. I suppose when speaking of society, the policeman had in mind only a part of the masculine sex. Because to my knowledge, not all men encourage the exploitation of adolescents and women by frequenting these places.

Has your ministry a threshold this side of which it proves itself tolerant? Is it waiting for this business to sell 10,000 women rather than 4,000, of which 25% are minors instead of 10%, in order to lead a general and public inquest? I would point out, Mr. Minister, that the 1970 October Crisis had one victim, while the business of women and children has had 'officially' twenty victims in a year and a half in Montreal alone. And the October crisis is the object of a costly inquest.

I am sure, Mr. Minister, that you do not personally tolerate such a situation. But you have responsibilities toward Quebec society and to not take Draconian measures to correct this situation comes back to tolerating it. Laws are not engraved in concrete; we have seen this in other areas. If they are inadequate to the

plus en plus jeunes"! Je ne sache pas, M. le ministre, que les femmes qui composent 52% de ladite société manifestent pareil goût. Je suppose qu'en parlant de société le policier avait en tête une partie seulement de la gent masculine. Car à ma connaissance, ce ne sont pas tous les hommes qui encouragent l'exploitation des adolescentes et des femmes en fréquentant ces endroits.

Votre ministère a-t-il fixé un seuil en deça duquel il se montre tolérant? Attend-t-il que ce commerce vende 10,000 femmes plutôt que 4,000, dont 25% de mineures au lieu de 10%, pour mener une enquête générale et publique? Je vous ferai remarquer, M. le ministre, que la crise d'octobre '70 a fait une victime alors que le commerce des femmes et des enfants a fait "officiellement" vingt victimes en un an et demi à Montréal seulement. Et la crise d'octobre est l'objet d'une enquête coûteuse...

Je suis sûre, M. le ministre, que vous ne tolérez pas personnellement une telle situation. Mais vous avez des responsabilités envers la société québécoise, et ne pas prendre les moyens draconiens de corriger cette situation revient partiellement à la tolérer. Les lois ne sont pas gravées dans le béton, nous l'avons vu dans d'autres domaines. Si elles sont inadéquates au point de favoriser l'exploitation des enfants et des femmes—ce qu'elles font présentement—qu'on les change. Et point n'est besoin de faire un étude de cinq ans pour changer des lois.

Je reconnais, M. le ministre, que les groupes féminins, qui se targuent pourtant de travailler à la promotion des femmes et à la protection des enfants, se sont montrés fort discrets sur le sujet. Je ne plaiderai pas pour eux l'ignorance crasse, car je n'admets pas qu'en plusieurs années d'existence ils se soient si peu préoccupés de ce problème visible pour peu qu'on veuille bien le voir. Mais peut-être ces groupes se sont-ils trop fiés à l'Etat pour

point of favouring the exploitation of children and women—as is presently the case—then we change them. And there is no need to make a five-year study to change the laws.

I recognize, Mr. Minister, that women's groups who boast of working for the furtherance of women and the protection of children appear discrete on this subject. I do not concede that in their several years of existence that they are not concerned by such a visible problem, but rather that they do not want to see it. Perhaps these groups have been too dependent upon the State for the protection of women and children in the same way it protects the public from other crimes. They are learning, at their expense, in this area as in so many others, that the State does not consider women and children 'ordinary' citizens. I also deplore, Mr. Minister, that parliamentarians of both sides of the National Assembly prefer political games and trifles to the defense of the elementary rights of persons. If the elected reflect society in general, they render a sad image of this society.

Finally, Mr. Minister, I have heard said that your services are organizing a conference on violence for the fall. The sum invested in two or three days of meetings causes me to believe that the specialists attending will not be satisfied to simply stroke the bellies of their colleagues nor of informal discussions on violence. Will they have the courage to approach frankly the case of adolescents and women who are the victims of the ravages of pornography in all its forms? Will they dare to deal in depth with the subject of battered wives, rape victims, and violent pornography? Will your ministry follow with a campaign of information against violence or will it prefer to hide it all under a bushel? Will you invite to this conference Dr. Denis Lazure in order that he understand the necessity of financing centres to aid the victims of rape, and houses which shelter battered wives, which are now assuming the incumbent responsibilities of the Ministry of Social Affairs?

This conference will show us, Mr. Minister, the veritable will of your government to struggle against violence, to understand that which is practised daily against women and children. It will be very instructive for Quebec women in quest of equality and independence and similarly for the children for whom we have consecrated a year.

Micheline Carrier

protéger les femmes et les enfants, au même titre qu'il protège tout citoyen de divers crimes. Ils ont appris à leurs dépens, dans ce domaine comme dans tant d'autres, que l'Etat ne considère pas les femmes et les enfants comme des citoyens "ordinaires." Je déplore aussie, M. le ministre, que les parlementaires des deux côtés de l'Assemblée nationale préfèrent la politiquerie et les futilités à la défense des droits élémentaires des personnes. Si les élus du peuple reflètent la société en général, ils nous renvoient de cette société une triste image.

Enfin, M. le ministre, j'ai ouï dire que vos services organisaient pour l'automne un colloque sur la violence. La somme investie dans deux ou trois jours de rencontres m'autorise à croire que les spécialistes réunis ne se satisferont pas de "flattage de bedaines" entre confrères, ni de discussions de salon sur la violence en général. Aura-t-on le courage d'y aborder franchement le cas des adolescentes et des femmes victimes des rapaces de la pornographie sous toutes ses formes? Osera-t-on y traiter, autrement qu'en glissant sur le sujet, de femmes battues, violées, et de pornographie violente? Votre ministère fera-t-il ensuite une campagne d'information contre la violence ou préférera-t-il tenir le tout sous le boisseau? Invitez-vous à ce colloque le Dr. Denis Lazure, afin qu'il comprenne la nécessité de financer les centres d'aide aux victimes de viol et les maisons d'accueil pour femmes battues, qui assument actuellement les responsabilités incombant au ministère des Affaires sociales?

Ce colloque nous renseignera, M. le ministre, sur la volonté véritable de votre gouvernement de lutter contre la violence, y compris celle qui s'exerce quotidiennement contre les femmes et les enfants. Il sera très instructif pour des Québécoises en quête d'égalité et d'indépendance, de même que pour des enfants à qui on consacre une année.

Micheline Carrier

by Marie Hart

David MacDonald would be wise to make a second entrance—soon—if he hopes to recover faith from those who witnessed his debut as status-of-women minister of the new Progressive Conservative government.

His appearance, before the 29 members of the Advisory Council on the Status of Women, had been billed as a significant event.

It was, but for the wrong reasons.

He promised a vague women's employment strategy, saying no details are worked out. He admitted he hopes to avoid addressing the abortion issue. He never mentioned most of the women's rights program promised by Prime Joe Clark during the election campaign.

What's happened to the highly-touted promise to allow housewives to contribute to and benefit from the government-run Canada Pension Plan? It's still a commitment, he said when asked, but likely won't be introduced in the first post-election session of Parliament.

He scored high on facts his audience already knows: "Despite the fact that the statistics have been staring us in the face for years, the situation for women in the workforce is not improving and, indeed, is in some ways getting worse."

He scored high on platitudes: "The new government is sensitive to the problems affecting women and committed to policies that will help rectify those problems."

But he was unconvincing in trying to



PERSUADING PARLIAMENT

by Marie Hart



David MacDonald

Maureen Fraser/Happenstance

explain how women will be protected from suffering more than men from the public service cuts pledged by his government.

The Tories say the bureaucracy will be reduced by 20,000 persons annually through attrition, a method that usually means closing jobs left vacant because of death, illness or resignations.

MacDonald said women who resign (intending to return later to work,) "for family reasons," will be allowed back into the bureaucracy. How this system will work he did not know.

More startling than that was his low estimate that only 1,000 of those 20,000 annual job openings occur because of women to have or raise children.

MacDonald won instant praise for his plans to reorganize the status of women department and Parliament's relations with the advisory council. But even he qualified the plans by saying "such actions are more symbolic than substantive."

It was a weak performance by a man who was a strong critic of the former Liberal government's women's rights policies when he was in opposition.

He mentioned "fear and trepidation" in the face of all his past complaints and protests now that he is in a position to do something about equality.

He hoped women wouldn't rush out and buy old copies of Hansard, Parliament's official record, to read what he has said in the past about women's rights.

Maybe that's just what women should do.



FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

by Helen Levine

I'm concerned these days about sisterhood, criticism, and the women's movement. I'm wondering also about how to claim and make constructive use of the whole spectrum of women's reactions, including love and anger, difference and conflict. And how to put the critical aspects of a personal/political movement into focus so that we become stronger, individually and collectively.

The odds against us are enormous and powerful. One look at government, industry, finance and the profession, at church, school, family, and the media, reminds us daily of the stranglehold men have on the vital institutions of this society. (I was criticized recently for using the word stranglehold as if the problem were my anger, not the question of who holds the power, over whom!)

It was when women began to recognize their oppression in the 60s—as earlier feminists had before us—and to see how we had been kept divided against one another—as are all "minority" groups—that sisterhood became such a central part of feminist thought and action.

It was a critical concept. It meant a new level of consciousness and action that turned us away from blaming and attacking women in general, and ourselves and other women in particular. It helped us to locate the weighty patriarchal and capitalist opposition. Feminism and the sisterhood it fostered gave many of us a new way of defining and connecting with the world around us, not along, but together. And it offered some of us a wonderfully rich quality of personal and political support we had never known or imagined.

Sisterhood also helped us to sweep differences, conflicts, negative feelings under the carpet. It became a sacred cow that most of us were fearful of tampering with. Which is not at all surprising, given the vulnerability of women and women's movements in a sexist society.

I encounter what I consider to be much

negative criticism of the women's movement these days. (Criticism can be positive, though most of us don't usually experience it that way). The attack from the outside world is nothing new—"uppity" women arouse strong reactions. It is the critique from within that really deserves attention, very careful attention.

My own view is that caring about and supporting women as a group, in other words, sisterhood, is the only base from which differences, conflicts and struggles can be constructively tackled. To turn that equation around is to lose any hope for a growing strength and solidarity among women, among people in any political movement.

Perhaps what we need to concentrate on is learning how to confront supportively. Confronting tough, painful issues is one of the most difficult learnings in counselling generally, and in feminist counselling in particular. Being critical, caring and direct, at one and the same time, is no easy task. Most of us, in counselling or in life generally, flip-flop in that struggle with painful regularity.

I would suggest, however, that the task of integrating caring and confronting, combining sisterhood and a critical analysis of the priorities of the women's movement, is what we need to be thinking about right now.

Based on the assumption that women's lives are loaded with contradictions, and that what we must do is work at and on those contradictions, not created illusions of abolishing them altogether.

Part of my own evaluation goes like this. Women have endured centuries old oppression. We have been and are crippled, economically and psychologically by that process in unforgivable ways.

Given the premise of oppression, the contemporary women's movement has done and is doing a remarkable job of surviving; fighting back; helping women individually and collectively to locate their strengths and possibilities; smashing assumptions; and organizing networks of

women, for various purposes in various ways, that men and society have never dreamed of.

Personally, I take pride in the humanly imperfect struggles of the women's movement, am grateful to that movement for my sanity, and am constantly in awe of the courage, the capacity, the creativity of those who identify with it. Against seemingly impossible and overwhelming odds!

I see some danger in the current search for one correct political line that may in time disenfranchise, discount, or discourage feminists who are moving in different directions. It is not that we don't have to examine and re-examine past mistakes and priorities, new directions and possibilities. It is that we may lose our young/old movement in the process.

Women have been required to be superwomen and saints in the past, or else condemned as witches, bitches or non-entities. I think it's crucial that we avoid the trap of demanding that we be perfect feminists in the women's movement, taking responsibility for not having already reorganized the whole world for all women, men and children.

How does this all connect with sisterhood and criticism? What do we do with all these complicated pieces of the jigsaw puzzles of our lives in a sexist society?

Well, I think we're at a new phase or stage in the development of the women's movement. Out of our experience, we know sisterhood is not an absolute. Nothing is. There are individuals and groups and policies and actions that some of us don't like or support. We do not love all women.

If sisterhood does not imply unconditional support for all women and all women's actions, personally and politically, how then do we proceed? How do we support in general, and feel free to differ and criticize in particular, at one and the same time.

Perhaps the distinction to be made is a

more political one. That there is a way of working with and caring about women's lives, and yet preserving for ourselves the genuine thrust of our own particular values, politics, and ways of being. Of learning to live with that dialectic, with those contradictions and tensions.

No simple answers. Just a dilemma to be faced, to be struggled with, to learn from. But whatever scope for criticism we demand or judge to be essential, it seems important to keep these facts in mind:

1. That the women's movement could be buried and lost for the next 50 years, as it was in the last 50 years.
2. That an economic crisis and its consequent impact on personal relationships can help us to turn on one another instead of on the primary sources of our oppression.
3. That the women's movement may be at a critical turning point, where a very strategic and caring assessment of old and new priorities and people can lead either to forging new strengths or writing requiems about what might have been.
4. That we recognize the danger of unwittingly helping to destroy what we have so courageously begun to build, to use our drive and energy against one another, rather than "confronting supportively" our differences and our conflicts.

As I write, I think that the price one often pays for taking a particular action or a particular position is being criticized or attacked. Especially for women, it is no easy price. Much simpler in some ways to remain silent, a safer route in this society.

The men I know seem to deal with criticism and attack in a more detached fashion. The women I know suffer different degrees of turmoil, inwardly and outwardly.

I guess this column is an unashamed plea for support midst difference among women. And for holding on to the fundamental commitment out of which the contemporary women's liberation movement was born.



LAW FOR WOMEN

by Shirley Greenberg

All persons have an obligation not to cause damage to others. This is a legal obligation based on the duty to ensure that others do not suffer from the consequences of your acts or omissions.

But what is to restrain harmful conduct? Often we look to the criminal law. But another answer was provided in an old English case: "...in a case where a man disregards every principle which actuates the conduct of a gentleman, what is to restrain him except large damages?" (Merest v. Harvey (1818), 5 Taunt 442, 128 E. R. 761)

If you are injured by anyone, you may be able to sue the person causing the damage. Regardless of whether it is a rape or assault or an automobile accident, you could have this legal remedy. But unless you can show some injury and, usually, monetary loss, it is rare that compensation can be expected. If the act causing the injury is reprehensible in some way, then it is possible to get punitive or exemplary damages—damages which are awarded as a deterrent, to teach a lesson.

Victims of rape or assault could consider a civil action for damages as an option, alternative to criminal action. Success would be more likely if injury or loss can be demonstrated, but a criminal conviction is unnecessary. If the injury is severe, and/or if the conduct was reprehensible, then the victim could also recover her legal costs to some extent. These questions are answerable satisfactorily only with legal expertise applied to the facts of each case and a consultation with a trial lawyer is necessary for that.

A physical injury is usually the result of a

battery: an offensive physical contact with the person of another (a trespass). It can be done intentionally (with knowledge that certain consequences follow) or negligently (unreasonable disregard of the consequences). The person committing the battery is liable for the consequences even if those particular consequences were not intended or were unforeseen.

The issue of contributory negligence may be raised, if the unreasonable conduct of one person helped to bring about the ultimate injuries. If contributory negligence is found to exist, then apportionment of the damages will result, in accordance with the degree of fault or contribution.

Even if a criminal trial occurs, a civil action can follow, regardless of whether a conviction was obtained. Sometimes no punitive damages are awarded if punishment by way of conviction has occurred. However, aggravated damages may be awarded as extra compensation to a victim who has suffered actual damage in a particularly nasty or violent manner.

It is easier to succeed in a civil action than in a criminal action because the burden of proof is less in the civil action. For a criminal conviction, the offence must be proved beyond a reasonable doubt, but in a civil action it need be established only on the balance of probabilities, and a totally new trial occurs with all the evidence brought before the trial judge and with the defendant having to testify in order to defend himself in most cases.

As to damages, will it be worth the trouble? Again, that depends on the kind of case it is. Extremely few cases have

involved a rape situation. But damages in some recent cases have varied from \$200 to \$15,000. The case where \$200 was awarded involved a parent and child assault at a playground where the child suffered only a mild abrasion requiring no medical treatment. Another assault situation was between two men where the victim got a broken nose, two black eyes and lacerations to the face. Damages here were \$3,500 general for pain and \$4,500 because of what the judge termed a vicious, high-handed and brutal attack. Note that in the criminal action which preceded this civil case, no conviction resulted but there was a conditional discharge. The award of \$15,000 occurred because of a scuffle between prison guards and an inmate,

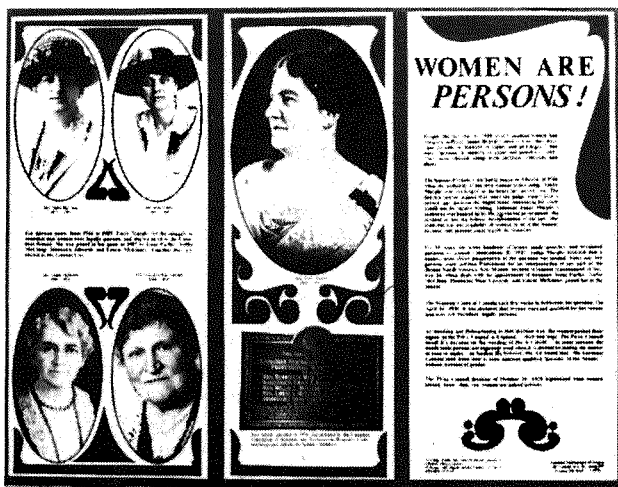
where the inmate lost consciousness and suffered a back injury which later required surgery. General damages were \$7,500 and punitive damages a similar amount.

Obviously, this option should be explored by any victims of assault or rape, particularly if they have suffered injury or loss, even due to psychological consequences. In criminal law terms, bodily harm includes any hurt or injury calculated to interfere with the health or comfort of the injured party. The injury need not be permanent, but it must be more than trivial and transient. To succeed in obtaining damages in a civil action, usually one must prove some kind of monetary loss resulting from the injury, for general damages and not for punitive or exemplary damages.



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A advisory council could begin reporting to Parliament

by Pat Daley

The Canadian Advisory Council on the Status of Women could begin to report to Parliament rather than cabinet under a Conservative government, according to David MacDonald, new minister responsible for the status of women.

"We believe that having the council report directly to Parliament would help ensure a wider discussion of the council's recommendations," MacDonald told the council meeting in Ottawa June 20. "This would mean that Parliament would appoint the council president; it would disallow any possible ministerial interference; and it would allow a close relationship to develop between the council and the relevant parliamentary committee chairman."

Council president Doris Anderson welcomed the proposed change. "I think it's a very good suggestion," she said.

"It would give the council a higher profile, more clout. It is an effective means for the Auditor-General to do a kind of economic report card on the government. It would give the council the chance to do a report card on what progress has been made on improving the status of women."

MacDonald also said he would be "looking to a reorganization of resources within the government which will permit more funds to be allocated to my

department and to the Advisory Council." Council members have said staff are underpaid and some researchers have had to volunteer their time.

MacDonald outlined proposed changes to the government's status of women department, which he admitted were "more symbolic than substantive."

"I hope to give it a higher profile and

make it a 'real' department rather than a 'quasi' department by giving it a separate vote in the estimates and also by maintaining a modest ministerial office in the department in order to establish a 'presence' there."

Opening the final session of the meeting, where the council released its fact sheet on women and work and recommendations

on immigrant women and birth planning, Doris Anderson said she wanted to talk about persons in our society.

"This body of 'persons' make up 40 per cent of the labour force, in Canada, but for every \$1 that all other workers earn, these 'persons' earn only 60 cents," she said, referring to the fiftieth anniversary of the Persons case.

"These persons have the awesome responsibility of producing future citizens and workers of this country, although society gives them lavish lip service because of this special and important function, these persons get very little direct help.

"Many of these persons raise our future citizens almost entirely on their own and half of this group live on incomes below the poverty line."

"Women," Anderson said, "are probably the most under-used, under-developed and under-paid single resource Canada has today."

Besides attending workshops on subjects ranging from women in rural and isolated areas to employment strategies, council members elected a new executive committee. Committee members are:

Doris Anderson, president
Win Loewen, vice-president (Winnipeg)
Sue Findlay, vice-president (Ottawa)
Lucie Pépin, vice-president (Montreal)
Ann Dea, elected member (Edmonton)
Florence Ievers, elected member (Quebec)



Maureen Fraser/Happenstance

Birth planning a victim of cutbacks: report

by Pat Daley

Government fiscal restraint over the last two years has greatly reduced birth planning services and research, an area that is already given too little attention in Canada, according to a study by Mary Pearson for the Canadian Advisory Council on the Status of Women.

The report, released at the CACSW meeting June 18-20, points out that funds for government publications and research as well as voluntary organizations such as the Planned Parenthood Federation have dropped significantly.

And Canada definitely needs an increase in programs. "Until 1969, it was illegal in Canada to disseminate any information pertaining to birth control," Pearson says in her report. "For this reason, there is a scarcity of Canadian materials on the subject."

She quotes the 1977 Badgley Committee report on abortion law: "In its work abroad, Canada has helped to initiate on a cooperative basis with other nations, the components of a comprehensive family planning program. This endeavour stands in sharp contrast to the efforts in these respects which have been undertaken in this country."

"The research work to date in Canada has been fragmentary; most of the relevant questions have not been studied."

While new research work was getting underway, fiscal restraint has caused much to die. Pearson says the Bureau of Medical Devices, which estimates that 110,000 intrauterine devices (IUD) are implanted in Canadian women every year, planned a program in 1978 to assess the safety of copper and drug-containing IUD's with the assistance of the Canadian Committee for Fertility Research.

"However, economy measures in late August 1978 forced cancellation of the program before it got underway. This is disquieting indeed considering the number of women who

currently employ IUD's."

Pearson also deplores the absence of a national fertility study. "Such a study," she says, "is needed to assess the knowledge, attitudes and practices of Canadians with regard to contraception; it would also offer directions for improved delivery of family planning information and services."

In 1972, Health and Welfare Canada released two separate reports on the number of birth control clinics in the country—the first said there were 109 and second stated 87. The discrepancy does not seem to matter when you consider that the Planned Parenthood Federation estimates that at a ratio of one clinic to 30,000 population, 700 birth control clinics are required in Canada.

A study carried out by the Badgley Committee shows that 39.7 per cent of the population (45.9% of women, 33.5% of men) cited their family doctor as their major source of contraception information. Even more startling, 35.5 per cent of the women and 43.2 per cent of the men surveyed said they had no major source of information.

According to Pearson, one of the most disadvantaged groups, when it comes to receiving contraception information, is teenagers.

"While controversy and moral judgements continue to surround these young people," she says, "there is little to indicate that censoring their actions or withholding contraceptive information and materials will prevent them from engaging in sexual activity."

One problem, she says, is the question of the legality of dispensing information or devices to minors. Age of consent, under provincial jurisdiction, varies across Canada from 14 to 21 years. Pearson recommends a uniform age of consent of 16.

Other recommendations she makes concerning contraceptive education for young people

include: gradually removing the Bureau of Drugs restrictions on mass advertising of all products; encouraging the broader availability of condom dispensing machines; clarifying the legal position of the school and public health nurses; encouraging the peer counselling movement to expand its clientele from college and university-aged young people to high school-aged people; encouraging parent effectiveness training for parent-teen communication.

There is also a need, she says, for more thorough sex education in primary and secondary schools with teachers trained in that area.

As a result of Pearson's report, the Canadian Advisory Council on the Status of Women reiterated recommendations dating back to October 1975 and made the following new recommendations to the federal government:

- That the minister of national health review the priorities of the "Family Planning Grants Program" with the aim of making possible more involvement of the voluntary sector. The CACSW is particularly concerned about the 5-year cutback plan, which has already cut the grant for the Planned Parenthood Federation of Canada from \$600,000 to \$440,000 for 1979-80.

- In view of the fact that contraception is not solely the responsibility of women, the CACSW recommends that the minister of national health arrange to have undertaken research studies dealing mainly with contraception for adolescents and adult males.

- That the government urge the Medical Research Council to raise the proportion of grants allotted to biological reproduction and to support a greater number of clinical trials.

- The CACSW is aware that there are three identified groups (adolescents, low-income groups and residents of rural communities) who are particu-

larly disadvantaged by lack of accessibility of contraceptive information, counselling and devices; we ask the minister of national health to establish programs and services directly adapted to the specific needs of these groups, and to arrive at an agreement with the provinces to put these programs and services into operation. The ultimate goal of negotiations in this area should be that contraceptive information, counselling and devices become available to all sexually active Canadians.

- That the importance of making family life and sex education part of the regular school curricula at the primary and secondary levels be placed by the federal government on the agenda of the next meeting of federal and provincial ministers of health and education.

- The CACSW recommends to all faculties of medicine, nursing

and social work that courses in contraception and human sexuality be part of the regular (non-elective) curricula in the training of professionals in these fields.

- The CACSW commends the work Canada has done through the International Development Research Centre to disseminate information on family planning (as mentioned in the Badgley Report), and recommends that the same kind of comprehensive family planning program be available to Canadians.

- The committee on birth planning recommends that the importance of making sex education part of the regular school curricula at the primary and secondary levels be placed by the CACSW on the agenda of the next joint meeting of the federal and provincial Advisory Councils on the Status of Women.

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Council releases recommendations on immigrant women, domestic workers

At its June 18-20 meeting, the Canadian Advisory Council on the status of women made the following recommendations concerning problems faced by immigrant women in the Canadian workforce.

Language

Governments should take the necessary steps to increase the immigrant women's access to language training in order to broaden their employment opportunities, enable them to understand and know their rights and facilitate their integration into the Canadian way of life.

- Language courses should be given free of charge not only to persons whose jobs require them to work in either official language, but rather to all immigrant women whether they are in the labour force or not. Moreover, the language training programs should take into account the everyday needs to conversation, thus allowing the immigrant women to deal with the daily Canadian life in one of the official languages.

- The government should continue to examine the problems immigrant women face in gaining access to language programs in order to modify program delivery or establish new mechanisms to eliminate all obstacles to learning one of the official languages.

- When language courses are given to working women, they should be offered on the work premises, be it right before, during or after working hours. Attendance at these classes should not adversely affect these working women.

Immigration Policies

- Where an inquiry is held by virtue of the Canadian Immigration Act, the immigrant woman who is the subject of the inquiry should be informed of her right to the services of an interpreter at no cost.

- The Advisory Council on Immigration, described in section 41 of the Immigration Act, should include women and new Canadians.

- Clauses concerning subversion in the 1978 Immigration Act should be amended so that immigrant women, like all working Canadian women, are able to unionize if they wish to do so, without any fear of retaliation.

- Where a complaint is lodged against an immigrant woman by her employer or any other person, an inquiry should be held in order to establish the events which led to the complaint, the exact reasons put forward by the plaintiff and also in order to prove the cogency of the

complaint before anyone is deported.

Domestic Workers

Whereas this category of women immigrants is particularly under-protected by the minimum labour standards and by the immigration policies,

- We therefore recommend that the government give a more substantial direct financial aid to community organizations which help women immigrants in overcoming the difficulties they encounter in their work and in educational, cultural and social areas.

- In order to better the life of foreign domestic workers who enter Canada with a working permit, we recommend that the governments control the hiring of such women and make sure both parties abide by the working contract they have agreed to sign.

- When a working contract is terminated by one party or the other, an inquiry should be held in order to establish the motive for the termination of the contract so that no one is deported from Canada for no valid reason.

- When a temporary working permit expires, we recommend that the domestic worker who in two years has fulfilled the qualifications required to receive landed immigrant status, can, if

Domestic workers are particularly under-protected

she so wishes, ask for and receive her landed immigrant status.

- Domestic workers arriving in Canada with a working permit should report every three months to a government agency to review their working conditions.

Working Conditions

- The governments should enforce the laws on minimum labour standards, particularly with regards to working hours and conditions and to minimum wages.

- A system should be set up so that workers do not have to lodge a complaint against their employer in case they are not paid the minimum wage. Inspections should be more frequent and higher fines should be imposed in the case of an offence.

- Where an illegal worker is to be deported, she should be able to collect from her employer the amount due for services rendered.

- Labour standards and conditions should be posted in places where workers are not unionized. The governments should publish, in many different languages, the main points of the law of concern to these workers. These workers should be given information on the procedures to follow in case their employer disobeys the law, and this information should also be posted. When the employer refuses to post such information, they should pay a fine.

- The names of employers and companies who break the laws on minimum labour standards and conditions should be made public, including those who admit their offences and do not go to court, if the offence is repeated.

- The governments should set up a system by which immigrant women are to contact a government agency every six months to review their working conditions.



Inside Doris Anderson—CACSW president



Maureen Fraser/Happenstance

by Kate Nonesuch

"I was always in the position of complaining after the fact as editor of *Chatelaine*," said Doris Anderson, newly-appointed president of the Canadian Advisory Council on the Status of Women. "This job puts me in a position to influence legislation directly as it's being prepared, before it's cast in concrete and we're stuck with something that works to the detriment of women."

One of the new proposals she will make to the government is a plan for affirmative action for women. The affirmative action program in the United States requires government departments and all private firms doing business with the government to have a minimum of women employees at all levels. "It's not going to happen tomorrow," she said in an interview. "But it's one sure way of getting the private sector to act."

Responding to a suggestion that the government is not really interested in following through on recommendations of the Council, Anderson compared it to the Economic Council of

Canada. "They pay the Economic Council to tell them what they're doing wrong. They don't always listen to them." Remarking that in the past the Council has not been as effective as it could be, she pledged that under her leadership it would "have a high profile so it can muster the support of women's groups. They have a lot of punch. That's what makes governments move—votes out there."

Anderson offered some hope for women working in rape crisis centres and hostels for battered women. As long-time member of the board of Nellie's, the women's hostel in Toronto, she is aware of the desperate financial situation of such services, and says that recommendations concerning them fall within the scope of the Council's mandate.

One of her major concerns will be to do research on particular issues, especially the economic situation and unemployment, and to make sure that "all deputy ministers are aware of the Council and the fact that we have to be consulted" when changes in regulations or legislation are planned.

In 1978 the Council budgeted

only \$54,000 on outside research contracts, in addition to paying two researchers on permanent staff. Asked if she had the financial resources to do the extensive research necessary to make substantial input into government legislation, Anderson replied, "I don't see it as impossible. We simply have to try to do it."

She would like to see women participate more fully in the business world, "an almost exclusively male game." Pleased that more women are entering the professions, she would also like to see more of them studying political science, economics, and business administration, but warns against "getting side-tracked into personnel or public relations. Women are shunted off into cul-de-sacs that don't lead to executive suites."

Anderson speculated on what Canada would be like if women shared power fully at every and in every area, spoke of marriages based on love and respect rather than the women's economic dependence on her husband, more equally shared responsibility for parenting, and more equality between the sexes.

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A women's business

Alberta has money and oil—but few refuges for battered women

by Patty Brady

The Calgary Women's Newspaper, with funds provided by the Women's Program, Secretary of State, recently conducted a survey to ascertain the need for shelters for battered women in the province. The results of this investigation are contained in the May 1979 issue of the paper. The following highlights some of the findings. Copies of the original issue can be obtained by writing to Calgary Women's Newspaper, c/o YWCA, 320-5th Ave. SE, Calgary, Alberta, T2G 0E5.

There are two emergency shelters for battered women and their children in the whole of Alberta. Surprising in Canada's "richest" province with a Heritage Fund totalling, at December 31, 1978, \$4,242,000-000 which the government keeps in trust for the welfare of the Alberta people?

Not really. For the past four years, the Alberta provincial government has pursued a policy of cutbacks in social services, cutbacks in post-secondary education, cutbacks in just about every sector where the welfare of the people is concerned. To cite just one instance, in Calgary

alone there are 7,000 people waiting for hospital beds. There hasn't been a new bed created in the last 10 years.

It's no surprise, therefore, that the creation of transition houses for battered women does not constitute a pressing priority for the Alberta government.

Only Calgary and Edmonton have halfway houses. The Calgary Women's Emergency Shelter was set up in 1974 and has provided accommodation and counselling for more than 7,000 women since then. Edmonton's refuge for battered women, WIN (Women in Need) House is only six months old. It has housed 96 women and 193 children during this time. Thirty-three families have had to be turned away.

In other communities the situation was as follows:

- Medicine Hat—As a result of a meeting called to discuss wife abuse with Lynn Tieman, the survey investigator, representatives of various social agencies talked among themselves for the first time about the problem. They all agreed that what they had originally seen as a problem encountered by only their own agency was in fact encountered by all. A task force is now being

formed to investigate the possibilities of setting up a shelter.

- Red Deer—A year ago, the local newspaper, the Red Deer Advocate, stated in an editorial that there was "a critical need for a crisis centre for battered women" in Red Deer. There is as yet no shelter; social agencies disagree on the need for one, with the larger ones, especially the Alberta Social Services and Community Health, in opposition to the idea. Red Deer is experiencing the same problems as the other rapidly growing cities in Alberta and, in fact, has the highest rate of broken marriages and divorce in the province.

- Fort McMurray—A typical Alberta "boom" town, Fort McMurray has grown in less than 20 years from a population of around 1000 to more than 24,000 in 1978. There is high job turnover, drug and alcohol abuse and an increasing incidence of marital stress. It seemed unlikely that a refuge for women and children will be seen as a priority because the population growth has far outstripped the town's ability to provide services. It is not expected that the boom

conditions will subside until the end of the century.

- Grande Prairie—Another city experiencing rapid growth because of gas and oil exploration, Grande Prairie is also in need of a transition house for battered women and their children but the likelihood of getting one in the near future seems remote. Some social agencies are against the idea and it appears public consciousness regarding the need will have to be raised before any action is taken. However, a concerned citizens' group (working under a National Mental Health Association grant to look at the need for rehabilitation housing for mental patients) came in the course of their investigation to realize the gravity of the situation regarding battered wives. They have decided to pursue the problem on their own by surveying the needs of women in the community, setting up a private network of families to accommodate women and their children and attempting to educate the public.

- Lethbridge—The Women's Information Centre in Lethbridge applied for and recently received a grant from the Women's Program, Secretary of

State, to survey the need for an emergency shelter. An increasing number of calls to the centre from battered women alerted them to the growing incidence of the problem.

Needless to say, there are no services for rural women and those living in isolated communities.

The problem of violence against women, always there and always half-heartedly condemned but often tacitly condoned, emerges in particularly stark relief when considered in light of current conditions in Alberta. The "boom" mentality (fast bucks and damn the consequences), the rapid population growth caused by the boom with its accompanying physical and psychological dislocations, the refusal of the provincial government to share its new-found wealth with its people—all these mitigate against finding any long term solutions to the problem at the present time.

Says the report, "Emergency shelters for battered women are a band-aid, they are not a solution to the problem...They are, very simply, a sanctuary from a situation that has left women bruised and scarred for centuries."

But Premier Peter Lougheed won't even admit there's a problem: "We deny that women and children in need are refused assistance when they are faced with a domestic problem."

Officials of the provincial social welfare system won't commit their support to new programs like shelters, designed with the needs of battered women and their children in mind, for they too are victims of scarcity in the public sector and feel obliged to jealously guard their own slices of the meagrely inadequate social service pie.

Indeed, the only encouraging note in the whole situation seems to be the strong determination of various non-governmental organizations (women's groups, citizens' committees, the smaller social agencies) and some concerned individuals to educate the public around the issue and to attempt to find ways to provide safe refuges for women and children in danger.

In the long run, however, more comprehensive measures than volunteer-type resources can provide are required. The Calgary Women's Newspaper also reported on the issue of woman abuse in November 1977. The recommendations made then are reprinted in their May 1979 report; they are still valid and unacted upon.

1. Construction of shelters for battered women and their children in every population centre in Alberta.
2. Special "family-relations" training for police.
3. Recognition of wife battering as a criminal act and not just a marital dispute.
4. Increased public awareness of the problem and encouragement for abused women seeking help.
5. Family life education programs in the schools.
6. Legal, social and economic changes to improve the status of women and to remove the pressures that keep dependent women in bad marriages.
7. Destruction of cultural and psychological acceptance of females as "victims."

Again from the Calgary Women's Newspaper report: "Unless real protection, emergency support and child care services are offered to victims of abuse, our society is an active accomplice in that abuse."



Amethyst House—a new service for women with alcohol problems

by Brenda McIntyre

"But how do I know if I am an alcoholic?" This is the kind of question which faces more of us than we or the rest of society care to admit.

In recent years the number of women drinking and having problems related to drinking has

also, what kinds of hindrances have they had in the "helping" professions.

How do you define an alcoholic and how does one know if she is?

I'd like to steer away from the label because everyone has a different definition. If you are struggling with an alcohol

Absolutely! Never has there been a time before in history when it has been so acceptable for women to drink. Women's drinking now almost identically parallels men's. Addiction Research did a study of the number of abstainers in different age groups. For women in the age group 50 years and over the percentage of abstainers is quite high, whereas with men and women in the 18-25 year range the proportion of men and women abstaining is almost identical. If we extrapolate that into the future we can assume the ratio of women's problem drinking will also parallel men's in later years.

Are there any similarities among women who have problems with alcohol?

Most women identify a specific time or crises around which their drinking changed character. That might be a change in role function or change in some particular way in which she is identified as a woman—for example, not having children at home, change in marital status, death of a significant other.

I don't know whether women identify a specific thing because it is so unacceptable for women to be alcoholics that they feel they have to find a specific reason or excuse, or whether their drinking is around a particular issue.

Another major factor that is central to the problem is women struggling from low self-esteem and I think a lot of that stems from the way women are viewed in society. Women are defined in a couple of ways in society and if women aren't making it in those ways then they're made to feel bad about themselves; are left with very low self-esteem; and want to change the way they feel. One of the ways you change the way you feel is by drinking—or by taking pills such as valium, librium etc. I think this is the underlying issue.

What are some of the common problems experienced by women who have a problem with drinking?

One of the problems is in coming to terms with it so that they will ask for help. As I mentioned, there's never been a time before when it has been so acceptable for women to drink; however, this does not mean it is acceptable for them to be drunk. There is a different standard applied when men drink—it's very macho to have really "tied one on last night."

Whereas for women, it's okay to drink now but it is not okay to be drunk. A drunk woman is seen as a fallen woman, a weak woman, in other words outside the role defined for her. I think she has to come to terms with the stigma that is there, with the way she is viewed, and with the difficulty of asking for help. The fear is just incredible in making that first statement that they do have an alcohol problem because this is so unacceptable for women. But once they take this step, then they can go on to work on solutions to getting beyond the problem.

Coming to terms with the stigma is probably the biggest, most common problem for women.

What type of program does Amethyst House offer and how is it designed to help women?

In answering that question I should talk about what a woman's contact with us would be along the length of her involvement here. Initially it would be some sort of phone contact to make an appointment. She may have heard of us from one of many different sources—the media being one—or through referral from just about anybody. But we really like her to make that initial call on her own. Once she's done that we try and tackle, right at the time of the telephone call, the difficulty of making that call and we try to give credit for

doing so, and recognize how hard it must have been. We have a lot of people dropping out before that first appointment.

When she gets here we try to make her feel as comfortable as possible—offer her a coffee—tell her it's really good that she got here and offer her a lot of credit for having done it.

We do an intake assessment at that first meeting, which gives us a picture of her history with alcohol, her feelings around it, what she sees the issues as in her struggle to stop. They can identify early on the things they need to work on. In that first session with a woman we also explain what Amethyst House is, what kind of service we can provide. If a woman's needs are such that we do provide the type of service that she thinks will be of assistance; or, if we can adapt something to suit her needs then we're in business. We make an appointment for her to join in on the program. It runs four weeks from 10 a.m. to 3 p.m., and we offer a day care program for pre-school age children.

We also can provide a residence program for four women who need that particular type of support while involved in the program.

At present there is no charge.

Are there other centres for women such as this in Canada?

There are other centres that serve as detoxification units, or offer programs but in terms of the structure and program that we offer I believe we are unique.

Are you familiar with Women for Sobriety?

Yes. There is a group which meets here one night a week. It is a group of 5-10 women who have had struggles with alcohol at some point in their life and want to talk about issues related to this.

It's like a power of positive thinking group. They might talk about how to feel better about your interaction with the rest of the world; how you feel about yourself; how to build fun into your life—that things don't have to be all black. It is really a supportive thing. I find for a lot of women it's the first contact they have had with a group of just other women and they find that to be an enlightening experience with a lot of support to be had, a lot of trust to be found, a lot of energy and fun being with other women, and a lot of common ground and experience to share.

Where do you see AA's role in providing support to women with problems with alcohol?

I see it very much as a supportive self-help group. I think different people identify and respond to different kinds of services and I think there is room for all kinds. I don't think there's any one particular way of stopping drinking that works for everyone.

There is a great need for people to be informed. Public education is another role of Amethyst House. By increasing awareness we can decrease the stigma—bring it out of the closet so to speak. We've got to stop colluding in the denial process. We collaborate with women's denial and this is a big problem. As long as everyone concerned keeps denying the problem exists, it just gets worse.



Nancy Huneault

Maureen Fraser/Happenstance

almost equalled that of men. But this reality is one that most people choose to ignore. The reasons are many.

Women's position in society has been narrowly and rigidly defined. Behaviour that is not deemed appropriate to that role is sanctioned in a number of ways, such as violence—actual or threatened, ridicule, or refusal to acknowledge its existence. Women who drink and exhibit behaviour deemed inappropriate are subject to any or all of these, but it is the far reaching effects of the denial process that create one of the biggest difficulties women face when they try to deal with a possible alcohol addiction.

This happens in two major ways. First, it is extremely difficult for a woman to admit to having a drinking problem, and second, there aren't places for these women to turn for help in dealing with the problem. This was the conclusion of a group of concerned individuals who did a study in the Ottawa area of the service needs and gaps for women with alcohol and drug addiction problems. The outcome of this study as the establishment of Amethyst House, a women's addiction centre. It is a pilot project funded by Health and Welfare Canada. I interviewed the director, Nancy Huneault.

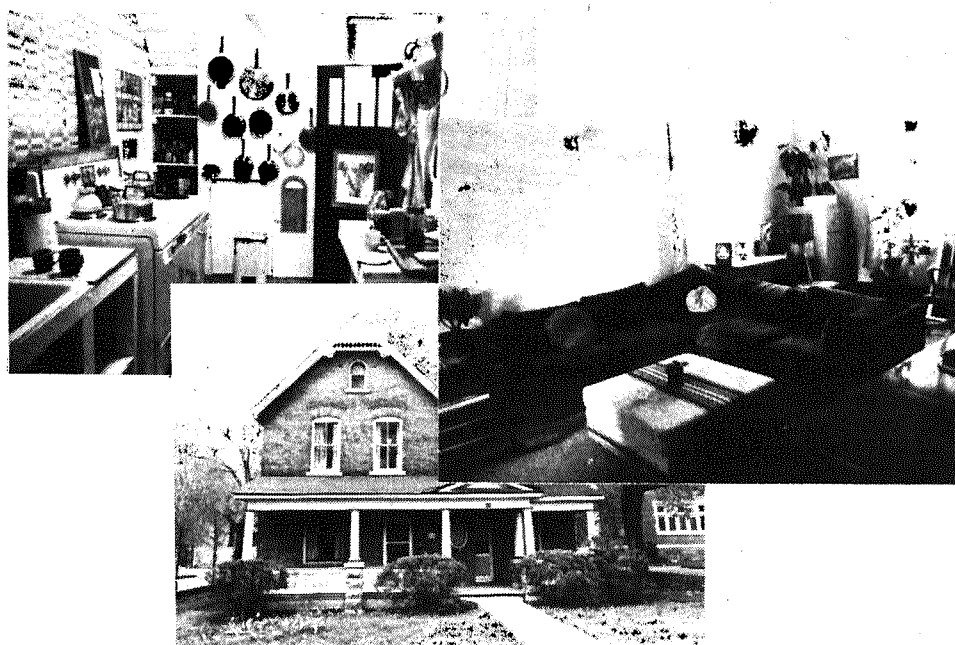
Why a women's addiction centre?

In the past 15 years there have been more women drinking and more women seeking help but there are few facilities and little is known about women's experience as an alcoholic. It is not correct to assume that the same kinds of intervention used with men are necessarily helpful for women. I see a need to explore what does work, and to ask women what kind of intervention has been helpful—what has not;

problem—if alcohol is creating problems for you in one or more life areas, then it's worth doing something about and we've got help here for you for that.

Maybe you're alcoholic—maybe you're not, but if you're struggling with it and want to change that here we are.

Are there any recent trends in the consumption of alcohol and problems relating to these?



Maureen Fraser/Happenstance

Amethyst Program

- education: physical effects of alcohol
nutrition
community resources for women
issues relating to quitting drinking
- dealing with relationships and emotions
- assertion session
- women's issues
- relaxation and physical exercise as alternatives to drinking—
new ways to cope

Log of a seafaring woman

by Helen R. McFadyen

Charlie Rich croons out of the juke box in the corner. The walls are partially caved in. The pool table in the back is occupied by local bikers. I am alone at my end of the bar. The barmaid sets a beer down in front of me. "You really work on one of those big boats with all those men?" I nod and smile, knowing we have not finished talking. She checks her customers, and then returns with a stool in tow. Eyeing me curiously for a moment, she sips her glass of ale, and finally asks, "What's it like out there?"

The scene is not unusual. I am sitting in a bar in Lackawanna, located a 10-minutes walk away from the ore docks where my ship is sitting, blanketed by a cloud of silvery-red dust. We pulled in late this afternoon. Within minutes, the cranes were whirring and clanging along the dock-side tracks, busy aligning the enormous steel jaws to drop through the hatch openings and chomp up piles of the 25,000 ton load of iron ore which we had carried from Sept-Isles. Despite the fact that I loathe this port (near Buffalo), I was anxious to go ashore and feel the pavement beneath my feet. It always amazes me to

only department aboard ship, where women were permitted to work. Shipping companies cited accommodation restrictions as the determining factor. (On most vessels, other than the very new ones, accommodation is shared, particularly that of oilers, firemen, wheelpersons, watchmen, and deckhands.) Unless single-cabin accommodation is available, including single washroom facilities, women are not hired for these positions. Few women were interested in challenging these regulations until a few years ago. I remember well the day that an interesting job prospect (a rare ocean-going voyage) called for a messman at the union hall. At that time, any salt-water ships hired men only, regardless of the accommodation available. A short, spunky, young woman got up when the job was called, and before many startled seamen, threw her shipping card in for it, and proceeded to argue that the ship had single cabins, thereby entitling her to the job.

I never got shipped out that day, but as a result, seafarers started talking and seriously considering where women stood in the shipping industry.

My beer is going down slowly; I dislike American beer and realize that the morning-after effects can make life hell. It will likely be a late night, as the Ottercliffe is not due to sail before 03.00. However, tomorrow is a day like any other aboard ship. The shore-side option of 'calling in sick' does not exist in our trade.

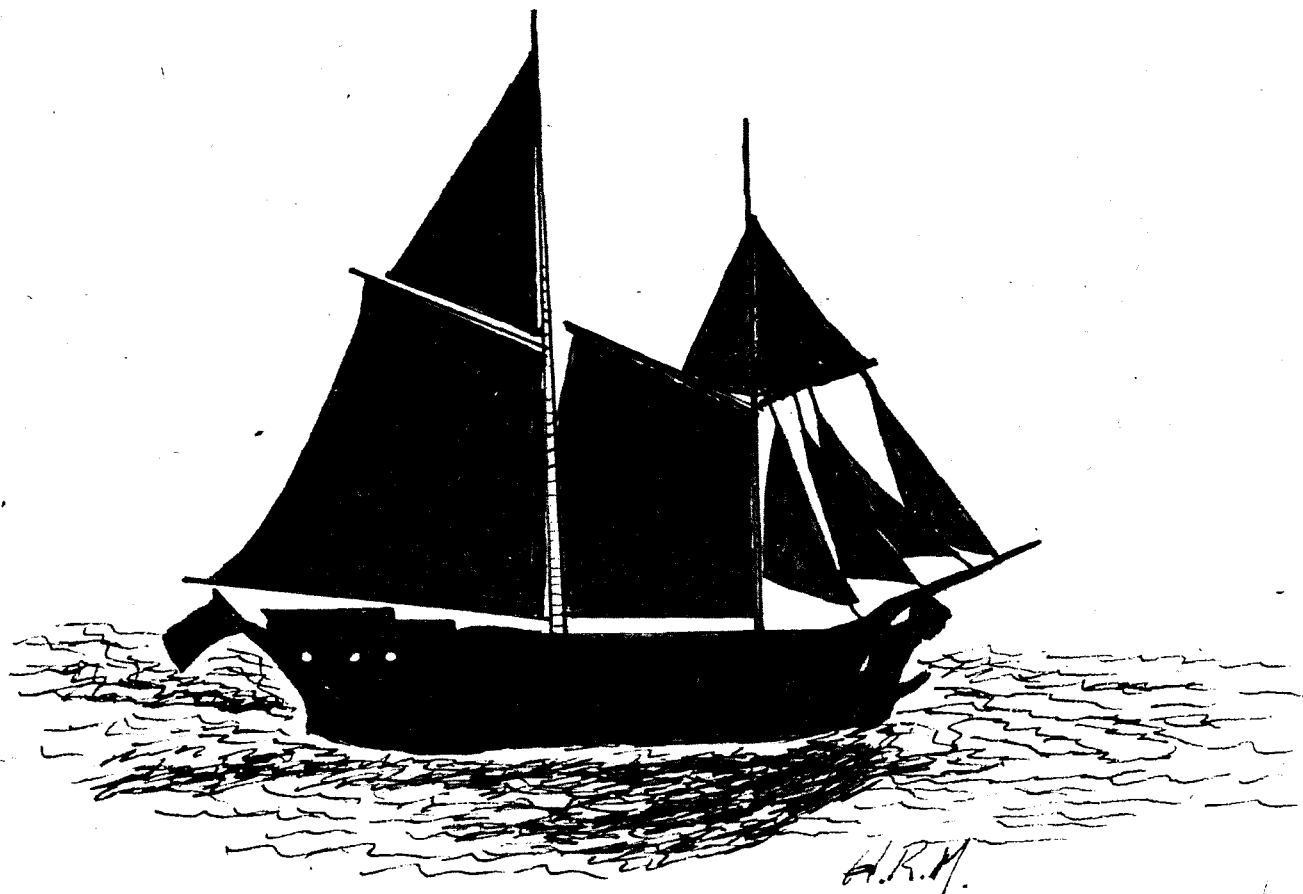
By now, several patrons of this local watering hole have gathered around the bar to listen to me describe ship-board life to the inquisitive barmaid. Everyone is surprised to learn that life for a woman in an isolated, male-dominated situation is not the scandalous, sexually frantic jamboree that they had imagined. It would be false to claim that a woman does not encounter her share of 'advances,' as ashore, but how she decides to cope is her own decision, and is treated with due respect. The distorted image of seafarers as loud and ignorant ruffians still plagues them today. Having spent much of my childhood aboard ships with my father, I learned early in life that this is not only false, but among seafarers are found some of the world's most gentle, intelligent, and considerate human beings.

Myths abound. Most people think of the

side, ship-board parties, the beauty of the Saguenay River, cod-jigging off of Cornerbrook, weeks at anchor, missing the ship in Superior, Wisconsin, hauling supplies off the deck at four in the morning in the rain, alcohol and drug use aboard ship, the waters near Chicago that sometimes catch on fire combustibly, eccentric skippers, and much more.

The evening is getting on. The men on the 12 to 4 return to the ship to stand their watch. I debate whether or not I will move on to see some live entertainment, or spend the remaining few hours before sailing where I am. Someone orders another round, and I decide to delay leaving until my friends on the 8 to 12 watch arrive, hoping that I will be able to coax them to join me.

I see Georges, the 8 to 12 watchman enter. He pauses at the door, looking about. By the look on his face, I know that something is very wrong. I call him over and ask what has happened. He tells us that while he was on watch, the Captain had received a radio call from company officials, informing him that the Cartiercliffe Hall had caught fire on Lake



walk ashore after being aboard ship for a while. The decks are steel, and the shock that our legs suffer from walking and working on such as surface, makes pavement feel like putty.

I could not leave for shore until after supper, when my duties are done. I am Chief Cook aboard the M.V. Ottercliffe Hall, a 730-foot bulk carrier. My job is to organize the galley staff, order supplies and keep books for my department, plan menus, maintain hygienic standards, and most important, to cook for the 27 men and women who make up the crew of this ship. I work an average of 10 hours a day, seven days a week, and collect a substantial salary for my efforts. I am one of three women aboard this ship. The other women also work in the galley, along with one man.

Women have been working aboard Canadian ships for decades. My father, mother, uncles and cousins (my family has been sailing for generations) all recall the early days of navigation in Canada, and know that women were working aboard ships 60 years ago, and quite possibly before. Until recently, the galley was the

In the past five or six years, more seafarers than ever have united in an effort to better their livelihoods. Sexual discrimination is only a part of the struggle we are involved in. Our concerns include union corruption, improving safety standards aboard ships, urging shipping companies to maintain these standards, eliminating unfit or inadequate crew accommodation, and repatriating the 110 Canadian-owned deep-sea ships which fly under flags of convenience and hire foreign crews. I don't know if I will live to see all the desired changes occur, but I know that things are changing, bit by bit.

We are beginning to see women hired as deckhands, wheelpersons, and more aboard ships which have single accommodations. Officer training schools began accepting women several years ago. Now, several of these women have been licensed as mates and engineers. Last year, a woman engineer who had accumulated the necessary sea-time to write the qualifying examination, became the first Canadian woman to hold a Chief Engineer's ticket. Soon, some of the women who are currently mates will be eligible to obtain their Master's ticket.

Great Lakes as over-sized ponds with ever gentle waters. The weather often cooperates, but too often, especially in the early spring and late fall, the mirrored surface is shattered. Thirty- to 40-foot waves can be found on the Lakes when the wind decides to show its force. Great Lakes ships are not designed in the manner of deep-sea vessels; most are not equipped with water-tight bulkheads between cargo holds, a feature that can keep a floundering ship afloat for an indefinite period of time. Depth sounding gear is often non-existent or malfunctioning. The dangers faced by a 'laker' in rough waters is substantial. Little comfort is offered in the knowledge that emergency rescue in severe weather is often impossible, owing to the fact that Coast Guard rescue vessels are too small and inefficient to respond.

I order a round for my shipmates who have just arrived, having finished their 4 to 8 watch. They join in and answer the questions that the local people pose. We talk of Northern Lights, whales in the lower St. Lawrence, the bars in Port Cartier, nervous breakdowns, UFO sightings, Christmas away from home, watching shipmates being washed over the

Superior, forcing the crew to abandon ship. Six crew members died in the fire before they could escape.

All is suddenly very quiet. Someone finally asks who the dead were. Georges recites their names. All of us had known at least one of these men. I had known four, and had been shipmates with two. My beer suddenly tastes very bland. We sit and talk about our sea-time shared with these men who had died. There is little else to do. Soon, it is time to go; we are due to sail in a short while, bound for Thunder Bay. Tragedies such as this upset the entire crew for a period of time, but we continue to do our work, and soon we will be laughing and joking together once more, though we never forget.

I don't know how many more years I will be sailing; though before I retire, I hope to see many more women working aboard ship in the department of their choice. Many seafaring women and men agree that greater female representation would help create a more pleasant work atmosphere, one that could be deemed socially 'normal'...and a hell of a lot more fun. Smooth sailing, to you all.

HISTORY

For whom the belles toil...

by Alma Norman

If you were an operator for Bell Telephone in 1907 you could consider yourself to be *somebody* in the world of working women. After all, it wasn't every woman whom Bell considered suitable for its employ. The company wanted a "better class" than that which worked in factories or laundries or shops, and screened applicants carefully to ensure this.

For starters, you had to supply two letters of reference, one from your clergyman stating that you were of "good moral character and industrious habits ... a person of truth and integrity with intelligence and temperament fit to be an operator." If you passed that hurdle, there was still the physical requirement—tall enough to reach the top lines on the switchboards, good hearing and eyesight (glasses were a no-no), and "no consumptive cough." Finally, possibly to ensure that such undesirables as immigrants or women of little education did not slip past the barrier, careful note was taken of your "enunciation, education, and penmanship."

The lucky winners got to work in surroundings which were clean, and offered "seclusion from the public." To some they must have closely resembled the schools recently left, with regulations requiring the "girls" to line up five minutes before their shift entered the operating room, and insistence that they sit up straight on the backless stools "with no talking or smiling."

Seated on these stools, wearing the heavy headgear which often produced painful sores, the superior class of young ladies found that actual work for Bell was not in fact easier than work in a less refined place. Cleaner, yes, but incredibly fast-paced and nervewracking.

Operators working five-hour shifts were each responsible for 80-100 lines with more than 6,000 possible combinations. If an operator were lucky enough to have a few moments of inactivity on her board she could not relax, but had instead to help the woman on the switchboard next to her. Concentration, accuracy and speed were essential, and supervisors continually paced behind the operators inspecting their work and urging them to hurry. Small wonder that nervous exhaustion was a frequent complaint of Bell workers.

For this work the women were paid \$18 a week for the first three years, and then \$25 a week. This meant an hourly rate of approximately 21¢. In 1907, however, in the interests of greater efficiency, operators at the Toronto Exchange were notified that their shifts would be increased to eight hours—with some increase of pay.

It was this imposition of the eight-hour shift which precipitated the Bell Telephone Strike of 1907.

In order to understand the significance of the change it's necessary to understand the composition of Bell's workforce. All the operators were women, and of these more than one third were self supporting, that is, women who did not live at home. These women managed to survive only by working extra five-hour shifts, thus earning enough overtime to earn a living wage. Under the new eight-hour shift system they would lose this overtime and be unable to support themselves. Bell's much touted increase in wages with the increased hours meant an actual decrease in hourly rates, which dropped from 21¢ to 16¢ an hour, and an unacceptable decrease in weekly income with the loss of overtime pay.

Experienced operators supported by supervisors organized to protest to management about the change. They were dismissed as a "few firebrands and agitators stirring up trouble." Faced with this intransigence the workers voted to strike, and when the company laid down an ultimatum—accept the new schedule or resign, they walked out. It was January 31, 1907.

The actual strike, though widely supported by the press and public, lasted less than a week. Bell brought in strikebreakers from Ottawa, Montreal, Peterborough and Kingston (though some of these had to be removed from their hotel when bellboys objected to their presence). The workers were willing to accept an arbitrated settlement but the company refused. In the ensuing impasse MacKenzie King, then deputy minister of labour for the federal government, offered his services as mediator. If the women would return to work—temporarily on Bell's terms—and request a public commission to enquire into the dispute, the matter could then be settled according to the commission's recommendations. Unorganized, without union backing, and naively optimistic that the commission would find in their favour, the women returned. It was February 4, 1907.

Some two weeks later the commission's hearing ended. Evidence had shown that conditions were at least as bad as the women had claimed: it was conclusively proved that an independent woman could not live on the basic \$18 wage without extensive overtime; there was testimony that women had to work extra relief periods for which they were not paid; supervisors reported pressures on them to force the operators to an ever faster pace. What most shocked the commissioners,

however, was testimony from long distance operators who had suffered electrical shocks from handling the equipment—a danger they had never been warned of. One woman lost the use of her left ear; another was so upset after the convulsions she had suffered from electric shock that she was too terrified to return to work.

Faced with this accumulated proof of exploitation, the company's lawyers put forth a compromise proposal which the commission accepted: operators were to work seven hours instead of eight spread over a nine-hour period, with no one work period longer than two consecutive hours; pay rates were to be those offered for the eight-hour shift. Bitter and frustrated, the operators had to accept an offer which left the self-support women in a worse position than they had been before.

What the strike showed all too clearly was that the underlying issue in any struggle of women workers was their right to be taken seriously as workers. For the women who struck, there was one very clear issue: more money. Related issues were safety on the job including care for the worker's health. Unstated as such, but fundamental, was the question of unionizing.

Looked at from a later perspective, it's obvious that the women never had a chance. True, public opinion was behind them—or at least it was against Bell, which was widely hated and resented for its monopolistic practices. However, when one looks more closely at what people were saying in support of the strikers, what emerges is a patronizing concern for the "weaker sex" who can't look out for themselves. Rev. Starr, sermonizing to his Methodist congregation on the justice of the operators' cause lamented Bell's "tyranny over the weaker sex" which "can strain women beyond their capacity and impair the interests of the unborn."

The doctors who testified unanimously before the commission that conditions of work were indeed deplorable, were concerned because operators "turned out badly in their domestic relations; they break down nervously and have nervous children." The solution proposed by one doctor was to allow medical experts to decide conditions of work for women "who must be protected from themselves...girls are not the best judges of how much they should do." (These same "girls" were, oddly enough, felt to be sufficiently mature to be wives, homemakers, and of course, mothers of families.)

Union support might have made all the difference, and this the operators did not have. Although supported in principle by

the International Brotherhood of Electrical Workers (IBEW) most of the women who walked off the job were not union members. This raises the question of how organized working men regarded working women. They regarded them, unfortunately, in much the same light as did the good clergymen and doctors—as mothers, wives, homemakers. Women were essential to the labour movement as housewives who bought only union-made goods, as mothers who trained their children to have union loyalties, as wives who supported their striking unionized husbands. But women were not, themselves, to be active union members.

The IBEW, though it asserted its jurisdiction over the operators, showed little interest in organizing them; in fact usually it refused requests to help with such organizing. Like most unions it considered women "bad" union members who were "flighty and came to the union only when in trouble and then dropped out." Besides, since all operators were women, and there were many of them, the executive was wary of "petticoat rule" if the women got control of the union.

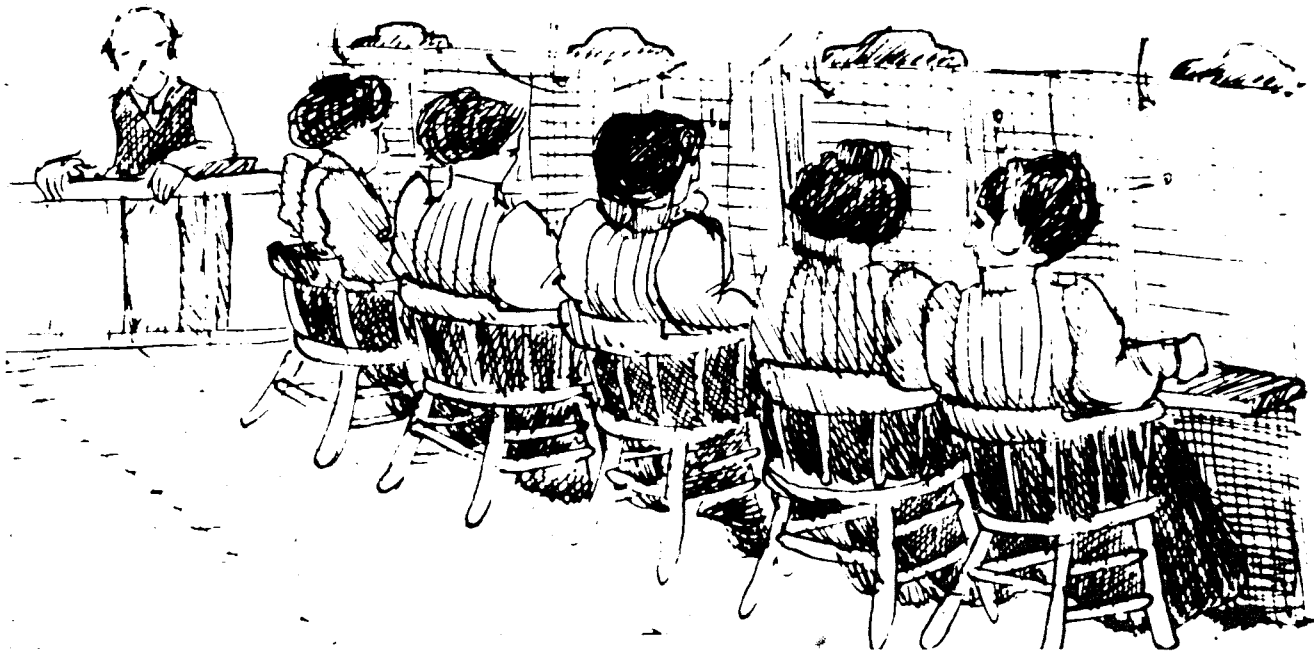
Unfortunately there was almost no likelihood of that happening, for women viewed themselves in much the same light as others did—as potential wives and mothers. Most women did indeed work only until marriage. Among the Bell strikers, more than half had left the company's employ by the time the commission's report was released in September 1907. Among Bell workers, as among all other females workers, too few women remained over the long period necessary to build up a core of determined and experienced organizers.

Male labour leaders had little interest in organizing women workers. Women labour leaders did not exist. So for most female workers inequality of pay, exploitation and insecurity of employment were the price they paid for wanting to do waged work.

One would like to feel that in the intervening 70 years things have changed. Unfortunately, all that seems to have changed is the numbers of women involved. Specifically female occupations are still the least unionized of all. And there are still large number of people—including women—who question women's right to paid work.

As MacPhail said, it's an upstream struggle.

Based on Sangster, Joan, "The 1907 Bell Telephone Strike" in Labour/Le Travailleur 1978.



SPORTS

"Womansport"—what's been done?

by Michelle Hill

There is no doubt that women in sport or 'womansport' has become a hot topic, with conferences, special organizations and foundations, textbooks, articles, courses and all kinds of government studies that all attest to the acceptance of the female experience in sport without irrelevant comparisons with the achievements of men.

In the last 10 years alone there has been an impressive series of studies by federal (Report of the Royal Commission on the Status of Women), provincial (several conferences have been held in different provinces since 1974), and municipal (the mayor's task force study on women, Toronto) governments. The many proposals look good—until you see which, if any, were actually implemented.

In February 1974, the Canadian Advisory Council on the Status of Women released a report on which recommendations the federal government had implemented from the Royal Commission on the Status of Women Report in 1970.

Recommendation 78 in the Royal Commission Report stated: "a) determine why fewer girls than boys participate in sports programs at the school level and recommend remedial action." What was done?

In July, 1972, the Fitness and Amateur Sport Directorate of the Department of National Health and Welfare hired a small staff of consultants whose duties included defining the problems faced by women in sports and establishing programs to alleviate these problems. The areas of concern were:

- educational programs to encourage greater female participation;
- coaching programs for increasing the quality of women coaches;
- promotional programs such as symposiums, films and printed material for women in sport;
- establishment of an information and retrieval centre collecting and distributing materials on women in sport;
- the development of women officials for the 1976 Olympics and beyond.

Interestingly enough, the former minister responsible for

the status of women, Marc Lalonde, recently released the Canadian governments intentions regarding the World Plan of Action adopted by the United Nations in 1975. Unfortunately, the government's Plan of Action does not differ substantially from their reply in 1974 to the federal Advisory Council on the Status of Women. The Fitness and Amateur Sport Branch has made virtually no progress in the last five years towards the advancement of women in sport.

Also, the Canadian Association for Health, Physical Education and Recreation published a position paper on women in 1978.

The CAHPER paper presented a series of recommendations to the various levels of government, to sport and recreation agencies, to educational authorities, to status of women groups, and to individuals. There proposals were virtually word for word from the Report of the National Conference on Women in Sport that was held in 1974. Even CAHPER's position and thinking have not advanced beyond the recommendations

made some five years ago! There is obviously a lack of awareness among the various agencies, associations, and levels of government concerning the immediate action required to significantly advance the status of women in sport. The fact that most sport governing bodies are male dominated (what else is new?) could very well be one of the reasons for this but is in no way an excuse.

Now, with the ministry of state for fitness and amateur sport changing hands, it seems unlikely that things will improve; they may even get worse.

The new minister taking over Iona Camognolo's job is Steve Paproski, a former football player for the Edmonton Eskimos in the pre-television CFL. In one of his first statements he gave a warning to all athletes: "In this day and age, I think athletes have to look after themselves. I don't believe the stories that athletes are being forced to get along on one meal a day.

"We're not prepared to finance these people so that they have no other responsibilities in life. We're not a socialist country." Even so,

he has planned to go ahead with the "commitment" made by the former minister of \$18.5 million to various cities in Canada to help them expand the seating capacity of their hockey arenas, because, he said, "I don't intend to break any commitments. I'll probably try to fund the thing over the next five years."

To do this he would have to extend the life of Loto Canada, even though the Conservative government is determined to get rid of it.

One of the things he would like to do is get private businesses to take an active course. "We have to muster some support from the business community to help these athletes get jobs." How he intends to get private business involved in amateur sport is unclear at this time.

It seems probable that women's sport will suffer considerably in the new ministry. If funding for athletes is cut, you can be sure that one of the first programs to get hit will be the woman's program. Instead of inching forward, we will probably be taking a few steps back.

New bicycle routes for Ottawa

As a means of transportation, bicycling has several advantages. Besides being fuel-conserving and non-polluting, bicycling is a pleasant, healthful, speedy and low-cost way to travel.

What has been lacking in Ottawa is a network of bicycle routes throughout the city to complement the ones along the Rideau Canal and the rivers. To remedy the situation, the city of Ottawa and the regional government have opened bikeways on streets in the downtown area.

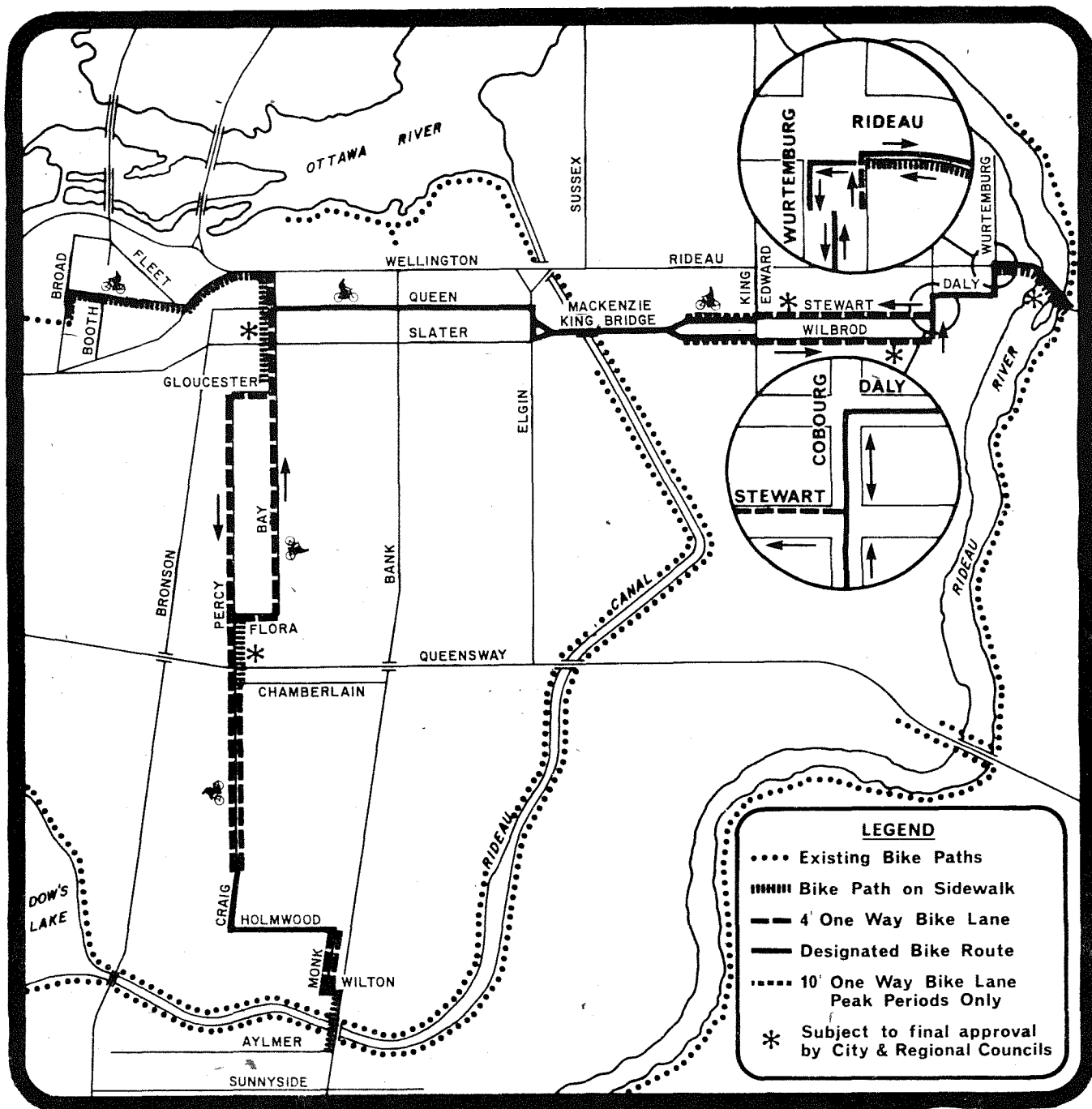
As shown on the accompanying map, there is a north-south route on Percy and Bay Streets, and an east-west route using Queen Street and Stewart and Wilbrod streets in Sandy Hill. These routes are quieter, more pleasant alternatives to the busier streets such as Bank and Bronson or Rideau and Laurier. The bikeways are the first of a network of bicycle routes that are being planned for Ottawa, Vanier, Nepean and Gloucester.

Bicyclists should realize that the use of these bikeways this summer will in large measure determine the likelihood of their permanent retention, as well as future expansion of the bikeway system.

Essentially, bike lanes will do the same thing for cyclists that bus lanes do for buses. That is, on the section of the street that is designated and signed as a bike lane, traffic and parking will be prohibited during certain hours of the day. As with a bus lane, motorists who are caught driving or parking in a bike lane will be ticketed.

For further information about the bikeways, you can call the Regional Municipality of Ottawa-Carleton at 563-2788 and ask for Grant Malinsky, or the city of Ottawa, 563-3216, and ask for Al Johns.

Other cities such as Montréal and Toronto have bikeways and perhaps others will follow suit.



Books

Lillian Hellman: a prolific writer broken by the red scare

Three books by the American playwright and author Lillian Hellman; *An Unfinished Woman* (1969), *Pentimento* (1970) and *Scoundrel Time* (1976)

by Cornelia Rundell

I did not see the movie *Julia* when it first appeared. It all seemed too trendy to be given serious consideration with Jane Fonda and Vanessa Redgrave daringly appearing as friends, perhaps even subliminal lovers. I finally went to see the film this winter and came away haunted by the story, the echoes of passion and pathos staying with me for days; unable to forget Redgrave's face.

I quickly became engrossed in the writing of the author of the story that inspired that movie, Lillian Hellman. I was on vacation and for some diversion during a rainy period I began to read *Pentimento*, the book from which the story *Julia* is taken. Despite the fascination of the sea and Spain I was unable to put the book down. The same quality that attracted me to the film also compelled me to go on reading.

Pentimento (1973) is a collection of stories and reminiscences about the life of the author, Lillian Hellman. It is not quite correct to call all these stories "memoirs" because some have been transformed by an artist's hand and time into the finest short stories I had read in a long time. Hellman has the superb ability to make each character, each incident, each moment of pain seem immediate. The reader is touched by the author and experiences deeply the feelings of the author, especially her pain. Pain is very near the surface in Hellman's writing; the pain of one who sees and feels but who will not indulge in sentimentality.

Pentimento is also a glimpse into an age in America, an age of exciting new writers, interesting and potentially explosive political developments with the Spanish Civil War setting the stage, an era of tremendous development in the film industry and theatre in Hollywood and New York.

It is difficult to appreciate the enormity of Lillian Hellman's achievement as a playwright, script writer, editor, autobiographer, journalist, director and book reviewer. Her career spans the major part of this century beginning with book reviews in

the New York Tribune Books in 1926 and continuing through to her latest major work *Scoundrel Time* in 1975. The years were filled with fast living, and anybody who was anybody in the arts world or on the left in American politics finally ended up knowing or being acquainted with Lillian Hellman and her friend Dashiell Hammett.

Along with Tennessee Williams and Arthur Miller, Lillian Hellman influenced and dominated theatre in America for 30 years. She wrote nine plays and adapted two others from their French original. Only three of these were not included in the ten best plays of the season. She won prestigious awards and was nominated for the Pulitzer Prize in 1935. Some of her plays were adapted for screen, perhaps the most famous being *The Children's Hour* with Shirley McLaine and Audrey Hepburn. She is credited with being the first writer to create dignified, serious parts for blacks in American theatre. While the roles may seem dated their impact should not be underestimated in bringing blacks into the main of American theatre.

A complete appreciation of her drama has yet to be written. Richard Moodie's attempt in *Lillian Hellman, Playwright* (1972) is more interesting for the added details provided of Hellman's life than for its examination of her work. However, the introduction (intriguing but short) by Harold Clurman, her director for *The Autumn Garden*, states, "I have arrived at an insight into her work which had never before struck me with such force: she is a religious moralist." He goes on, "Miss Hellman's avoidance of inflated rhetoric is not stylistic idiosyncrasy; it is a form of moral control (almost a repression) which instructs her not to say more than what she thinks is true, precise, just." And so it is with her memoirs *Pentimento*, *An Unfinished Woman*, and *Scoundrel Time*.

An Unfinished Woman (1969) included the introduction written for the publication of a collection of short stories by Dashiell Hammett. Lillian Hellman had collected and edited these short stories for publication in 1966 as a memorial to her friend, literary mentor and lover of 30 years who had died in 1961. I mention this because the memoirs follow a chronological sequence in the main and take the reader from Lillian Hellman's years as a child in New Orleans up to the late sixties on a return trip to the Soviet Union. However, the last three chapters of the memoirs diverge and give us sketches of three people who meant very much to Hellman—Dorothy Parker, Dashiell Hammett, and her friend and cook, Helen. All had died within the span of the last 10 years of the author's life. These eulogies move backward and forward over most of the previous chapters in the book filling in gaps while leaving large questions unanswered. Perhaps this is the reason for the title of the book, the meaning not being that either the story or the woman is "unfinished" but much like a painting that appears unfinished, the artist has

deliberately chosen to leave certain parts incomplete as a matter of style, of choice.

Her opening chapters on her life in New Orleans are fascinating and compulsive reading. New Orleans is synonymous for Hellman's creative and moral roots. Raised by a black nurse, Sophronia, a woman possessed of the wisdom and justice of the ages, the young Hellman was taught to examine things carefully. Those who wept easily were not necessarily sensitive, professions of love for the poor or blacks were not sufficient to end racism or poverty. One had to think carefully about one's own motivations and that of others and then act even if acting brought pain, loss, or loneliness. The seeds of fine American radicalism were planted deep in rich southern soil.

The desire to know more whelms up but one is quickly pulled to move on to her memories of her visit to Spain during the Spanish Civil War and of her visit to Russia during the final years of the Second World War. In an odd way, Lillian Hellman and her experiences in Spain and Russia become more interesting than the events themselves. History is displaced by the reader's emotional response to the memories of the author. In the face of Lillian Hellman, can one feel anything but the highest admiration for the Republicans in Spain or the Russians as they advance on Warsaw? One has to remember in the case of Hellman's visit to the Russian front in the winter of 1944-45 that the advance was stopped because the Russians did not want to see a strong nationalist force in Poland. As Hellman eats caviar and drinks vodka with the gallant Russian General the Germans are slaughtering the Polish nationalists in Warsaw—the nationalists having risen in anticipation of the Soviet advance. Personal experience confronts the reality of the situation and is found wanting.

Nevertheless, these sections provide a valuable insight into the minds of those involved—the despair and desperation of the Republicans and their supporters in Spain and the determination and resolve of the Soviets to march into Germany. For Lillian Hellman these events and her strong personal response also explain why she could not be caught up in the hysteria of anti-communism that swept the United States in the late forties and early fifties and why she remained firm in the face of the attack of the powerful House Committee on Un-American Activities under the moral leadership of Senator Joseph McCarthy of the infamous Senate Internal Security Subcommittee. The powerful House Committee vaulted Representative Richard Nixon to the vice-presidency and insured the conviction of Alger Hess.

This period of American history unfolds for the reader in Hellman's latest work *Scoundrel Time* (1976). Early in *An Unfinished Woman*, Hellman says, "But I found out something more useful and more dangerous: if you are willing to take the



punishment, you are half-way through the battle. That the issue may be trivial, the battle ugly, is another point." The battle was ugly as shouts of "traitor" and "spy" swept the arts and political world.

Scoundrel Time is the painful recounting of believing in decency, American democracy, and old fashioned values and paying the price. Lillian Hellman was beaten down by McCarthy. She was punished for supporting the Republicans in the Spanish Civil War, for being sympathetic to and interested in the Soviet Union (as were many intellectuals in that era), for campaigning for the Progressive Party under the leadership of Henry Wallace, a party supported by the American Communist Party, and for living with Dashiell Hammett, likely a member of the American Communist Party.

The story also recounts how Hellman lost faith in her fellow writers and intellectuals—in all those who professed by the very nature of the activity they pursued to be in search of truth, justice and beauty. "Simply, then and now, I felt betrayed by the nonsense I had believed. I had no right to think that American intellectuals were people who would fight for anything if doing so would injure them; they have very little history that would lead to that conclusion." The reader plumbs the depth of her disillusionment and fear, and of her disbelief and amazement at her fellow writers and colleagues as they, one after another, come before the House Committee on Un-American Activities. They not only admitted to past wrong doings and unacceptable beliefs, but desperately tried to prove their present loyalty by searching their pasts for any incident that might reveal a friend or acquaintance as a "fellow traveller," an enemy of the American way.

Lillian Hellman's friend,

Dashiell Hammett, was out of money and none of his previous friends who had generously shared in his good fortune during the days of the success of *The Thin Man* came around. She gave what she had, but with no contracts from Hollywood because of the operation of a "blacklist" since 1947 against writers with suspect points of view, she too was forced into poverty. In desperation she and Hammett decided to sell her beloved farm, the place where they had both been very happy, where her most famous works were written. More than any other single act, this symbolized for Lillian Hellman the passing of an era, the death of a part of her desire and drive to create. She wrote only one play that can truly be called her own since that time, the others being adaptations of previous plays, and in one instance of a novel. The fire was gone. The power that arose from moral indignation was supplanted "by a more balanced, more delicate sense of human motivations and involvements." This is noted by John M. Bradbury in his book on modern American literature called *Renaissance in the South* (1963).

Scoundrel Time is the story of the price of radicalism, the kind of radicalism that eschews ideology, counting on individual common sense and fair play, free of self-interest, to act as the ballasts for independent decisions about the world. Lillian Hellman's letter to the House Committee on Un-American Activities in 1951 reads in part, "I cannot and will not cut my conscience to fit this year's fashions." It sums up her determination to be true to the values she learned as a child, the experiences of the woman, and the insights of an artist. One can only be grateful that Lillian Hellman was moved to once again share with the world her imagination and life.

Pentimento, A Book of Portraits, Signet, 1973

An Unfinished Woman, Quartet, 1969

Scoundrel Time, Quartet, 1976



233-5975

DES LIVRES

*Françoise Giroud: si je mens...**Collection Livre de poche, no. 3729*

par Suzanne Camu

Françoise Giroud, une femme du temps présent, une personnalité dynamique au sein du monde politique français, s'est prêtée à une entrevue avec le journaliste Claude Glayman, il y a quelques années.

Dans *Si je mens...* sont retracées les étapes importantes dans la carrière de Françoise Giroud, son enfance, son adolescence, ses débuts dans le cinéma, son travail à la direction de "Elle" et la fondation de "L'Express" avec Jean-Jacques Servan-Schreiber.

Ce qui fascine le lecteur, c'est la facilité avec laquelle Giroud se livre. En effet, Glayman sait interroger habilement son interlocutrice afin de lui permettre de donner libre cours à ses émotions.

De plus, Glayman s'efforce constamment de respecter le contexte chronologique des événements marquants dans la vie de Giroud. "Quel genre d'enfance avez-vous eue?" ou encore "Vous voilà diplômée, que faites vous?"

Les réponses de Giroud se succèdent à un rythme haletant. Elle nous entretient de sujets tous aussi intéressants les uns que les autres: le mariage: "on ne m'a jamais parlé de beau mariage. Je n'ai jamais eu à lutter contre un avenir préconçu ou à le subir"; la guerre: "Quand on a eu les oreilles rebattues par les récits de guerre, de résistance, et même de la guerre d'Algérie, on ne se dit pas: Comme j'ai de la chance de

n'avoir pas vécu ça!"; l'amitié: "...je crois que je sais ce qu'est l'amitié. Aucune passion ne peut s'y glisser qui ne la détruit, ou ne l'altère."; la mort: "C'est comme un cercle d'ombres. Mais il ne faut pas en devenir prisonnier. Je le sais, ce sont les vivants dont il faut s'occuper."

Le ton du roman devient parfois humoristique lorsque Giroud nous fait part d'anecdotes qui ont parsemé sa vie.

Vous connaissez l'histoire des petits-suisse?...C'était pendant cette terrible négociation de Genève. Le jour où Chou En-lai déjeunait avec Mendès France. On a des petits-suisse. Chou En-lai n'en avait sans doute jamais vu. Il a commencé à manger le sien sans enlever le papier. D'un coup d'oeil, Mendès a prévenu ceux qui étaient à table. Et imperturbablement, pour ne pas risquer de blesser Chou En-lai, il a mangé, et tout le monde comme lui son petit-suisse avec le papier.

Au-delà des anecdotes, il y a bien sûr, les incidents plus tragiques que Françoise Giroud relate avec émoi.

Pendant que les Allemands ramassaient les prisonniers comme des crevettes au filet partout où ils passaient, les Parisiens réfugiés se tentaient sur la place Jaude, à la terrasse des cafés. Ou bien ils erraient, désorientés, se

cognaient, s'interrogeaient. Le silence dans le vacarme, ni poste, ni téléphone, ni télégraphe, ni train, aucun moyen de communiquer...

Cet amalgame du sérieux et du comique réussit à créer un climat bouleversant devant lequel on ne saurait demeurer indifférent. Et tous les personnages que Giroud a côtoyés durant cette époque encore très proche, les Servan-Schreiber, Mendès France, Mauriac, Gide, Saint-Exupéry, Jean Renoir, Malraux, Camus et tant d'autres nous sont décrits avec force détails. C'est une impressionnante galerie de portraits qu'on ne peut oublier.

Il faut cependant adresser un léger reproche à Glayman. En effet, à deux ou trois reprises, il fait preuve de sexisme à l'endroit de Giroud: "Vous étiez partie si vous étiez un homme?" Sur quoi Françoise Giroud rétorque: "A-t-on le droit de poser un tel si?"

Malgré cette petite note déplaisante, il demeure néanmoins que ce livre offre une excellente occasion à tous ceux et celles qui connaissent peu ou mal Françoise Giroud d'apprécier cette femme admirable et courageuse.

Et comme Glayman la souligne dans sa préface, "Il y a enfin ce que j'appellerais "la musica" de Françoise Giroud. Peut-être bien est-ce là l'essentiel de ce livre, de son livre... Quelque chose comme du Mozart dans un bruit de technologie et d'interrogation sur l'avenir."

**"Ma vie s'efface en d'sous des masques"**

Suite au succès de cette pièce qui a été jouée à St-Bruno, puis un peu partout, les Editions du remue-ménage présentent aujourd'hui dans leur collection théâtre, le texte: La vraie vie des masquées. A l'automne '76, le Service des loisirs de St-Bruno invite la population à participer à des ateliers de théâtre. Après de nombreuses discussions,

quelques femmes décident de centrer leur travail sur un thème: les femme-bungalows, afin de dire ce qu'elles vivent toutes, leur solitude et les possibilités d'en sortir.

Quand on ne l'a pas vécue, la vie de banlieue, on peut se l'imaginer comme une belle maison entourée d'arbres, des enfants sains et heureux, un mari

prévenant, une femme jeune et jolie, comblée. Une vie sereine, où l'angoisse n'a pas de prise.

Mais on peut aussi croire que la banlieue est un monde mort où rien ne se passe jamais, où chaque terrain est clôturé, où chaque maison semblable aux autres abrite une famille semblable aux autres, où seule la couleur de la porte change.

Rien n'est aussi simple. L'apport le plus important de La vraie vie des masquées est de nous faire voir de l'intérieur ce rêve de tant de femmes, d'habiter la banlieue. A partir de leur vie, ressemblances et différences, 7

femmes ont créé des personnages qu'on a l'impression d'avoir rencontrés quelque part. Parce qu'elles évitent les caricatures faciles autant que les beaux rôles, parce qu'elles ne tombent pas dans le double piège de se poser en réussites sociales ou de dénigrer faussement leurs avantages matériels, les femmes de St-Bruno nous aident à saisir leur réalité.

La vraie vie des masquées, c'est l'envers du décor des téléromans. En paroles et en chansons, dans un langage imagé, souvent drôle, des femmes nous racontent leur travail de ménagères, leurs

conflits, leurs déceptions mais aussi leurs plaisirs et leurs aspirations.

L'amitié et la solidarité qui lient les personnages et les amènent comme dans la vie, à monter une création collective, nous prouvent qu'en banlieue comme ailleurs, des femmes bien vivantes ont le courage de s'arracher au doux coma de la TV-couleurs parce qu'elles exigent autre chose de la vie.

La vraie vie des masquées, le Théâtre du Horla, les Editions du remue-ménage 1979

86 pages
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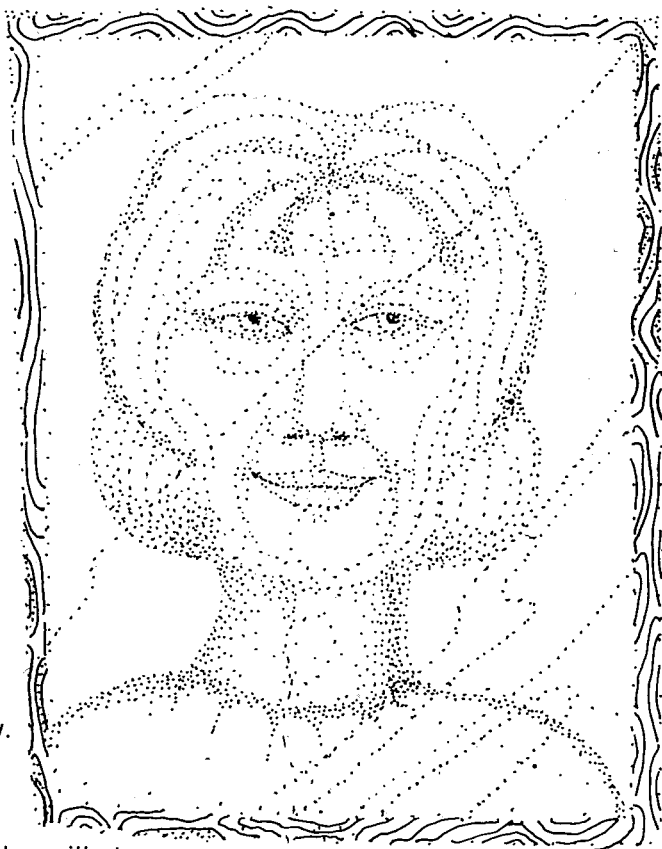
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Essence

One day I woke and saw
(oh, too soon) Dorian's squaw.
My face had fallen to decay;
overnight I'd gotten old, gray,
with double chins water-filled
under eyes too long—and sadly—pilled;
with pouchy jowls and sagging skin rivulet-etched,
prickly nostrils and wrinkled lips both clinched and pinched.

But stay . . .

No need of face lifts, cosmetic overdose.
No need for ostentatious wealth:
In the end all bodies turn to dust,
government finely satisfies its lust;
only the nub of all those lines and motes,
that tiny core of self,
that *entire* inner pelf,
remains to remind that One
was one a finite one.

—Roberta Mendel

from *Threshold*, an anthology. Maryland: M. O. Publishing Co., 1979.



Dangerous Reverie

i must guard against
slipping into lassitude
as i tour, bemused,
the world's principalities

i must pinch myself
back to base reality,
become my old self:
vital, intrepid, discreet
—a Working Lady.

—Roberta Mendel

from Roberta Mendel. *The Third Book of Whimsy: Poignant Fragments, Serpentine Thoughts, and other things*. Books for Browsers Series. Kentucky: Lorrain & Hitchcock, Inc., 1978.

LITERARY

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graphics by Anne Grigotza

Lady Half-There

They say there ain't no cause
for menopause
that it's one of women's flaws:
hot claws and headache gnaws
ennui, fluttery cat's paws
and queasy raw maws
clutching at emotional straws;
draws in, taws, mutters saws
—yaws—

dreams of jackdaws, Santa Claus
great gaping bloody-bloodless jaws
and . . . *je ne sais quoi*.

They say there ain't no cause
for menopause
that it's one of women's *mysterious*
delayed adolescent flaws
(but we know
men, too, have age and ego flaws
though by some invisible clause
they ignore God 'n Nature's immutable laws).

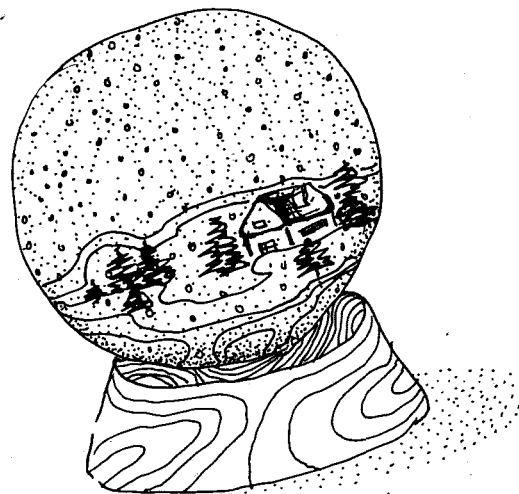
—Roberta Mendel

Winter

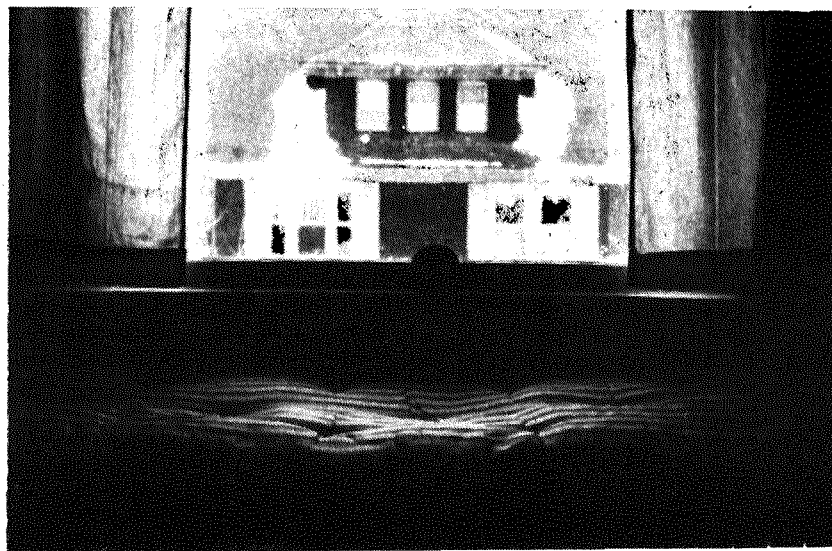
The white winter snow that was so cold
Lay on the ground dignified and bold
And the wind that howled in the sky
Would frighten the shivering birds as they would fly.
Slipping and sliding into one another—
Oops! There goes my only brother.
The colourful icy toboggans so cheerful
And the people in them never heard of fearful.
Christmas carolling comes some times
With a glamorous melody that usually rhymes.

On colder nights children bundle together
While cooped up in chicken feathers.
When time becomes mild
Every man woman and child
Cried how much they loved the season
But then again they found another reason.
Summer would be just as good and as fun.
Every season is worth waiting for in the long run.

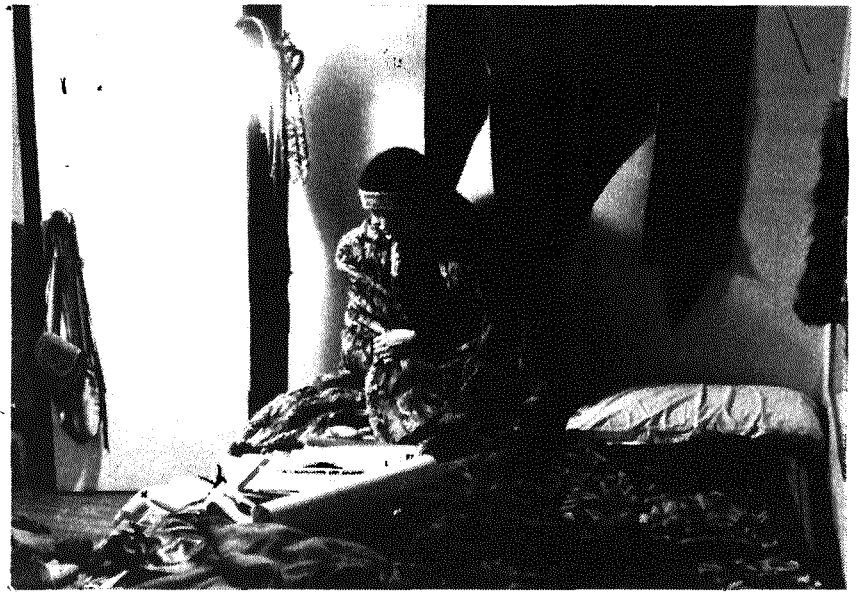
—Laura Langham



Vécu/I have lived



Vécu/I have lived, a photography exhibit at the National Film Board, 150 Kent St., Ottawa, until September 3. The show includes work by Three Canadian women. These photos, in clockwise order, are by Marie-Andrée Cossette, Raymonde April, and Sorel Cohen.



Word is Out—documenting gay oppression

Word Is Out
Stories of Some of Our Lives
Conversations with 26 Gay Men
and Women
A Film by the Mariposa Film
Group

by Patty Brady

Word Is Out was shown at the National Film Theatre in conjunction with Celebration '79, the 7th Annual Conference of Lesbians and Gay Men, held in Ottawa June 27 to July 2.

It is about sexual oppression and its effects on 26 very different individuals. More than two hours long, the film gives some American lesbians and gay men the opportunity to explore, for themselves and for us, the viewers, the manner in which society attempted to block or rechannel their expression of love and sexual activity and the pain which this caused them.

For all that it's far from being a "sad" movie. It contains 26 "happy" endings—of varying degrees of happiness and of varying degrees of political and personal awareness.

The film is too rich in detail to summarize effectively. Containing more than two hours of talk, often about very complex processes and painful personal memories, it requires more than one viewing to fully take in all that is being said. The people in it range in age from 79 to younger than 20. Some have lived in heterosexual marriages, some never. Some are parents, workers, artists, poor, well-off, of different races and of different levels of consciousness about the causes of their oppression. They are, however, all out and their experiences on the way to being out all have a remarkable similarity.

The film is structured into three parts, entitled The Early Years, Growing Up and From Now On. Within these sections the same people appear and reappear to describe the early tentative recognitions of their "differentness", what they did in the light of this knowledge that for the most part was not knowledge in any real sense for there was little understanding, and how they live and see the world now that they do have some understanding and have

acted on it.

For me, two themes emerged very strongly from this film.

The first was the feelings of puzzlement and confusion that the people experienced when they first started to realize not so much that they were gay, but they were not, in some very fundamental way, like the rest; that they were not "natural" spontaneous heterosexuals. What they did with this realization varied tremendously, particularly among people of differing ages. The older people, because of relatively more repressive conditions prevailing at the time, took much longer to reach the point they're at now. In the long interim, they married or they were put in mental institutions by their parents; they lived in fear of discovery and they became expert analysts of the refinements and niceties of prescribed sex roles in American society. They attempted to pass and in instances when they didn't attempt this they were punished.

In each case, however, regardless of age, the realization of their differentness was a tremendously isolating experience—both from themselves and

from others. If I'm not straight, what am I? Am I this weird sick/criminal/evil creature that society calls the homosexual? That can't be me. Why me?

The second theme has also to do with sex roles but at a higher level of consciousness and analysis. It's no longer just a question of sexual activity and the strictures against loving others of the same sex. It's about the whole range of ways that women and men are coerced into behaving in this society. The women, many of them feminists, spoke of the confining range of activities that are seen as appropriate for the female sex. The men talked of the emotional hardness and coldness, the virtual robotry, demanded of adequate representatives of the male sex.

They all felt now, being out and living their lives a little more

in touch with their true needs and feelings, that they were fuller human beings. "I'm my own heroine." "I'm now that guy I always wanted to be."

Because of the women's movement and the gay liberation movement, it's now a little easier to get out. Many of the conditions causing isolation no longer operate so totally and because of this we have a little more strength, both personally and collectively, to combat our oppression.

It's really only the beginning though. We need to understand the causes for the oppression and to struggle against these. Our private lives must still be lived out within the context of the broader society and there are no real signs that free women, free men and free sexuality are high on the current list of priorities.

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ACROSS THE NATION

Vancouver women united for a guaranteed annual income

by Sathi Sutherland

Women United for a Non-Exploitive New Age, or WUNENA, is a Vancouver-based organization which is seeking to revolutionize the economic structure of Canada.

The organization views the existing structure as being basically male-oriented. The hunter mentality is still as strong as it was in earlier times—people rushing to get ahead of others; job-hunting; making a financial killing all contribute to the development of the attitude that anyone that does not have a job doesn't have a right to survive. It is precisely this attitude that WUNENA wants to get rid of.

Its primary aim is to change the present system from one that is essentially competitive into one that is non-exploitive and life-sustaining, one that will enable the individual to serve her community in the best way she can; and also to eliminate poverty itself.

WUNENA wants to replace the savagery of being or becoming exploitive or exploiters with an innovative view of economics that will present people with another

option. It wants to create an economics that will serve people as a whole, instead of corporate profits, interests or controls, and economic structure that will allow them to find their true vocation and meaning in life.

The group claims that means to bring about economic justice and equality exist in Canada right now. Sufficient research has been carried out by various people that shows that a nurturing economic system that would provide for the basic needs of all, without question or harassment, can be brought about by a guaranteed adequate income programme for all people.

What this means is that the government should make payments to any person whose income is inadequate due to unemployment, under-employment or low-income, to bring her salary up to the poverty level set by Senator Croll's Committee on Poverty (revised in 1978.) Payments are to be determined according to income and distributed through Revenue Canada by means of a negative income tax.

What is remarkable about the group is that it has a concrete and

workable solution to back its ideology. They suggest that a negative income tax would enhance the will to work rather than curb it, as some may fear, because it provides an income supplement determined from one's job-earnings. Present welfare schemes, on the other hand, tend to deduct earnings from payments, on a dollar-for-dollar basis—which means that very often it is simply not worthwhile working at all. The group's position is that the guaranteed income should not be lower than the government's own established poverty line and that a low reduction rate should be adopted to provide the necessary incentive to work. Also, the group favours Senator Croll's figures on poverty guidelines, because the Senate Committee on Poverty has done extensive and valuable research on the subject.

The group's primary concern regarding poverty in Canada is that hundreds of people are pushed out of their jobs because of automation, and that, as the Senate Committee pointed out alarmingly, 63 out of every 100 Canadians living in poverty were the "working poor."

This problem is so serious that any program designed to create more conventional jobs would alleviate poverty for only a small proportion of the poor. In other words, poverty in Canada is the result of inadequate income distribution mechanisms. WUNENA feels that to bring about a healthier redistribution of income, the entire existing tax structure must be reexamined and changed.

The group believes that in order to eliminate poverty there must be equality in the redistribution of funds from the government to the people. It maintains that a guaranteed income of the negative income tax variety would help achieve greater equity in income distribution. Basically, under such a program, people with no income would receive a "negative tax" or minimum income to meet basic needs. Those people employed but living on inadequate incomes would be eligible for an income supplement. Above a certain level of income, we would have to pay positive income tax.

The group suggests, along with other politicians and economists, that such a program could be

funded by integrating the existing transfer payments system (e.g. current welfare payment systems, Old Age Security and the Guaranteed Income Supplement, Family Allowances and the UIC) into one inclusive, computerized program to be administered by Revenue Canada through a negative tax program. Any payments, negative or positive, would be decided on income—or the lack of it.

The thrust of the organization is to create an economic system that nurtures everyone, right across the board. It strives to create a society which is just and in which one and all can develop their potentials to the fullest. It is high time that we as women join in the fight for economic justice and equality. WUNENA does not only give us this opportunity, it also gives us tangible ways whereby we can get ourselves heard.

For more information on the group and its activities, please contact:

WUNENA
Box 86216
North Vancouver, BC
V7L 4J8

INTERNATIONAL

Glossy mag loses case against feminist newspaper

reprinted from New Women's Times

On May 2, Kent Sinclair, Jr., a US Magistrate with the US District court in the Southern District of New York, recommended a favorable ruling for the New Women's Times, Inc. in the trademark infringement case of Allied Publications, Inc.

He reported that "...the court is unable to find that defendant's use of the name New Women's Times is likely to cause confusion ...there are no triable issues of fact to bar entry of summary judgement for defendant."

Sinclair's report, with recommendations to dismiss this case, has been delivered to Judge Mary Johnson Lowe, who is expected to rule on this case in the near future. Her decision can be appealed.

In November 1978, Allied Publications and New Woman, Inc. served a complaint on New Women's Times, Inc. for trademark infringement and for "engaging in unfair trade practices and unfair competition against (New Woman magazine) by intending to trade upon the good will established by (New Woman)...."

The magistrate found the name New Woman to be a valid trademark, although not a strong one, but the names New Women's Times and New Woman and the products themselves to be so substantially different that a "reasonable" buyer would not be confused by the two.

The New Women's Times was incorporated in the State of New York in 1975 and New Woman was federally trademarked in 1969. New Woman is a slick,

glossy magazine, published every two months with articles on beauty, fashion, how-to, horoscopes, and health. The New Women's Times is a tabloid newspaper published every other week with articles on politics, feminist action, and news from around the world. The New Women's Times is sold on newsstands for 50c; New Woman is sold for \$1.25.

The above facts were among the differences considered by the magistrate in reaching his decision in favor of New Women's Times.

The magistrate also found no evidence that New Women's Times intended to infringe on New Woman's trademark or to confuse the public, or to rely on the goodwill of New Woman in order to sell New Women's Times.

obtained from government sources. The only time we ever saw the militia was at the ministry of justice where they were protecting the government building.

"The attackers, cowards that they are of course, wait until the march disperses, then beat up the stragglers. So far three women have been stabbed and a high school woman was smashed in the face with brass knuckles."

The women workers in Iran are being fired. "You lose your job if you don't wear that thing (the chador). At least at the government-owned television station you can't get in without it. Khomeini supposedly recanted his initial order that they had to

German doctor won't pay for nuclear power —duty

GERMANY (HER SAY)—A Hamburg, West Germany, physician is using her duty as a doctor as a defence against a lawsuit over her refusal to pay that part of her electric bill earmarked for nuclear power generation.

Dr. Eva Spiller, along with a group called "No Nuclear Power with Our Money," has since November, 1977, refused to pay 10 percent of her electric bill.

Now the Hamburg Electric Company is calling the doctor into court in an effort to collect the 61 marks that she owes them.

Spiller, however, is claiming

that paying for the nuclear power would violate her duty as a physician.

West German doctors pledge to preserve life, to protect and restore health, and through their care to keep human beings from harm.

Spiller says this means that all doctors are bound to prevent the exposure of human beings to harmful radioactivity.

Her stand is supported by 230 other physicians in the Hamburg area.

U.S. doctors, incidentally, must swear a similar oath before beginning practice.

Millett in Iran—continued from page 3

being called homosexual. So you see what it is like to be a lesbian in a country so repressive to women to start with, and lesbians are the kind of women most persecuted and taboo!

"We were aware that some of the feminists there were lesbian. It wasn't something that people talk about. They are living at great risk just as feminists.

"Some of the women changed where they slept every night. We were terrified of phone numbers and we still won't say names. We stayed with a woman and my god, her harboring us endangered her entire existence!

"One day we left a march and 15 attackers surrounded us and said they were going to beat us

up. We stopped a private car and begged the man in it to give us a ride and, we escaped with our lives. When I came home to my farm which I love so much I explored every room then I went through all the trees and landscape and just cried that I was home to see them again."

Women attacked, fired from jobs

Millett went on to describe her attackers and deplore the role of government troops. "The attackers were lumpen proletarian men, the most unfortunate people, who were being organized and manipulated by the very far rightists, many of whom are in Khomeini. And the buses they came in are

wear it, but at the other ministries the women are also being threatened by the order. Of course there are no women, no secretaries in the new Khomeini (revolutionary courts). All of the women at the government jobs are afraid that they might lose their jobs even if they do wear the chador (orthodox Muslimism does not permit women to work in public with men). And one of the few forms of employment open to women, besides teaching and nursing, are secretarial jobs in the ministries.

"A woman architect going back on the plane with me was leaving her country because she could see her whole career diminishing. She was against the

Shah and had been in exile and now she was going back into a self-imposed exile. A lot of my friends are being either hounded or all possibilities of their lives are being shut down."

Kate Millett is now travelling to 15 cities to generate support for her new organization, The Circle of Support for Iranian Women. According to the New York Circle of Support, the Iranian feminists have organized the Committee for Women's Rights and rented an office in Tehran. Their most pressing concern now is to get a newspaper out.

The group of 20 women in the New York Circle can be contacted at: Circle of Support, 59 East 4th St., Third Floor, N.Y., 10003, USA.

ACROSS THE NATION

All in a day...

Ottawa mayor opens gay conference, meets Renaissance

Despite public pressure—and hundreds of letters of protest from religious fundamentalists, Ottawa Mayor Marion Dewar officially opened the Celebration '79 conference sponsored by the Canadian Lesbian and Gay Rights Coalition, June 27.

She welcomed the delegates to the conference and told them: "I am not here merely to carry through a charade of resisting public pressure. My convictions demand of me the support for all principles of human rights, as well as the justification, as a political leader, to ascribe to the laws of basic human rights promoted by democratic tendencies."

The mayor, who had declared June 29 as Human Rights Day in Ottawa, then went on to read a quote from a recent publication of the Canadian Civil Liberties Association: "First they arrested the Communists—but I was not a Communist—so I did nothing. Then they came for the Social Democrats—but I was not a Social Democrat—so I did nothing."

"Then they arrested the trade unionists—and I did nothing because I was not one."

"And they they came for the Jews and then the Catholics and I did nothing. At last they came and arrested me—and there was no one left to do anything about it."

As delegates listened intently the mayor added "It really cannot be stated strongly enough: 'The freedom of no one is safe unless the freedom of everyone is safe.' She closed her remarks by saying "I want to wish delegates a productive and meaningful conference. I hope you enjoy Ottawa. This week (Canada Week), we have lots of visitors enjoying many events in the capital of this great country

of ours, Canada."

As she left the hall, the mayor was trailed by a few news reporters who asked her, once outside, about the letters protesting her appearance at the conference. They had been flooding into her office at city hall for a week or so before the gay conference began. The mayor couldn't say exactly how many there had been, but she said one package containing 300 letters had been hand-delivered to her office that day.

"Obviously," she said, "if people are sending in packages of letters, it's a formal, organized group."

"But I believe you have to stand up for your principles."

Threats concerning whether or not she would be re-elected because of her address to the gay conference, didn't worry her because "that type of threat doesn't worry me. If people really want someone else (as mayor), then they should elect someone else."

Her appearance at the opening plenary of the conference was appreciated by CLGRC. Plenary chairperson Jean-Paul Sylvestre had commented before her speech on the political pressure she had been under, saying "Fortunately, she has a mind of her own."

For the mayor, reference to gay issues didn't end there for that day. In the afternoon, she was visited, in her office, by representatives from Renaissance Canada, including spokesman Ken Campbell.

Renaissance had recently tried to have Anita Bryant appear on the opening day of the Central Canada Exhibition in Ottawa, slated for later in the summer. Bryant was to take part in the ecumenical service at the Ex. The

Central Canada Exhibition Association decided not to invite her because, as committee member and Ottawa alderman Joe Cassey had explained, her appearance would have offended many people.

During the meeting with the mayor, Ken Campbell asked that city council prevail upon Cassey to apologize to Bryant, and upon the CCEA to re-open negotiation with the singer. Especially, he said, since Cassey had been quoted in the press as likening Bryant's anti-gay sentiments to Naziism and the type of bigotry practiced by the Ku Klux Klan.

The CCEA's refusal to invite Bryant, Campbell told the mayor, was a basic denial of the singer's human rights—a denial "based, evidently, on her courageous, pro-family commitments."

"Even the rights of whores and flaunting fornicators," Campbell told Dewar, "are more respected in Ottawa, apparently, than are the rights of this noble lady." And he added that Alderman Cassy's "vilification of Anita is offensive to one of the most representative feminist groups in North America, the readers of Good Housekeeping magazine, who last year voted her the most respected woman in North America."

Dewar told Campbell and his group that if the quotes attributed to Cassey about Bryant were accurate, then they were "unfortunate" but Cassey was not speaking for the city, he was speaking for himself, and every council member has the right to do that. She also pointed out that the CCEA is an autonomous body and is not controlled by council, so the council could not force the association to change its mind



Mayor Marion Dewar

about Bryant.

Renaissance's main topic of conversation with the mayor, however, had been their work in setting up a commission on family life and their concern about parents having no control over what was taught their

children in the school system.

Before they left, they asked her to pronounce October as Family Life month in Ottawa; and Thanksgiving Sunday as Family Sunday.

The mayor said she would take it under consideration.

Daycare cut back 5% in Ottawa

by Rosemary Knes

The provincial government grant of a 5 per cent increase over last year's allocated budget for daycare services in the Ottawa-Carleton region may result in a 5 per cent cutback given an inflation rate of more than 9 per cent.

Many daycare centres feel it will be difficult or not impossible to continue operating.

Arthur Pope, social services commissioner for Ottawa-Carleton said at a June 8 meeting of the Ad Hoc Committees on Daycare that he was "very much convinced that that was all the province could give."

Given the 5 per cent provincial cutback, it will be necessary for a regional cutback.

Mr. Pope has suggested a cutback in subsidising infant daycare. This would not reflect a declining need for infant daycare in the Ottawa area. Waiting lists from infant centres confirm the growing need for spaces—especially in the Ottawa-Hull area where an increasing percentage of the female population has entered the labour force.

Mr. Pope has suggested Family Daycare as an alternative to infant daycare. The Committee on Infant Care and the Ottawa-Carleton Daycare Association feel this to be an unacceptable solution. "Family daycare is severely limited by a shortage of suitable providers in the many areas," they said.

The provider must fit all of the following criteria; a) is judged by the home care supervisor to be a competent, compassionate caregiver of young children. b) is willing and financially able to stay at home and accept \$8.00-\$8.50 per day per child. (Here the association notes that unless a provider took in the maximum number of children allowed, which is rare, they would not come anything close to a living wage. The provider also has long working days with no breaks and little peer support.) c) is willing to accept an infant (again the association notes that a considerable number of family daycare providers do not wish to provide care to children who are not toilet trained).

Many members of the Ad Hoc Committee on Daycare rejected accepting a 5 per cent loss, opting for granting an increase of 7.25

per cent in the hope that the province would eventually see the need to allocate more money to daycare.

"We've got a thousand kids waiting...that makes me angry," said Ottawa Mayor Marion Dewar who attended the

meeting. "Eastern Ontario has been neglected in many areas. Our day in court is due and I think daycare will be the issue."

Ontario Federation of Women:

Outreach committee seeks contacts

Members of the outreach committee of the Ontario Federation of Women met with representatives of several women's groups here in Ottawa on Saturday, June 23 at the Ottawa Women's Centre to discuss the purposes and goals of the proposed federation.

The federation is being formed in order to maximize the collective strength of women working for liberation through fundamental change in society. It will provide a mechanism for the continuing development of a feminist perspective and for the promotion of educational activities, communication and mobilization.

Following meetings held in Toronto in February and May, federation organizers now feel that the main bulk of their efforts in this preparatory stage must be devoted to outreach work across Ontario among women's groups and other groups in agreement with the purposes and goals of the federation.

Among those in attendance at the Ottawa meeting were representatives of Interval House, Carleton University Women's Centre, Ottawa Women's Centre, Rape Crisis Centre, Women's Interest Group of Ottawa South, Women Teachers' Association of Ottawa, Feminist Publications of Ottawa,

and the Canadian Lesbian and Gay Rights Coalition (Ottawa). A working committee was formed to more fully explore the possibilities of a federation and to do further outreach work in the Ottawa and surrounding area.

For more information about the Ontario Federation of Women, please contact:

—in Ottawa, Patty Brady or Lynn Clark, c/o Ottawa Women's Centre, 410 Queen St. —in Toronto, Nancy Sheldon, Pat Ansley or Alex Maas, c/o OFW, Box 142, Station 'G', Toronto, Ont.

Legal aid workers

If you've ever been cut off Welfare, you know how tough it is to get help to appeal. Finding an advocate to help you take a Landlord-Tenant case to court is not easy either.

Problems like these are common when you don't have the money to pay a lawyer, and Legal Aid can't help. As a Solution, the **Ottawa Community Legal Services Clinic** will open later this summer to give legal assistance and information on law for low income people.

There are two very important differences between the Community Clinic and the present Legal Aid services available in the city. Although both are funded by the provincial government, the Clinic is managed by a community-based board of directors. It places great emphasis on preventative work by informing the public of their legal rights and achieving out of court solutions to disputes with the aid of a Community Legal Worker (CLW).

A Community Legal Worker's job involves informing people of their rights, and helping them get what they are entitled to. Working directly with the client and having the Clinic's lawyers available for legal advice and interpretation, the CLW tries to achieve an out of court settlement of disputes. This may entail dealing with a private landlord or the Ottawa Housing Authority, with a welfare worker or an estranged husband, a UIC officer or a creditor. The worker must be firm and persistent in fighting for the rights of the client, knowledgeable of the ins and outs of the legal aspects of the dispute and able to

negotiate with the concerned parties. Throughout the process the Clinic's lawyers advise and are ultimately responsible for the legal solution of the problem if necessary.

But not all of the work of the CLW involves casework and conflict; in keeping with the preventative emphasis of the Community Clinic, the CLW will go out into the community to provide down-to-earth legal information and sometimes organizational support for community groups in disputes affecting many people. In this job you must be able to deal on a personal level with people's problems and to deal with public and private organizations on a hard-nosed but reasonable basis.

Formal training or educational background is, however, not important for anyone who would like to be a community legal worker. People who have had to fight the "system" on their own often make the best legal workers in the community, and are more qualified than those whose legal knowledge is gained only from universities or law schools. The Community Clinic will be hiring some legal community workers in the next month. We are looking for people who want to do this type of work, and a lack of formal education or training should not hold anyone back from applying. If you are interested, call or write to the Ottawa Tenants Council, 346 Frank St., 232-2677 (attention: Rod Manchee).

It is important that you get in touch with us as soon as possible since July 14 is the deadline for accepting applications.

CURRENTLY

NUCLEAR POWER: What next after Three Mile Island?

A Conference Aug. 10-12 on Grindstone Island, Ont.

1. Educational Workshop:

It Could Happen Here: An introduction to nuclear hazards and alternative responses. This workshop will provide background on nuclear power education and organizing skills.

Resource People:

Fred Knelman, Concordia University, Montréal, author of Nuclear Power: the Unforgiving Technology.

Dorothy Rosenberg, Canadian Coalition for Nuclear Responsibility, and National Film Board, Montréal.

2. Strategizing Workshop:

After Darlington, What Next? An evaluation/strategizing workshop for activists and representatives from non-nuclear and alternate energy organizations.

LOCATION: Grindstone Island, Portland Ont. 55km north of Kingston, Ont. via Hwy. 15. Take water taxi fro Len's Cove Marina.

BOTH WORKSHOPS will hold sessions Fri. eve, Sat. am & pm (with free time for swimming and canoeing, then come together for a combined sharing session on Sunday.

For more information, contact: Carl Stieren, Registrar, Non-nuclear Power Conference, 169 Howland Ave., Toronto, Ont. M5R 3B7 Tel. 923-1012.

Access to Health Festival. July 20-22, Britannia Park, Ottawa. A people's health festival: massage, yoga, demonstration of therapies, poetry, speakers on holistic and orthodox medicine. Brent Titcomb, Paul Horn, and Paul Winter Consort in concerts on successive evenings. Workshops on self-healing, health in the conserver society, psychological well-being, spiritual awareness. Self-diagnosis for women. Healthy food and activities for children. Tickets (\$10 for the weekend; 7-13 half-price; senior citizens and children under 7 free) available at health food stores and other locations. For more information, phone Jackie Easby, 233-0137.

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Joyce Andras was a feminist and an organizer.
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She believed in freedom.
And she believed in people.
To her women friends she brought a celebration of sisterhood.
To all her friends she brought a statement on what it means to fight for the good life.
Joyce was a strong woman with a big heart and a beautiful soul.
Those who knew her would like to have known her longer.
But she died too soon.
Now, we would like others to know that she lived.

Exploring the Violence Women Live With—A 4-Part Series.

July 10, 12: Violence in Women's Lives: What is it and where does it come from? Film, speaker and discussion.

July 17, 19: Canadian feature film Wedding in White and discussion.

July 24, 26: Panel discussion: Daycare, housing, unemployment, healthcare, and violence against women—what's the connection?

July 31, August 2: What can we do? Theatre and discussion.

Tuesdays, 8 p.m., Jack Purcell Community Centre, 320 Elgin at Gilmour. Babysitting costs shared.

Thursdays, 9:30 a.m., McNabb Community Centre, 180 Percy at Gladstone. Daycare provided (please phone in advance 233-7480).

Admission free. Sponsored by **Interval House**, 234-5181.

JULY EXHIBITIONS AT CITY HALL from July 3 to 13:

a) **ENAMEL WORKS BY ALISON WRIGHT**; this exhibition represents a new development of the medium combining opaque and translucent enamel in pieces up to large picture size.

b) **CHINESE PAINTINGS BY PATTY POU**; the melancholy beauty of China which she remembers from the old days expresses the love of her country through ink painting.

from July 16 to 27:

a) **TRIBUTE TO THE MEMORY OF CHILDREN OF THE WORLD**; an exhibition of photography sponsored by the Polish Embassy, on the occasion of the Year of the Child.

b) **OTTAWA CAMERA CLUB**; an exhibition of amateur photography. Visiting hours are from 9 a.m. to 5 p.m., Sunday to Friday; closed on Saturday and holidays.

EXPOSITIONS A L'HOTEL DE VILLE—JUILLET

du 3 au 13 juillet:

a) **EMAUX SUR CUIVRE D'ALISON WRIGHT**; cette exposition présentera une nouvelle façon de combiner l'opaque et le translucent.

b) **PEINTURES CHINOISES DE PATTY POU**; la Chine mélancolique d'autrefois et l'amour de son pays natal—voilà deux thèmes qui se trouvent dans les peintures de Patty Pou.

du 16 au 27 juillet:

Expositions de photographies de l'Ambassade de Pologne et de Ottawa Camera Club.

Heures de visite: de 9h à 17h, dimanche à vendredi. Fermé le samedi.

At the Victoria Memorial Museum Building, McLeod at Metcalfe, until Sept. 3, **Canadian Political Cartoons**. In

conjunction with this exhibition the films The Hecklers and Quelle Histoire will be presented on Saturdays and Sundays at 10:30 on the following dates: 21 and 22 July, 4, 5, 18 and 19 August, 1 and 2 September. On Tuesdays and Thursdays at 2:00 p.m. on the following dates: 24, 26, and 31 July, 2, 7, 9, 14, 16, 21, 23, 28 and 30 August.

Chez Nous/Ottawa Women's Centre, 410 Queen St. (233-2560, 235-4035).

Saturday, July 14, music by Debbie Bradley, all evening.

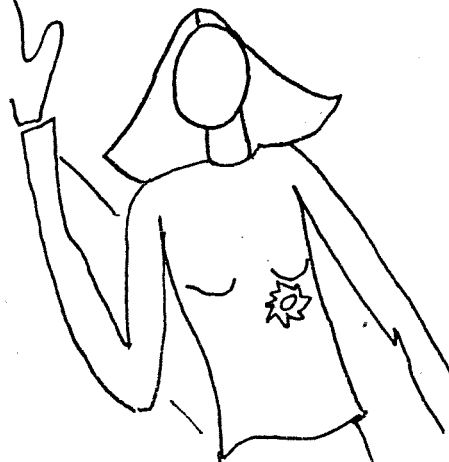
Thursday, July 19, Slideshow, 8 p.m.

Thursday, July 26, Slideshow, 8 p.m.

Saturday, July 28, Kids' Day, 10 a.m. to 4 p.m.

Sunday, July 29, Chez Nous Survival Benefit Brunch, noon until all hours.

Monday, August 13, General Meeting of Women's Centre. All women urged to attend.



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