

June 10, 1979—Herstory is made

The founding of a Feminist Party

On February 11, 1979, a group of Toronto feminists met for the purpose of founding a women's political party. Four months later the first public meeting of the Feminist Party of Canada attracted over 600 women and a few men.

The aim of the Feminist Party of Canada (FPC) is women's full participation in the political arena. It believes that a feminist party will bring a new perspective and a new direction to government in general.

The FPC's first public state-

ment outlines why they feel a feminist party is necessary in Canada. Pointing to the record of Canadian governments to date the FPC concludes that "issues affecting a large percentage of the population are given short shrift if that percentage happens to be women".

Referring to the history of women's active participation in established political parties, the FPC notes that since Canadian women first sought federal office in 1921, the number of women who have won election has risen

from one in 1921 to nine in 1974. This is despite the fact that the number of women seeking federal office has risen from four to 134 in these years.

The FPC states that "the political process as it is now practised is not based on human or moral considerations but on values which, at best, are not conducive to the creative resolution of the problems our country faces". They state that "if politics is the process through which society safeguards its members, then women belong in

politics; and if it is not such a process then clearly women are needed to make it so".

To the people who gathered at the FPC's first meeting in June, this message was long overdue.

Speakers at the meeting discussed the issues that provided the catalyst for a feminist party. Margaret Evans, vice principal for the Toronto Board of Education, spoke of the women who have "made it" in existing political parties at the expense of their commitment to women.

Laura Sabia, former president of the Ontario Status of Women, was one dissenting voice at the meeting. Invited as a guest speaker, Sabia had some hard questions for the audience. She asked, "What makes us think that we can unite women under a feminist banner"? Sabia also pointed out that women in politics need energy and money and suggested that women take refuge under an existing umbrella in an already established political party.

Hellie Wilson, a long term supporter of women's rights and special adviser to Pierre Trudeau on women's issues, echoed Sabia's doubts. While admitting she was impressed with the meeting's turnout and organization, Wilson asked, "How, if

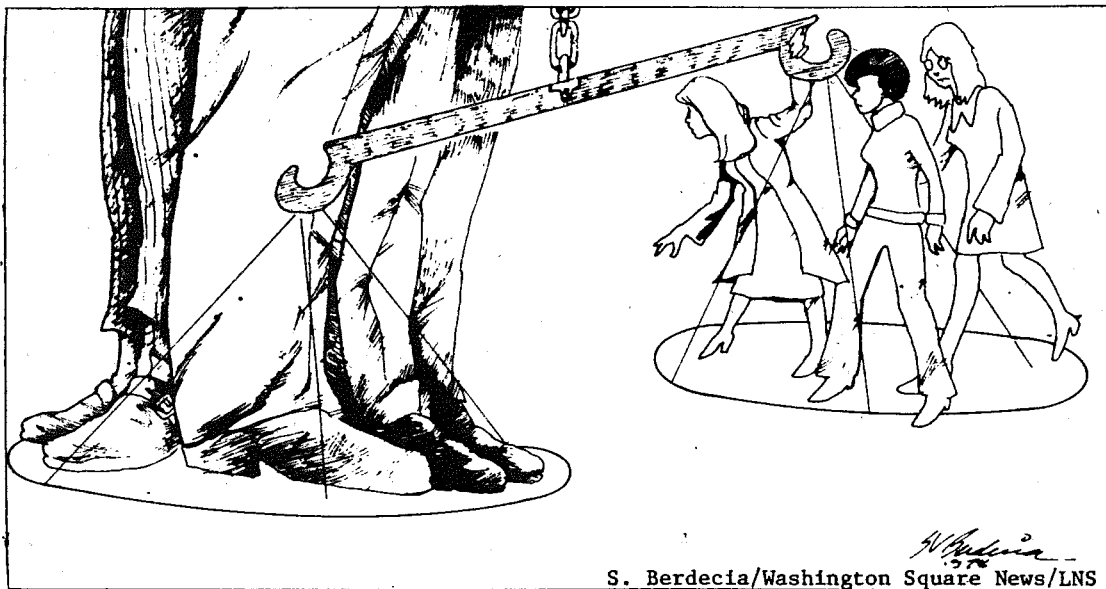
women cannot affect the outcome of a single woman candidate, do they expect to form a political party"? Wilson agreed with Sabia that women should work in existing parties.

The FPC admits that some political action done by the Canadian Women's Movement has brought women benefits, but they believe it is crucial that women become determiners of the policies that affect them. They believe experience has demonstrated the impossibility of achieving this within established political parties.

How soon we can expect to find the FPC in the Canadian political arena is unknown. Ann Pappert, an FPC spokesperson, says it is premature to talk of the FPC fielding candidates for the next federal election.

For now, committees are at work preparing policy proposals for ratification at an as yet unscheduled founding convention. In the immediate future an educational day on feminism and its relationship to the FPC is planned for September 29 in Toronto.

For more information on the Feminist Party of Canada write to FPC at P.O. Box 5717, Station A Toronto, Ont., M5W 1A0.



S. Berdecia/Washington Square News/LNS

UPSTREAM

August 1979

'Women...no longer a priority'

Employment services cut

by Esther Shannon

What do you do if you're a sole support immigrant mother looking for work, and Canada Manpower says it can't help you because you need "Canadian experience"?

In Toronto, up until July 17, you could have sought help at Employment Services for Immigrant Women (ESIW).

Today you would have to go back to Manpower...or else go home and stay there.

In July, after a fruitless eight month funding search, ESIW was forced to close its doors. From its inception in February, 1978, ESIW counselled more than 1,200 Toronto immigrant women. It offered employment orientation and job search techniques, referrals and

managed to find work for more than 300 of its clients.

As well, ESIW provided services for immigrant working women informing them of their rights as Canadian workers, and providing information on unionization, benefits, and daycare. Now, despite its impressive record, it is another service that takes its place in the government cutbacks statistics.

Anna Maria Menozzi, one of the ESIW women, says the funding search made the ESIW feel like a "ping pong ball in a very strange game."

In total, ESIW approached 26 private and governmental agencies in their search for funds. Primarily because ESIW fit Canada Manpower's criteria for its Outreach projects so completely they were refused core funding by everyone they approached.

At Canada Manpower ESIW was told not to even bother applying—the outreach program was being cut and besides "women were no longer a priority."

Catherine Vesico, an ESIW client talks about what its services meant to her: "Once I came to this office I found I could finally speak to someone in my tongue, express myself freely.... Through this office I found work, resolved family problems, and discovered information about the structure of Canadian society that no one has helped me with".

She asks: "Is it possible that government officials do not understand the importance and benefits such centres have for immigrants?"

For now ESIW is closed, a victim of Liberal government cutbacks. The women at ESIW are committed to continuing their search for funding. They plan to request a meeting with Ron Atkey, Conservative

minister for manpower and immigration.

The Progressive Conservative election platform on the Manpower Outreach program for women is clear. They promised to fully reinstate the program.

Write to your MP and Ron Atkey, ESIW asks, and demand that the Conservatives fulfil this commitment to women.

Woman wins damages and apology in sexual harassment case

TORONTO—In a landmark decision, an Ontario Human Rights Commission board of inquiry has awarded a Toronto woman \$3,000 in damages and \$500 in lost wages after she filed a complaint of sexual harassment on the job.

Nineteen-year-old Maria Ballesta, an immigrant from Uruguay, filed the complaint against Toronto meat-packing firm MacIver and Lines Ltd. and a male employee. Hired in August, 1976, she said she was dismissed and discriminated against because of her sex.

Ballesta said a male co-worker made sexual advances toward her and physically assaulted her in front of a company supervisor who failed to take any action. When she complained, she was accused of lying and told to get out.

The case was the first of its kind to reach the tribunal stage.

However, no evidence was presented because the hearing was adjourned ten minutes after it started while lawyers negotiated a settlement.

According to Jim Stratton, director of conciliation and compliance for the human rights commission, the case "will bring to public attention that sexual harassment of employees is a serious human rights problem in our province."

MacIver and Lines will apologize to Ballesta. The co-worker named in the complaint also agreed to send a letter of apology to her.

The company also said it will hold a seminar with the human rights commission on company premises to explain the human rights code.

And in Ottawa...

A conditional reprieve until spring

Ottawa's Women's Career Counselling (WCC), threatened with closure since the fall of 1978 has been granted a reprieve until April of 1980.

The WCC, funded by Outreach for over five years has been responsible for assisting hundreds of Ottawa area women in their search for work.

The WCC had to promise the government that it would not engage in any activities that were not employment-related before Manpower would renegotiate their contract. Apparently the government was concerned about a repeat of former WCC

political activity that focussed on the Outreach cutbacks.

Now that WCC has been funded again there are some changes. Approximately one week of WCC staff time per month is now taken up with mandatory staff activity reports and women seeking help at WCC must respond to a questionnaire so the government can learn what kind of women WCC counsels and why they can't find employment.

In the words of one WCC staff member the struggle to retain their funding has had a "devastating effect" on the energy and morale of the WCC.

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

Agnes McPhail—1922



UPSTREAM

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SORWUC wins twice

On June 1, exactly one year from the day the Service, Office and Retail Workers Union of Canada went on strike against the Muckamuck restaurant, Justice Patricia Proudfoot of the BC Supreme Court issued an injunction banning SORWUC members, officers and persons known to the union from picketing the restaurant for a period of 18 days. On June 6, the union appealed this and the BC Court of Appeal returned their right to picket, though it limited them to six pickets.

Lawyers Barb Findlay and Leslie Pinder appeared for the union. The union will appear again before Justice Proudfoot on June 18 to argue that this restriction also be lifted.

The total ban on picketing took place at a court hearing of which the union only had three hours' notice, and was granted on the basis of one affidavit sworn out by the manager of the Muckamuck. It has been more than 20 years since a BC Court made a ruling banning all picketing, according to

SORWUC. Once again, Muckamuck used the courts to try and deny them their most effective weapon in this strike—the right to picket.

June 5, SORWUC finally received the decision of the Labour Relations Board on the scabs' application for decertification. After four months, they won.

In its decision, the board noted that the union still had the support of the majority of employees who were there when the strike started. The board also stated: "To accede to the application at this time would not only involve the board to an unacceptable extent in the collective bargaining process, it would, in effect, nullify the strike of the employees without the necessary evidence that a majority of the employees who might be affected by the outcome of the collective bargaining, desire that result. It would thus grant the employer a victory which he had not attained in collective bargaining." The union had argued it represented among the members and strikers at Muckamuck, employees who were fired before the strike and they should also be considered as it is their hope that they can negotiate a return to work for them.

Only 2% of Vancouver's restaurants are unionized (excluding the hotels) and the effort of workers in this industry will necessarily take longer to bear fruit than will those of workers in industries where the employer is more accustomed to the presence of unions.

Notice to bargain was sent (again) to the Muckamuck management. There has been no bargaining since last July, though the union has sent repeated requests.

reprinted from SORWUC NEWS

Labour dept. women's bureau gets new head

Labour minister Lincoln Alexander has said he expects his department's Women's Bureau to initiate "strong measures" on behalf of working women in Canada.

Referring to the recent appointment by the Public Service Commission of Dr. Ratna Ray as director of the Women's Bureau—a post which has been empty for some months—Alexander said, "the bureau will assess measures taken by employers within the department's purview to improve the situation of women in the labour force and will lead a consultative and concerted thrust to achieve results. The bureau will promote provisions of the Canada Labour code ensuring women full benefit from the code. It will continue its fact-finding and publishing operations—highlighting factors impeding equal participation of

women in the Canadian economy."

The bureau will also keep a watching brief on policy and program developments at the federal level with respect to equal pay for work of equal value, affirmative action and discrimination on the basis of sex. Based on its findings, the bureau will recommend changes in policy and legislation.

The bureau will also concern itself with problems faced by immigrant women in getting a fair deal in the work place.

At the international level, the Women's Bureau will continue to play a leading role in Canada's efforts to improve the situation of working women.

Alexander made it clear that Dr. Ray would have full departmental cooperation reporting directly to the deputy minister, T.M. Eberlee.

Tories abolish TV sexism monitoring committee

The Progressive Conservative government has abolished a federal committee set up to monitor sexism in electronic media and advertising.

The committee, established by the Liberals shortly before the federal election, would have published its findings on a regular basis so that the public could pressure television networks and advertisers into eliminating sexism.

Announcing its abolition in late July, Communications Minister David MacDonald, also minister responsible for the status of women, said the problem of sex stereotyping has been well documented in 30 studies done since 1970.

"What is needed now is not another study or survey, but effective guidelines and standards through which

broadcasters and advertisers can be pressured to change their attitude toward the portrayal of women."

MacDonald's solution is the establishment of a study group of the Canadian Radio, Television and Telecommunications Commission which will include advertisers, broadcasters and representatives of women's groups.

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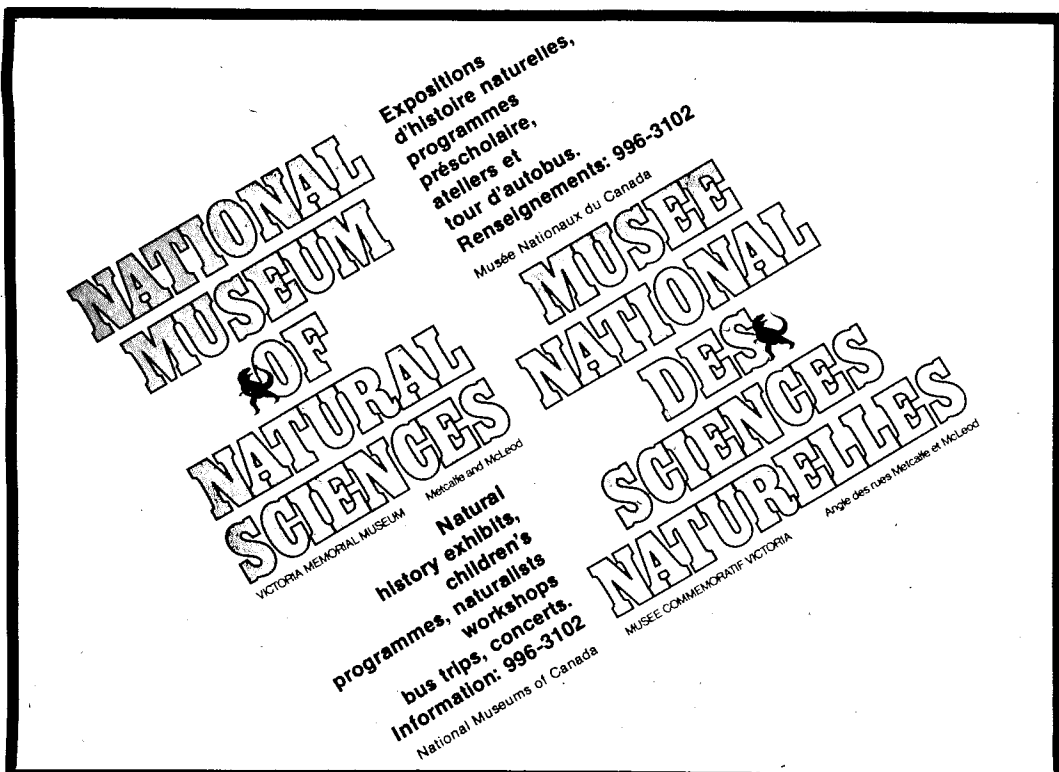
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Yukon women refused transition house

'The likely prognosis is a violent death'

by **Somer Brodribb**

The heel of his cowboy boots almost grinding the chipped finger nails into the concrete steps of the Capitol Hotel: "Whoa, Charlie, there's an easy one for you." She's dead/drunk. "A squaw along the Yukon is good enough for me." That was a song here.

Life for native women in the North is often short and brutal. At the age of five, they are arbitrarily removed from their families and communities as part of the Residential school system of the 50's, which scattered young children across the territory. A Protestant would be sent to school in Carcross, her Catholic sister to Lower Post, while Baptist cousins were taken to Whitehorse. Often families would never re-unite, not seeing parents and sisters again until the late teens. This would be a period of difficulty and heartache, impossible attempts to return to the original community and re-adjust to past ways. Of those classes of young native girls, many have already died. Some are committing the slow suicides of drug and alcohol abuse, and prostitution. And some are married, trapped in violent and abusive situations. Wife beating is truly the great unmentioned crime in the Yukon.

It must also be the most condoned crime, judging by government response to the proposal for a Transition Home for all women presented by the Yukon Indian Women's Association in 1976. The Department of Health and Welfare, Welfare Grants Division, has not funded, supported or encouraged the

Indian Women in their efforts, but rather has obstructed and sidetracked the group, holding the carrot a little higher after each proposal for funding was refused. Passing through the eye of the Demonstration Grants needle requires considerable expertise in grantsmanship, a sly understanding of what to say that pleases the compartmentalized mind of a technocrat.

Community support for a Transition Home in Whitehorse has been something like you would expect a colony of lepers would receive. Such concerned citizen's groups as school committees, doctors, and native social development workers either refused support or actively lobbied against the Transition Home. Residents living three blocks away from the proposed site of the house complained that "a whole gang of beat-up women and their damn kids hanging around is going to lower the tone of the place." Some didn't want their children exposed to "that sort of thing", meaning "a bunch of drunken Indian women", ignoring the fact that the home will be supervised and not admitting those with serious psychiatric or alcohol problems.

Approval for the use of a home in Porter Creek as a Women's Transition Home was refused by the Planning Board of the City of Whitehorse when the group was three signatures short. One member of that Board wondered why the Transition Home was for women and their children only: what about men who are beaten, deserted and left with their children.

The Territorial Government has taken the unattackable Janus faced position of appearing

sympathetic but unable to act because of the Financial Ramifications. In December of 1976 Flo Whyard, then Minister of Human Resources, wrote the Indian Women, wished them a happy Christmas season and said: "There is no way I can commit this government now to assumption of operating costs for such a hostel three years down the road." The next Minister of Human Resources, Grafton Njootli, agreed there was a lot of women being beaten by drunken husbands, and then resigned after being charged with assaulting a female cab driver. The new Minister of Human Resources, red tory Meg McCall, is strongly supportive of the proposal. It remains to be seen how far she can move her party along with her.

Other Excom members of the present Conservative government 'support' the proposal and then suffer amnesia when questioned by angry constituents who oppose it.

And for federal MP Erik Neilsen, a Women's Transition Home is "Rightly or wrongly, just not a priority." Neilsen recently told the Executives of the Transition Home Management Committee that he was busy with bread and butter issues, dealing with road contracts worth millions of dollars to the territory.

Meanwhile, women suffer and die. In March of this year, Darlene Etzel was found brutally beaten to death by her common law husband.

Yet it took an out of territory reporter, Frank Jones, to bring the plight of Indian women in the Yukon to national attention. Kristina Linklater of Old Crow

was convicted of second degree murder in the shooting death of her husband, who had threatened and beaten her regularly, even when she was pregnant. Although originally sentenced to serve at Kingston Penitentiary, she has now been allowed to attend an alcohol treatment centre in Toronto, and an appeal is underway.

Unless a Transition Home is established, these will not be the only deaths. The Ministry of Human Resources has these case histories of women who need a Transition Home now:

Example

A common-law wife is unable to remove herself from an intolerable situation with her common-law husband. She has repeatedly tried to leave but to no avail. It is a miracle that she is still alive. She has been stabbed three times, slashed with a broken whiskey bottle, and repeatedly beaten. There is no place safe for her to go and attempt to establish an orderly plan for her life. The likely prognosis is a violent death.

Example

A lady whose marriage is breaking down but has no alternative but to remain for she has no place to go. There is no physical violence but the desperation has, to date, resulted in two suicide attempts. Likely prognosis—death, either accidental or deliberate.

Rob Hart, Regional Consultant for Demonstration Grants, has told the Transition Home Management Committee that after three years of presentations and submissions, they stand a good chance of receiving nothing. Apparently the formal Project Review has been delayed

until September because of the temporary financial restraint program, and he expects most proposals to be eliminated or reduced in size.

The Transition Home proposal has already been shuttled from ARDA to LEAP without results. If a 3½ year demonstration grant is not approved, the group would have to approach the territorial ministry of human resources and the federal department of Indian affairs for total funding. Will the solemn echo of Financial Ramifications in the Excom caucus send the proposal down the road for another three years?

Neilsen, now minister of Public Works, has said that there are 370 Public Works houses in Whitehorse, many of which are empty. Although he may have a difficult time convincing some people that one should be used for a Transition Home, they would have to argue strongly against it if he found one that had been empty for two years. In any case, it would take some time to weave his way through the red tape.

In the words of Danny Lang, Excom member and minister of municipal affairs, it seems like everyone wants a house these days. Food and water too, I suppose.

Four years of frustrations and lack of funding are taking their toll on the energies of the Indian Women. The suffering of women and their children will certainly be aggravated by the onslaught of such developments as the Pipeline, the Shaktwak project, the Dempster Highway, and the Aishihik Power Project. How much more misery does it take to get a Transition Home in the Yukon?

Support rallies for Kristine Snowshoe

by **Patty Brady**

Several months ago Kristina Snowshoe Linklater, a Yukon woman charged with killing her husband, was found guilty of second-degree murder and sentenced to life imprisonment. The circumstances leading up to and surrounding the killing, the jury selection procedures, the unusual severity of the charge and sentence, all these factors led many groups and individuals to question the "justice" of the final outcome for Kristine—incarceration in the Women's Prison in Kingston, Ontario with no chance of parole for at least ten years. (See UPSTREAM, July 1979, Vol. 3 No. 6)

Since then, however, there have been several developments in the case which give cause for a bit of optimism about Kristine's future. She has been released on bail and her lawyer is appealing the court decision with the hope of obtaining a new trial.

After reading an article by Frank Jones in the Toronto Star about Kristine's plight, a Toronto woman offered to pay the expenses of any treatment Kristine might require and any legal costs involved as the result of an appeal. As a consequence, she was released from custody and is now attending treatment sessions at Toronto's Donwood Institute, an alcohol rehabilitation clinic.

Her lawyer, P.S. O'Brien, has already filed a general notice of appeal. He will determine the final grounds for appeal as soon as the trial transcripts have been received and studied. In all likelihood, these grounds will involve alleged errors made by the judge in his instructions to the jury.

Kristine entered the Donwood Institute on July 27. In a telephone interview she said that she was very glad to be out of jail and was enjoying her stay at the clinic.

"I'm just getting used to the routine here, getting to know the people, finding out how they feel about me and how I feel about them." Initially she was hesitant to tell people about the reasons for her being there but, so far, has not encountered any negative reactions. In fact, several individuals have suggested to her that she think of writing a book about her experience.

The usual treatment period at Donwood is one month but she may end up staying longer if necessary. According to Frank Jones, the Star reporter with whose family Kristine stayed for three weeks before entering Donwood, she is in very good health and has no real physical addiction to alcohol. However, the experience of the trial and jail has been very hard on her. She said, "I keep thinking of the past

and sometimes can't sleep at night."

One of the doctors at the institute says that Kristine would make a good alcohol counsellor, and has been speaking with her about the kind of training she could get in order to do this type of work. Although Kristine feels "it's a bit too early to think of it,"

she did express interest in the possibility.

The decision regarding the appeal will not be handed down until December, 1979 or January, 1980. Kristine's lawyer said he was "hopeful, optimistic," about the possibility of a new trial.

Until that time, Kristine says

she would probably like to stay in Toronto. Her child is in good care with her mother-in-law back in Old Crow, the community where Kristine lived, and she certainly needs a bit of breathing space to get herself back in one piece.

"I've been through so much," she said.

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INTERNATIONAL

Astrid Proll

No way back into 'society'?

by Cornelia Rundell

London—Astrid Proll has agreed to return to Germany to stand trial for charges arising out of activities during her association with a left wing terrorist organization, the Red Army Faction. Other members included Ulrike Meinhof and Andreas Baader. She will answer charges for the attempted murder of policemen during an incident in Frankfurt in 1971. Her decision to return to Germany comes after nearly a year of legal battles in which she, with her solicitor and the assistance of a group "The Friends of Astrid Proll," contested and lost her extradition proceedings. On February 5, 1979 a London magistrate ruled that the West German government had enough evidence on five of the six alleged charges against Astrid Proll to allow the extradition to be granted.

In a last desperate attempt to save her from returning to Germany, where she believes she would be killed by authorities or die from the conditions in the 'Silent Wing' of the Koln-Ossendorf Prison near Cologne, her lawyer fought to have her marriage to a British subject, contracted shortly after fleeing here from Germany in 1974, recognized as legal and valid. The Home Office has refused to recognize the marriage, which would entitle Proll to British citizenship, on the grounds that she

used a false name, Anna Puttich, and claimed she had been divorced. While British citizenship would not disallow the extradition (the extradition treaty being amended last October to allow for a British subject to be extradited), it could allow her to return to Britain after the trial, in spite of the outcome. A conviction would surely rule out this possibility unless her marriage was validated by the Home Office.

The legal battle over citizenship will no doubt press on even after Astrid Proll leaves Britain. The citizenship dispute also allowed time for negotiation between Proll's lawyer and the West German authorities.

The West German government has now agreed to a speedy and prompt trial to be held in September. Proll was first arrested in Hamburg in May, 1971 and her trial began in September, 1973. While waiting for trial she was held in solitary confinement, part of the time in the 'silent wing', a place of complete sensory deprivation. Her health deteriorated to such an extent that her trial was halted just after it began, in 1974, on the advice of doctors who feared Proll would suffer a complete circulatory collapse. She was released on bail to a sanatorium in the Black Forest and then to live in Frankfurt. Afraid she would have to return to prison she fled to Britain in 1974. The

West German government has promised no solitary confinement and humane treatment while in Germany on trial.

While in Britain, Proll worked at a variety of jobs, the last being as an instructor at the North London vehicle workshop on a program to train unemployed, unskilled school drop-outs. Her association with the activists in the women's movement no doubt led to the forming of the group "The Friends of Astrid Proll" who did much to publicize her case after her arrest. The popular press in London had originally seized on the story and ran sensational stories about her personal life and her alleged terrorist activities while in

Germany. Her friends, fearing for her life if she was to return to Germany, and afraid that her story was being trivialized, set out to plead for political asylum. They put Proll's case into the context of repressive police and state measures curbing political liberties in Germany.

They also argued that no possible good could come from the further prosecution of Astrid Proll. She had given up her terrorist connections and was now leading a constructive life. This argument was also taken up by a group of prominent Germans who petitioned the West German government to withdraw its request for the extradition of Proll. The petition

stated the belief that Astrid Proll had no intention of murdering the two policemen in Frankfurt; that her social commitment had a positive content; and that the government must show that there was a way back into society for young people who had got mixed up with terrorists. The petition obviously failed but presumably this and other groups will be watching Proll's trial.

Proll stated after her arrest in London last fall, "I do not expect to survive if I am returned to Germany." Proll has obviously changed her mind. Only time will tell if her initial prediction will be proven false.

Sources: Spare Rib, The Guardian, Women's Report, Friends of Astrid Proll

Feminists united against pornography

by Sondra Corry

Although a summary of the proceedings of the Feminist Perspective on Pornography Conference has just reached me, the material is timely due to the upcoming symposium and march in Times Square in October. The follow-up includes reviews of the major speeches, workshop topics and a description of the Take Back the Night March of 3,000 women on November 18. Resolutions passed at the closing session are listed, some of which are included below, as well as some post-conference actions. One such action was against The Story of O which began in Rochester, New York.

The film was shown on the University of Rochester campus, and women from the Rochester Women Against Violence Against Women attended. The film, which was mostly attended by male students, was brought to a halt by the women who chanted, shouted, and asked questions such as "Why does our pain turn you on?" WAVPM reports, "Although the men had begun the disruptions with 'wolf whistles' and degrading comments when naked women were violated by the camera, they were intolerant of the reaction of the 25 women." Groups in Berkeley and Sacramento

planned similar action using the strategy of the Rochester women.

WAVPM plans to issue the Conference Proceedings in book form. Three of the six resolutions passed at the conference are as follows:

1. Whereas pronography presents women as objects, as animals, as less than human; and whereas we believe that the objectification and fragmentation of women is a major factor in promoting a rapist and sexist culture;

Therefore be it resolved that pornography is harmful to women; and

Whereas we recognize the hatred of women expressed in pornography; and whereas we believe that this hatred promotes violence against women;

Therefore be it resolved that Women Against Violence in Pornography and Media, all affiliated groups of women, and all conference participants work to eliminate all images of women being bound, raped, tortured, and murdered for male sexual stimulation.

2. Whereas we recognize the influence and importance of media in affecting behavior and attitudes in society;

Whereas we understand the inherent destructiveness in media to women on a mass level;

Whereas we acknowledge women's experience is not validated in media and that women are denied jobs and power in mass media systems; Therefore be it resolved that we: develop a feminist media strategy integrated with our political goals and that strategy is distributed through a network that educates feminists to use acquired media tools to communicate those goals effectively to as broad an audience as possible; and that we recognize the importance and necessity of artists in developing our media strategy.

3. Whereas we recognize the clear and present danger to our physical and psychic well beings by the assaultive images in pornography;

Whereas this is a national issue; Therefore be it resolved that WAVPM and this conference declare a STATE OF EMERGENCY on this issue and that all women's groups and publications be notified immediately and urged to begin a concerted effort to combat it; with a first priority being to set up a national phone tree network to coordinate any demonstrations/direct actions on the same day.

(Note: Rochester WAVAW agreed to coordinate the phone tree.)

NY March against pornography

by Sondra Corry

Women Against Violence in Pornography and Media of San Francisco, organizers of last fall's Feminist Perspectives on Pornography, is working with feminists in the New York area to organize a Massive March of Feminists against Pornography to be held in Times Square on October 20. The group is also sponsoring a Symposium on Pornography for the weekend of October 19-21. An early projection indicates that 20,000 women from New York, New Jersey, Connecticut, Massachusetts and Washington, D.C., will gather in New York City for the march. The East Coast effort is a result of a resolution passed at the conference in San Francisco which determined to organize marches across the country, with the objective of eliminating pornography.

WAVPM's Newpage reports that many college women are

becoming involved in the struggle due to Playboy's recruiting project on Ivy League campuses last winter. Playboy scouts sought models by advertising in campus newspapers for nude photographs of women. As a result, seven East Coast colleges now have committees organizing for the march.

Lynn Campbell of WAVPM is in New York seeking support for the symposium and march. Her address is: WAVPM/March Against Pornography
Lynn Campbell
P.O. Box 3059
Grand Central Station
New York, New York 10017
(212) 744-0454

Newpage, a monthly information bulletin of WAVPM's activities is available by subscription for \$10.00 per year from: WAVPM
P.O. Box 14614
San Francisco, CA 94114

Wife beating:

Part of the good life in Kenya

The male-dominated Kenyan parliament has voted down a bill which would have desegregated that country's marriage laws, formalized polygamy, established an age of consent, and instituted marriage counselling.

The greatest opposition, however, was to the section of the bill which would have made wife beating a crime.

"Mr. Speaker," an MP from rural Kenya told parliament, "if you do not slap a woman, you will note that her behavior will not appeal to you. Just slap her, and she will know you love her. This is when she will call you 'darling.'"

One after the other, male MPs rose to say that wives need to be beaten to ensure male supremacy in marriage.

Kenyan women will have an opportunity to show their support for a reform bill in this fall's parliamentary elections.

"Kenyan women do not need to have women MPs elected into parliament to effect the necessary reforms in legislation covering marriage," wrote Hilary Ng Weno, publisher of the Weekly Review magazine.

"All they have to do is make the marriage bill a campaign issue. Let them face each prospective candidate for parliament with a simple question: Is he for or against wife beating?"

Dr. Julia Ojiambo, the only woman cabinet member, reminded parliament that

women voters are the majority in rural areas because men live and work in the cities, only returning home several times a year.

Ojiambo said the part of the bill that really worried Kenyan men is that which puts polygamy on a legal footing.

Polygamy, according to its defenders, is protection against

barren women, a measure of status in society, and—believe it

or not—a successful means of avoiding a surplus of unmarried women who turn to prostitution.

The reform bill would have replaced the five separate marriage laws now covering marriage here for Africans, Europeans and Asians.

*Sheila Coe***THE REPAIRPERSON***for electrical appliances*

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EDITORIAL



"Sexual harassment is one of the most compelling problems confronting women in society. It stands at the crossroads, encompassing both economic coercion and an aspect of violence against women. Since it affects all working women, it has tremendous potential to bind women together. For all women who have ever personally suffered from sexual harassment, there is a tremendous sense of relief in learning that their sexual harassment is not a personal problem, but rather part of a societal issue. Women who have been indifferent, neutral, defensive, or even hostile to the women's movement may alter their thinking when confronted with a phenomenon that does not differentiate between women in terms of class, race, or economic and social status."

—Constance Backhouse and Leah Cohen, *The Secret Oppression*

Now, there is perhaps an even more encouraging reason for women to join together to fight sexual harassment on the job.

Nineteen-year-old Maria Ballesta of Toronto was awarded \$3,500 last month in a sex discrimination complaint. It was the first case of its kind to reach the board of inquiry stage through the Ontario Human Rights Commission.

The decision is a landmark even though Ballesta won because she was fired from her job for complaining about harassment. It has made sexual harassment a legitimate grievance in the eyes of the public.

Some may still say that women should be flattered by "come-ons" from their male colleagues or bosses, or they should have more of a sense of humour about the incidents.

But in *The Secret Oppression*, Backhouse and Cohen say, "Society wrongly views sexual harassment as sexually motivated. Women are socialized to think that it is their responsibility to control sexual matters. When they are unable to do so—and in an

employment situation, there are very few women who can deal with sexual harassment from supervisors and other men with authority over them—they believe it is due to some shortcoming on their part.

"The tension, fear, and anger build up inside sexual harassment victims who have nowhere to turn for relief. Most victims experience psychological depression and despair. Many suffer physical ailments such as stomach aches, headaches, nausea, involuntary muscular spasms, insomnia, hypertension, and other medical illnesses caused by continual, unrelenting anxiety and frustration. A surprising number are reduced to the point of psychological and physical breakdown, to such an extent that they require hospitalization."

Talk about occupational health hazards! At least women who have lost their jobs as a result of harassment now know they can complain to the Ontario Human Rights Commission. The commission also ordered the company involved to hold a seminar on the subject for their employees. More of this action should be taken with seminars held by either employers or—preferably—unions and women union members.

If in your workplace, you know of someone who is being sexually harassed, don't "mind your own business." Talk to the woman or women. Tell other women. Confront the harasser. If it's a boss, tell everyone. Let him know his customers or clients are going to find out, that complaints will be laid.

The song says heaven will protect the working girl. But heaven has for centuries allowed her to work in unsafe conditions, to carry the double load of paid work and housework, and to put up with sexual harassment everywhere.

Only the working woman can protect herself by joining with others and speaking up about her oppression. Maria Ballesta knew that. She won.

LETTERS

Forget National Action Committee, reader says

Dear Upstream:

As a participant at the National Action Committee conference in Ottawa, I appreciate this opportunity to give my view of what happened and what it means. I went as representative of the Winnipeg Coalition Against Violence Towards Women, travelling with a representative from Wages for Housework in Winnipeg and observers from the Women for Welfare group in Winnipeg. Yes, I was one of those excluded from the proceedings.

Before the Winnipeg contingent left for Ottawa, we were verbally registered as observers by Kay MacPherson. On Friday after I found out we would not be admitted my reaction was that this misunderstanding would take some effort to clear up and might cause me to miss something while things were straightened out. I am willing to concede that I might have shown more interest in filling out forms and seeing things in black and white before making assumptions, and that this could cause hassle for organizers but I believed that I would explain that I had been preregistered verbally, I would fill out the forms, and I would join the conference. I felt that once they were reminded I had come from Winnipeg eager to take part, the red tape would quickly be dispensed with and I would get on with the business. Needless to say there was more to this than meets the eye. On Friday some of us tried several times to clear up the misunderstanding and get us officially registered to no avail. For some reason they were not glad to see me and were not about to make any effort to even be civil to me much less go out of their way.

The power that conference organizers and facilitators had over participants (especially the poor relations in the family of women) was used in a way that horrifies me. You can't expect the uneducated to follow "grandiose phrases and bureaucratic jargon," but I see this as grounds for challenging the use of jargon, not grounds for excluding those who lack educational opportunities. This doubletalk too often covers that fact that the issue is too far removed from tangible reality and/or that nothing is happening. I don't want to learn verbal skills so that I can play the game the way the men do, I want to change the game. When it was decided we could attend the welfare workshop it was probably to get us out of the hallway where we had a tendency to

talk to women passing by. To tell us we had to sit at the back and not say a word, it was throwing us a bone the way the men do to shut us up. Women on welfare had no voice at a workshop on income support, just hours after Dorothy O'Connell had got a standing ovation for her speech about poor women vs. other people. I cannot describe the indignity and humiliation I felt myself and for others at the workshop because of the chairperson's condescending way. Those who were nervous at speaking to a large group or still learning English (who isn't) or unfamiliar with Robert's Rules of Order suffered the most as they do in daily life in the patriarchy. On Sunday when I tried to pick up a copy of the resolutions (I wanted to have something to show the people who had helped me with plane fare) I was asked if I was delegate or observer and I would have to show a tag to prove I was registered. Because I was being treated like a common thief I just took them.

My primary interest had been the workshops on violence, of course. At this point I might have been admitted to the afternoon one but I felt so shot down I didn't dare make the attempt for fear of a confrontation (they said monitors would be posted at the doors of workshops). My battered ego told me no one wanted to hear my perspective on violence against women anyway. On seeing the resolutions, I now know if I'd gone I would have ended up climbing the walls with frustration. The motions ask for resources to study this aspect or that, a chance to do some research about this problem or that... You don't lobby the government to form a task force or gather information. They do too much of that already. You insist on action and anything less is condoning violence and misogyny.

I would hope the irony of having a conference on women and economic reality at the plush Skyline Hotel had not blatantly obvious by contrast. NAC had white linen and gleaming silverware and gave us a classic cold reception. Maybe they didn't like to be reminded, as they are by the very presence of poor women, that they are just a man or a job away from being on welfare, etc. The Ottawa Tenants' Council gave us food, shelter, blankets, warmth, and caring from their own constantly stressed supplies as so many women do for each other. At some point

the NAC executive was asked if they would waive the \$25 fee for poor women and the answer was no. In my naiveté I had assumed that just getting to Ottawa was accomplishment enough and I shouldn't have to pay again for the privilege of being able to talk to these women with the contacts and the power, so I wouldn't have paid had it come to that.

I recognize there is a need to attack exploitation in numerous ways from establishment to radical methods, from inside the system and outside. And the strategy of capitalist politics excludes the poor and powerless. So when women have some voice and access to power they owe it to the powerless to speak out on their behalf. But this cannot be done without the mandate of those people supposedly being represented. Well-educated, privileged women should be the leading edge pressing for improvement because they have the resources to survive the struggle. Unfortunately, I find these very women who should be the battering ram to be more conservative, possibly because they think they have more to lose. But those women are fighting each other over the small corner of the pie men figure they must donate to keep the peace, and they've lost track of the fact that no woman's lot will really improve until the worst off (unemployed women, single mothers, lesbians) are better off. Any woman who has the resources or access has a duty to listen to and talk about the needs of those who aren't articulate, well-dressed, etc. That's the responsibility that comes with the privilege of power. Some of us women who are living as the "ultimate victims of capitalist and patriarchal power" have seen the power in many forms and I see the National Committee at their conference as the very people who wield the power.

One explanation I heard for our not being let in was that we were a disruptive lot. NAC effectively guaranteed we would disrupt proceedings when they literally slammed the door in our faces. When we couldn't go to a workshop, of course we congregated in the hall to discuss that. We all know from trying to work with the men that being polite doesn't get us anything, so no one should have been surprised when we didn't fade back into the woodwork. People whose backs are to the wall have nothing to lose by causing a scene, or making enemies.

Now I say forget the National Action Committee, it's too much like trying to fight the male bureaucracy and it has less to offer. I'll look at NAC again when it changes from being a buffer for the establishment to being a thorn in its side on behalf of the millions of women who are invisible. I will let them come to me when they need the credibility of numbers, but they will have to come with my issues because I won't spend my energy on their issues and maintaining their status quo any longer.

Karen Anne White

Womanspirit

Dear Sisters:

Womanspirit—Art Research and Learning Centre is a collectively growing non-profit organization devoted to the compilation, exposure and promotion of Canadian Woman's culture. We are currently seeking information for a multifaceted artistic directory which would be as comprehensive as possible. This publication would make available names and addresses of feminist conscious women in all areas of the arts.

This would provide a communication link between artists across Canada as well as a resource bank for prospective employers/employees in the various fields.

We require your help by researching your own community in the following manner: - locate collectives, groups and individuals

- send names, addresses, phone numbers, slides and a short description of their work(s) to Womanspirit.

It is essential that this material is sent as soon as possible as we are working within an 8 week time period for the duration of our research grant. We would deeply appreciate a great deal of input since there is much work to be done!

In Sisterhood,
Collen McIlroy,
Student Researcher
Womanspirit
237 Dundas St.
London, Ont., N6A 1H1

FORUM

Pornography hits downtown Canada

Dear Sisters:

In the interest of monitoring the media from a feminist perspective, our collective has recongized the films Bloodline and Kathy Tippel as projecting a degrading image of women. In view of this, we have written two analyses. Publication of these analyses would be a positive action toward increasing an awareness of the exploitative nature of these films.

Sincerely,
Women Against Violence Against Women
Vancouver

Kathy Tippel

We ask you to be aware that the movie Kathy Tippel oppresses women and is thinly-disguised pornography. In this film, director Verhoeven approaches the Kathy Tippel story in the guise of presenting a tale of a strong and independent woman, who rose above "sexual abuse and degradation." What, in fact, he does is to exploit her story by cramming it with every type of titillating sexual arousal known to MANKind. Kathy is further exploited by the producer and director "cashing in" on marketing the film in the so-called 'woman's genre.'

Although Kathy is shown occasionally taking control over her own life, the majority of the film is concerned with scenes that reflect negative male myths and fantasies portraying women as: physically and viciously fighting each other, competitive—never supportive—companions, sex objects, sexually vulnerable and childlike.

Token scenes are included on the topics of child prostitution, initiation into prostitution, male nudity, brothel life, masturbation, pseudo-lesbianism, and a presentation of a rape scene that leaves no details to the imagination. Something for everyone! A particularly misogynistic approach is directed towards the character development of Kathy's older sister who is the only other female evolved in the film.

Verhoeven continually over-uses sexually explicit scenes that are spurious to the content of the film in the name of "European realism."

Ultimately, Kathy's escape is not by economic independence, but through marriage to a man whom she believes is "the first man that never wanted anything from her." If he indeed wants nothing from her, he is alone for Verhoeven's producers

will continue to wring every last cent they can from her story.

Bloodline

In agreement with recent criticisms of the movie Bloodline (Lawrence O'Toole, McLean's, July 14, 1979 and Vaughn Palmer, Vancouver Sun, July 7, 1979), the film has indeed, as Palmer suggests, been produced by a "bunch of Hollywood hacks" attempting to put "a little meat in (the) story" by way of "meaningless violence and kinky sex." Further, we are in total agreement with O'Toole's assessment of the movie as being "morally corrupt" and "blown-up snuff."

However, Bloodline's offensiveness extends beyond the cheap sensationalism mentioned by Palmer. Although the movie uses established actors, lavish sets and a thin thread of plot to pass itself off as standard TV-style suspense drama, it contains many objectionable scenes. The women characters are seen, for the most part, as disposable objects. Violence is directed against not only anonymous prostitutes strangled during the filmed sex acts, but also against such 'respectable' women as Michelle Phillips, playing the

poutily attractive wife of a British MP, whose knees are eventually nailed to the floor, and Romy Schneider, as a greedy shrew physically threatened by her ex-lover.

Throughout the movie no one protests against, or even seems shocked by any of this violation of women. For example, the detective wonders about the mental condition of the prostitute's killer, but gives no thought to the plight of the victims. The audience is also seduced into an acceptance of anti-woman violence during the snuff-type scenes. These are shot in an erotic, playful manner that involves the viewer sensually, without any change in mood or attitude as the women's expressions change from ecstatic to horrified. Bloodline thus helps to legitimize the ultimate misogynistic pornography by showing it as an enjoyable form of entertainment. Because of the movie's distribution to major theatre chains, it influences mass audiences to consider "snuff" an acceptable element of popular culture.

Therefore, we are protesting the screening and production of Bloodline, and urge moviegoers to boycott this film.

Sisterhood — the only option

This is the third of a series of articles by the Political Action Collective of the Ottawa Women's Centre. The issues to be dealt with were the subject of a day-long conference organized by the collective and held on March 10, 1979. We welcome comments and criticism from the women's community.

The idea of sisterhood does not sit easily in the twentieth century mind. As a reality it scarcely exists, yet "sisterhood" comes readily to the mouth of every feminist; it is a steady refrain in the new women's music, and is often considered to be the basis of the women's liberation movement. When the Redstockings coined the phrase "Sisterhood is powerful," they stated concisely and for all of us what the man knows and has always known: women, conscious of their oppression and united in their anger and determination to dismantle the patriarchy would be an irresistible force. The idea of such a strength of women working in concert strikes terror into the hearts of those who profit from the system which, in spite of appearances to the contrary, is a highly moveable object. We know that if we get together we can get it together to overthrow our oppressors; they know it too. So what do they do? Divides us and rule us.

Our society is opposed to cooperation in any form (of course, corporations scratch each other's backs, but that's not cooperation, that's business!) The dreams, the myths of success are summed up in the slogans "Every man for himself!" "If you want a job done well, do it yourself!" "Keep a sharp look-out for number one." And the heroes of all the rags-to-riches stories rose from nothing to the pinnacles of success by dint of hard work, competition and a ruthless eye on the main chance. These models are not for women, but we incorporate male values into our systems. If our conditioning works as planned, the idea of getting together to do something never crosses our minds. We are supposed to compete with each other to latch on to a rising star to ensure our financial and emotional security, and continue the competition in such categories as whitest wash and smartest kids.

I can hear you getting impatient. You're saying you've seen the light about all that, you're not living in a man's shadow, you're taking control over your own life, making decisions for yourself, making your own dreams come true, and I say I'm



A.N.S.

hearing men's voices, men's words, men's dreams. For centuries the system has used the "anyone can" dream to divide men from each other so a few can stay in power. They have now been forced to say, "Why not? Any woman can too," and hold out the promise of a rise in the corporate ladder for a special few women in order to keep the rest of us in our places fighting against each other.

Sisterhood is the only viable option we have. But it cannot come easily, since we are so caught up in our new-found need to be self-made women. We must work together to become the women we would all like to be, and in the process make ourselves into a united group of feminists whose growing strength allows us to deny the patriarchy its power over us. We are not going to destroy the system by trying to claw our way to the top. It thrives on millions of little people trying to make it big. It wants us to compete with each other for

promised rewards; we must refuse to do so.

The other buzzword that goes with sisterhood is support, and generally we mean emotional support for each other in times of stress. Women have always been good at offering each other a shoulder to cry on, and we will continue to do that for each other, but it is not enough. When we help a sister through the stormy break-up of a love affair so she can have her mind clear at the office the next day, we're working for the system. In practical terms, our sisterhood does not go much beyond that point. We need to expand it, develop it so that it becomes the basis of political strength.

Sisterhood is both the end and the means of our struggle. What are we working for? How do we want to live? We must begin to fantasize in more detail, develop our embryonic ideas of what life could be like without patriarchal oppression, so we know what living in sisterhood could be like. (Some women science fiction

writers have begun to do this.) Then we must begin to develop small pockets where we can turn our dreams into reality for at least some women, some of the time.

The god of the system in money. And what does thy god require of thee but to work hard and spend thy wages? By withdrawing our labour (underpaid and undervalued as it is) from our oppressors, and by refusing to enter the race, we can damage the capitalist patriarchy and leave ourselves free for some satisfying work and some good times. It won't be easy, but we have already begun in some small ways. We must do more.

We have begun to provide jobs for ourselves where we can work in non-sexist, non-competitive environments—transition houses, feminist publishers, women's coffee houses—where work is organized and done collectively. Women with skills are working independently, and we can support them by employing them and recommending them to our friends. We can hire each other for odd jobs, or trade our services with each other. We could take over factories or start our own and organize the work to suit ourselves and share the profits. Large cities could have a woman-owned agency to provide temporary office staff, and women who buy such services for their employers would support it.

Already many of us have withdrawn some money from the system: we don't wear makeup; we don't follow fashion, but there is more we can do. Nearly every woman of childbearing age spends about \$25 per year on tampons and pads. Why should Kotex get rich on us? If we used sponges and returned the money to the movement, think what we could do. Feminist laundromats. Ten women with their children eating together regularly. Housing cooperatives. The possibilities are limited only by our imaginations and our willingness to work together.

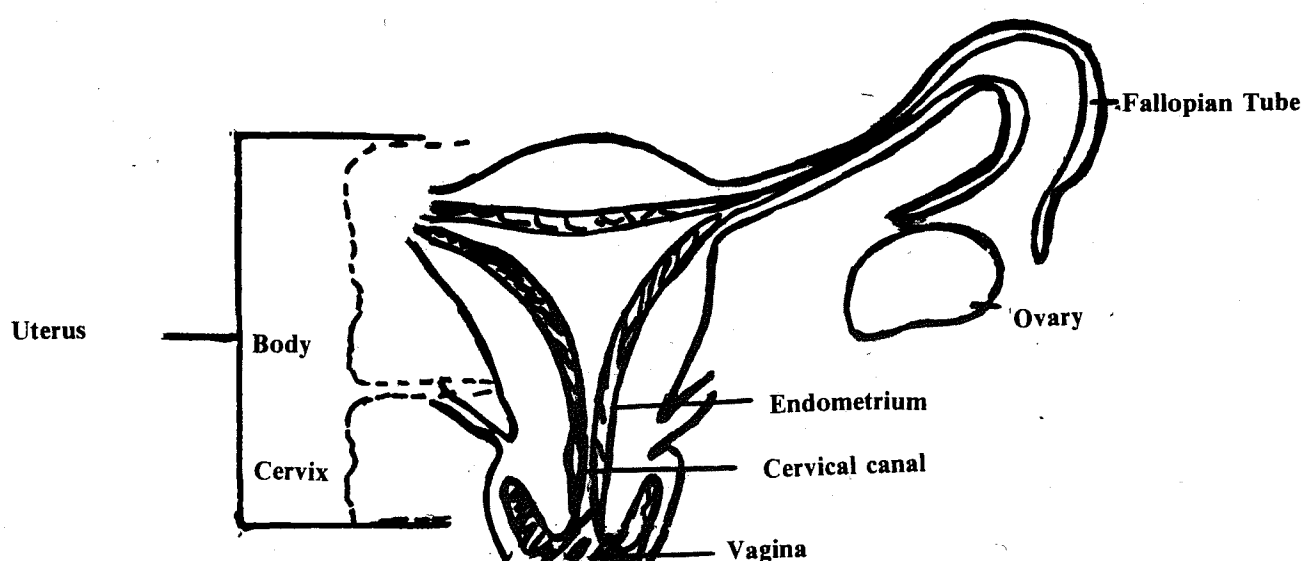
Whatever the ideas we come up with, on whatever scale we can afford to start, they are the beginnings of a sisterhood that is more than a buzzword, more than a discussion of whether someone or something is politically correct or incorrect. Such actions would demonstrate and foster our faith in our sisters' competence and strength, our belief that together we can build where alone we must fail.

A school of fish

A pride of lions

A strength of women

WELL~WOMEN



by Peggy Harris

The June issue of UPSTREAM was the premier for this column. With great respect to Barb Stewart, I will be continuing it, dealing with issues that you suggest and that are felt to be paramount in the area of women and their health.

In response to UPSTREAM's request for questions, one letter was received asking about menstrual problems. Gynaecology, although representing the physical plexus of our femininity, perhaps remains one of the most mysterious areas of our bodies. In all societies, a tremendous amount of power has been associated with the female reproductive system and rightly so—it is the source of new life. The procreative aspect has been worshipped, honoured and held in great respect. Our gonads have not escaped society's double-edged sword. With respect for normalcy, and any interference, of which menstruation is one, has been feared and seen as impure. Menstrual taboos are universal. James Frazier in *The Golden Bough* gives many examples of punishments and protection surrounding the menstruating woman. It is therefore not surprising that in spite of the strides forward women have taken in terms of self-knowledge that this still remains an area of fear and ignorance. So, in the next few issues I will discuss some of the problems—exploring and explaining the physiology, the myths and realities.

Before responding to the question concerning menstruation it would be beneficial to quickly review the internal anatomy of the reproductive system.

The vagina which is approximately 9 cm long lies between the bladder in front and the rectum behind. At the upper end, the cervix of the uterus projects into it. The vagina itself is very muscular and contains a well-developed network of veins. As a self-protective measure the cells of the vaginal walls contain a bacteria which helps to cleanse the vagina of contaminating germs. A more in depth look at this area will be taken in the future including a presentation of more common vaginal disorders.

The uterus is a pear-shaped muscular organ again about 9 cm in length. The uterine cavity is triangular and lined with a special tissue called endometrium. The

endometrium undergoes changes during each menstrual cycle. Under the influence of hormones the inner lining proliferates and becomes engorged with blood. The lower end of the uterus—the cervix—opens into the vagina and the upper narrow part of the cavity is continuous with the hollow Fallopian tubes.

The Fallopian tubes or oviducts, one on each side, stretch for about 10 cm and lie in contact with the ovaries. The finger-like projections at the outer ends of the tubes sweep the egg up when it is expelled from the ovary and direct it into the narrow canal.

The two ovaries contain about 75,000 egg cells—the number is highest at birth and decreases until menopause when there are no egg cells left alive. The ovaries are also involved in the production and secretion of the hormones estrogen and progesterone. The levels and combines excretion of these hormones exerts an effect on all reproductive organs. These are cyclic changes—some of which are apparent, e.g. engorged breasts, some of which are not, e.g. the change in viscosity and Ph of cervical secretions.

This is a very brief description which will assist in the understanding of various menstrual disorders. If a more detailed description is desired may I recommend *Our Bodies Ourselves* as the most straightforward source.

Menstrual cramps is one of the symptoms described under the umbrella term "premenstrual syndrome." Coined in the 1950s by Dr. Katharina Dalton, the phrase covers a number of problems with which we are all quite familiar—tension, headaches, breast tenderness, emotional liability, bloating of the abdomen, low back pain, achey legs, liver abdominal cramps and skin problems. These symptoms are manifestations of normal processes occurring in the reproductive system which operates within a delicately balanced system involving the nervous, endocrine and gonadal networks. The hormones secreted by the ovaries influence each of the reproductive organs during the maturation of the egg and after its release from the ovary. For example, increases in the estrogen levels are responsible for an elevation in body fluid the retention of which causes swelling and tenderness of the breasts, ankles, wrists and lower

abdomen. Progesterone and estrogen are responsible for the build up of the inner layer of the uterus. If the egg is fertilized the layer (endometrium) remains in tact and eventually becomes the placenta. If there is no fertilization then that layer is sloughed, bleeding occurs and we menstruate.

Menstruation and its associated problems have been viewed in a rather negative sense for the past two thousand years. B.P. Appleby says in a British Medical Journal article:

"Premenstrual tension is a relatively common condition which is common with...menopausal misery, causes a great deal of suffering in patients and yet has received scant attention by the medical profession...There are probably three main reasons for this: the first is that they are benign subjective conditions, so that no obvious harm will come to the patients even if untreated; the second is that women have come to accept these symptoms as inevitable ills; and the third is that the majority of the profession are male, and, never having suffered personally from these complaints, do not take them seriously."

Because of this past ignorance of the menstrual syndrome by medical researchers there is still a great deal that remains to be known in terms of causes. And there is in general no agreed-upon treatment. For so long women have been told, "It's all in your mind." There are now a myriad of suggestions as to cause and just as many answers as to cure. Minimizing symptoms is at best probably very personal and almost a matter of trial and error. In other words, what works for my friend may not work for me.

Menstrual pain can be a part of the general syndrome or it may be the sign of an illness. If the pain is abnormal or debilitating the best thing to do is to have a thorough examination including pelvic.

The medical term for menstrual cramps is dysmenorrhea. The cramps are real pain and again the causes are debatable. Some of those suggested are hormone imbalance, intra-uterine devices, cysts, endometriosis. The question of hormone imbalance leads to two other questionable causes 1) hypersensitivity of the uterus to hormones with resulting increased contractions 2) congestion in various areas with associated

dull, aching pain. Dr. Dalton who coined the PMS term, is the chief proponent of the idea that the syndrome is caused by hormone imbalance. There is either an over abundance of estrogen or a below average amount of progesterone secreted during the cycle. Unfortunately, her ideas do not seem to be well accepted by the medical establishment and thus few women have been treated, other than by herself, with the pure progesterone that she recommends.

Dysmenorrhea is certainly one of the most widespread menstrual problems. Until the recent past it was considered to be more a figment of women's imaginations than a fact. There are no widespread proven remedies. Calcium has been suggested by Adelle Davis in *Let's Get Well* to reduce tension and irritability. Calcium plays an important part in muscle contraction and is required for normal transmission of nerve impulses. Ninety-nine per cent of calcium however is used to build and maintain the skeleton. Additional calcium may be effective for some women with PMS as may anything from yoga, peppermint tea, heating pads and aspirin to seeing your lover smile.

The other area of common complaint that should be mentioned is weight gain and swelling. They vary in degree from woman to woman. The usual area affected are breasts, ankles, wrists and lower abdomen. Some authorities connect depression and irritability to too much fluid surrounding the brain. The retention of fluid is affected by estrogen levels but why is there such a variance between women? Again there is no pat answer in terms of definitive cause or remedy. Certainly a reduction in salt intake and avoidance of high salt foods will lessen the tendency to retain fluid. Diuretics (often referred to as water pills) are available in more serious cases.

As one can see there is still much research needed in the area we refer to as premenstrual syndrome. One of the most important responsibilities for women is to help to lift the taboos and negativity surrounding this area of our lives. We need not remain passive when it comes to the care of our own bodies. Take advantage of the knowledge available, take action for change of attitudes and take care of your health.

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UPSTREAM

A women's business

"Sumertime, and the living is easy" -
(Porgy & Bess)

Well, sometimes it is. And then there are other times when people come to visit....

It's not that guests aren't welcome and good company. We invite them, for God's sakes. Summer is great for slowing down the ratrace, catching up on connections with assorted friends and relatives.

But there's a catch, for many women. It has to do with the division of labour in families, with who really feels and is seen to be responsible for everyone's pleasure, and who takes care of whom.

Feminists understand, intellectually at least, that women have been strictly programmed to concentrate on meeting others' needs. Primed to nurture men and children as the core of our lives, we also care for the old, the sick, the handicapped—and the visitors.

After all, men can't do these things—they're much too busy with problems more important than just people and their daily lives. They have to order and control the world, on behalf of both sexes.

It's not only the unpaid, unrecognized, huge amounts of domestic labour that women do, and double the load when visitors come.

There is also the entertaining that is expected of us at many levels. That involves smiling, listening, being interested in what others think and want (particularly men and children), looking good, being charming, making sure guests are having a fine time. It's the nurturing of social relationships, doing the shit-work of the conversation, so to speak.



FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

by Helen Levine

Consciousness-raising is very important in this area of women's lives and not easily come by. The programming has often been so successful that girls and women do in fact come to see personal self-sacrifice as natural, normal, and rewarding. It touches most of us, becomes even more visible when visitors arrive.

(Though trained to self-denial, women at the same time are accused of masochism, martyrdom etc. We're royally screwed in both directions. See July/Aug. issue of *Homemakers* with an insulting-to-women article on masochism).

Let me share some aspects of what occurred with visitors B.C. and A.C. in one classic North American household. B.C.: Before Consciousness. A.C.: After Consciousness.

B.C.

- She shopped, cooked, cleaned, laundered, worried before visitors arrived and during the visit. Success or failure of the occasion was thought to depend mainly on her prior efforts and organization, and

could reflect on her adequacy as homemaker, woman, etc.

- She worked hard at making things continuously interesting, comfortable and congenial, for everyone else.

- She gradually got so tired of talking, smiling and responding all the time, that her teeth got ground down. Being everlastingly cheerful, responsive, and caring was damned hard work. Pretence was at a premium, to make the visit a "success". It never worked.

- She hoped the kids would behave. Otherwise it would be a reflection on her mothering, not his fathering.

- He was there, if and when his work permitted. He "helped." It was understood by all and sundry that he was a busy man with a demanding job. He was generally friendly and hospitable, and that was very much appreciated by all. She was taken for granted.

- She could never understand why he was easy and relaxed, she so often tense and uptight. Must have been her childhood or her inadequate psyche!

Sound familiar, anyone?

A.C.—which of course is still in process, and takes hard work to implement.

- He does the shopping and cooking, she the dishes and minimal cleaning. When and if they get done.

- Visitors now understand—because it has been made clear in actions and words—that she is at no-one's ongoing disposal, that she and he will be involved at different times in different ways. They are not "one couple," they are she and he.

- He takes primary responsibility for his particular relatives and friends, including arranging holiday time off when they come to entertain them. She does the same.

- Visitors know the fridge is full, the beds are vacant, that they are free to come and go, as she and he are. They usually like it this way.

- She has learned to end conversations, takes off periodically, generally ministers to her own needs, as well as enjoying the company.

- The talk does not revolve around men and children, both of whom were once accustomed to centre stage.

- Not all friends/relatives are welcome. For example—persons who deal with women as adjuncts, and systematically dominate the action no longer are invited.

- She finally learned to put out her annoyance with him, IN PUBLIC. This has ended a classic mode of male tyranny and female submission. She no longer remains silent, nice, polite in the name of putting others at their ease, whilst choking on upsets, etc.

Guess what, everybody! A.C. really means visitors can be great. For everyone.

WOMEN HELPING WOMEN

At an all-candidates meeting sponsored by the Ottawa Women's Lobby (OWL), the Progressive Conservative candidate distributed a document called "The Progressive Conservative Commitment on the Status of Women in Canada."

Our master's voice

This document, however, was not the Tories' final word on women. A week later, at another OWL all-candidates meeting, there appeared a revised version of the PC commitment paper.

It is this second paper that is now official party line on issues of concern to women. And the differences between it and the first paper go well beyond mere stylistic refinement.

Mum's the word

For example, the earlier version had a section (curiously headed "Personal Issues") on Criminal Code reforms. It promised that "A Progressive Conservative government will amend the Criminal Code along the lines recommended by the Law Reform Commission to revise the categories and

penalties for sexual offenses." It also promised that a PC government "realizing the importance of moral commitments on both sides of the issue, will allow parliamentary debate followed by a free vote on a private member's bill which addresses the law on therapeutic abortions."

The final paper, however, is completely silent on Criminal Code reforms. Now, loss of that waffly commitment to an abortion debate is no big deal, but the deletion of the promise to amend the rape law is—especially now that the Law Reform Commission of Canada is finally supporting our view that a woman should be able to charge her husband with rape whether or not they are living together.

Speaking with forked tongue

Another 'big deal' change is found in the commitments to native Indian women. The first paper said, in part, that the PCs would "guarantee Indian women the same rights and equality before the law available to all Canadians" and would "ensure that consideration is given to recompense for those Indian women who have already lost their rights under the existing Act."



(This refers to section 12(1)(b) of the Indian Act under which native women marrying non-Indians automatically lose their native rights; native men automatically bestow these same rights on the non-Indian women they marry.)

The later paper is significantly weaker on these crucial issues. In place of the (relatively) firm commitments of the first paper, it says that the Tories "will deal effectively with the status of Indian women under the laws of Canada" and will "ask the National Indian Brotherhood to speed up dramatically the process of drafting a new Indian Act, including provisions dealing with the status of Indian women." The Tories go on to say they will "seek mutually-agreed policies that will end the legal discrimination against women while ensuring that the essential integrity of the Indian people is recognized and preserved under the Indian Act."

No mention of guaranteed equal rights, no mention of what will be done for those women who have already lost their rights, and far too much mention of dealing with the NIB which has been foot-dragging on this issue for years.

A voice in the wilderness

Women in the federal public service lose by the later paper too. The earlier version had an imaginative commitment to reorganise the Office of Equal Opportunity for Women and give it the independent status of a commission—

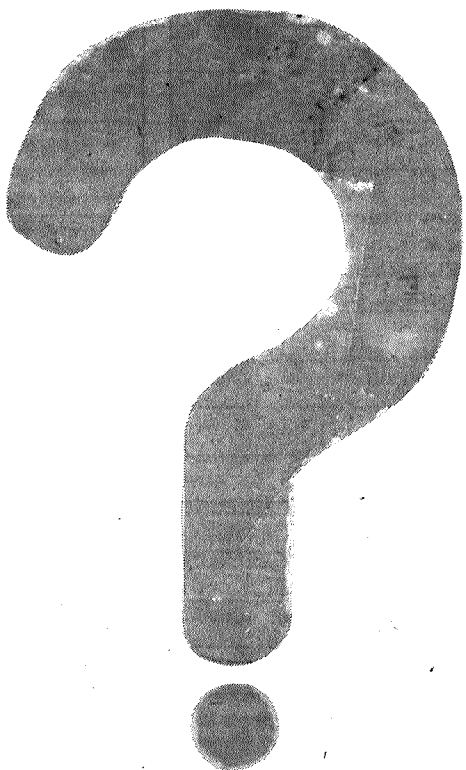
rather like the present commissioner of official languages. Reporting directly to Parliament and with a high profile, an equal opportunity commissioner could have had the same positive impact for women in the areas of rights, services, and opportunities as the official languages commission has had for francophones. In the later paper, however, this brave new promise goes too. All it says now is that the OEOW will have "more independence and more clout" within the Public Service Commission.

No voice at all

And finally, of concern to all women using the services of Canada Employment Centres, the second position paper drops the earlier one's promise to direct all CEC officials that policies or unwritten practices resulting in different types of service for men and women will not be tolerated. Also gone is a commitment to review current charges of discrimination against the CECs and, if the charges are substantiated, to appoint the Canadian Human Rights Commission to conduct a formal enquiry into CEC operations.

Gobble gobble

All these changes and more occurred in the space of one week as the election deadline approached and the taste of power got sweeter and stronger in Tory mouths. What will happen now that they're actually in the trough?



Symposium on female offenders

More talk, but what happens to women in prisons?

by Claire Culhane
reprinted from Priorities

But, where were the female offenders?

The women most concerned were nowhere to be seen amongst the delegates at this five day conference at Holiday Inn, Vancouver—there was the token panel entitled The Incarcerated Offenders, which offered four women "residents" from two B.C. "correctional institutions" under escort of the "Brownies" (women sheriffs) to respond to the chairman, Laurier Lapiere, the well-known media personality, as he titillated the audience with his charm.

"What led you to your life of crime?"

"What can we do to help you not to return to it?"

"How do you feel about bringing up your child in prison with you?" (to the mother of a one year old baby with her at Twin Maple Farm).

Some members of the audience were seen to leave, and later admitted they left out of a sense of shame, and in some cases of guilt. Women who were stationed in the higher echelons of the prison bureaucracy were also finding themselves helpless to cope with situations where they were unable to influence major decisions although they were ostensibly expected to fulfill their moral obligations.

When the women prisoners were questioned as to their reaction to the new government heroin compulsory maintenance program, they admitted they were scared at the possibility of being picked up for further harassment by the police, even though they were no longer on drugs. Suicides are already known to be taking place as prisoners face that prospect on release.

And when the more pointed question was asked by a community worker as to how realistic were their chances of not returning to prison, given the grim employment scene where one million Canadians, not burdened with a criminal record, were unable to find work—the question was deftly set aside by the chairman.

A paucity of action

The keynote speech provided by J.J. Blais, then solicitor-general, at the opening session was itself a masterpiece of what has come to be called 'the big lie technique.' Sweeping changes were announced—"we are on the verge of providing some long-delayed improved opportunities — Women's Prison at Kingston to be phased out—the problem of the federal female offender has long plagued the administration of justice in Canada and is characterized by a plethora of reports on the subject and a paucity of action. It is my desire to reverse this continuing condition."

These declarations were interspersed with a list of imposing statistics:

- In Canada fewer than 4% of all prisoners are women.
- In the federal system only 2% are women, and of these just (sic) two are serving sentences of two years or more.
- Between 1880-1970 the percentage increased to 15%...we expect an increase... between 3.5% and 5% annually by 1985.
- If, as we expect, 285 federal female offenders in 1985, only about ten will warrant maximum security...at the present time only four women out of a total of 140 at Kingston are considered



maximum security...106 require perimeter security.

- Prison for Women built in 1934 to house 100, began with a population of 34—full capacity not reached until the 60's.

• 1938—Archambault Royal Commission: "There is no justification for erection and maintenance of a costly penitentiary for women alone—further continuance is unjustified..."

- 1974—National Advisory Committee on the Female Offender was formed charged with making recommendations... report made public in 1977 concluded that the Prison for Women should be closed.
- July 1978—Feasibility study commenced—Joint Committee to Study Alternatives for Housing of Federal Female Offenders.

And so on, ad nauseum.

Who needs the female offender?

However, when the question was raised from the audience during the first plenary session: "When are we going to close the gap—the gap between all these fine conferences with their grand plans, graphs and studies, outwardly demonstrating how well-motivated people seriously work towards the improvement of the increasingly foul penal system—AND—the grim reality of the human deterioration in every prison cell across this country, in terms of gross medical incompetence—increasing number of prison suicides—inhumane sentences—incredibly inept bureaucracies—and total lack of prisoner rights," there was no answer.

Nor was there any response to the suggestion that the approximately five hundred member audience identify themselves as receiving any portion of their income from the Solicitor-General's department,

the Corrections Service, or university grants. Or, even to be so bold as to include the precise financial gains incurred. Then, and only then, would the interest generated by such conferences reveal who it is that needs the female offender in order to maintain their personal positions and standard of living.

Although that question was never addressed, others became more specific as the proceedings unfolded.

Change is essential

At the panel named: Sentencing and Disposition of the Female Offender, Dr. Gillian Sandeman (former Ontario MLA, and Executive-Director of the Elizabeth Fry Society) questioned the worth of the 25 year sentence (in lieu of capital punishment). Robert Francis, of the Faculty of Law, University of Calgary, one of the panelists, did not hesitate to place himself on record as having vehemently opposed same, as a member of the former Solicitor-General Warren Allmand's committee. He described how he was promptly dropped from the committee—not officially, just subsequently never informed of the meeting times and places! The point was also made that we are not faced with an alternative between capital punishment and the 25 year sentence, but between being a civilized nation and an uncivilized nation. It is well known that other western democracies (viz. England and the Scandinavian nations) impose maximums ranging from 5 to 8 years for similar offences. Despite this policy (or perhaps because of it?) their national crime rate remains lower than ours.

As emerging forms of female criminality were discussed, one panelist offered as his explanation for the increasing

number of women "terrorists" that many professional and highly educated women become disillusioned with the lack of progress made in social change, and then turn to acts of "terrorism." However, he omitted to make note of the fact that this subject could not be discussed separate and apart from the "terrorist" world we now share, where \$1 billion a day is spent on the arms race, and where Canada is the 10th largest arms salesman, selling its Candu Reactors to known fascist countries.

An impassioned plea was made by Antonio Sanchez Galindo, director of the Centre for Addicted Youths in Acapulco, Mexico, for change! change! change! His centre had succeeded in instituting meaningful work programs where one third of the prisoners' income passed to family support; one third was placed in their release fund, and one third to cover current needs. Space does not permit further details of his presentation but the impact of Senor Galindo as he spoke in the strongest terms for the need to break away from present concepts of prison will not be easily forgotten.

No provision had been made to present resolutions despite the intensive participation in 40 panel discussions on the broadest spectrum of relevant topics. When Dr. Marie Andrée Bertrand (Vice Dean of Faculty of Education, University of Montréal) approached the Coordinating Committee to request that arrangements be made to do so, and was handed a firm "no!" as an answer, Dr. Bertrand's reaction was, "Well—yes!" A sign was promptly posted announcing that an Ad Hoc Resolutions Committee would meet Thursday at 5 p.m. Approximately 20 delegates attended with a number of excellent resolutions. Despite the visible agitation of the three committee members who could hardly believe that their edict was being so blatantly rejected, a series of resolutions were brought in during Dr. Sandeman's allotted portion of the final plenary on Friday morning (Feb. 2). Valuable dialogue was generated and most Sandeman's allotted portion of the final plenary on Friday and passed.

Bureaucratic "game-playing"

The time has long since past when a Solicitor General can expound his intentions and expect his audience to remain impervious to the realities of the Canadian prison system. He must be made to realize how unacceptable is his verbiage about "providing programs" (meaning further imprisonment) in "correctional institutions" (usually archaic prisons)—about a "regional psychiatric centre that is fast becoming world-renowned" which in fact has no recreation officer and consequently no recreation program despite a recent budget from Ottawa in the neighbourhood of \$16,000 plus \$9,000 to cover salary—or, about the "institution at Mission which in design, quality and number of staff is one of the best in Canada if not in North America..." but where a prisoner cannot even get an answer-confirming his request to place a friend on his visiting list—about the Oakalla Women's Unit where despite the 57 recommendations made by the Royal

Commission under Justice Patricia Proudfoot, women prisoners continue to be deposited (none too gently) in solitary confinement cells under the old cow barn, and the Regional Director regrets that the environment is not exactly pleasant—the same institution where a prison doctor used toothpaste as a vaginal lubricant to perform an internal examination of five women prisoners.

We have a Solicitor General advancing his "very clear intention to phase out Kingston Women's Prison" knowing full well that no corresponding effort is being made to dispose of the "legal constraints" which automatically nullify his highly trumpeted announcement. Sentences imposed on these women prohibit them from being transferred in sufficient numbers and early enough to make the proposal meaningful.

The stage is thereby set for passing responsibility back and forth between federal and provincial jurisdictions, relying on an ill-informed public's inability to comprehend that bureaucracies must build empires in order to maintain themselves in power. "Game-playing" is the term prisoners use to describe how such policies affect them. It is not so much the custody of their bodies as the humiliation and dehumanization of their person, as their self-respect is stripped from them, guaranteeing the high rate of recidivism which is later deployed.

Two years earlier, Isabel Macneill, former director of Kingston Women's Prison for ten years, shocked her audience when she declared: "I am sick to death of prisons. I think we have wasted so much of human people...to keep women at this point in time in cells that are only toilets is completely uncivilized... if something drastic is not done in the near future, we are in for far more trouble." (Minutes of Proceedings and Evidence of Subcommittee on the Penitentiary Service in Canada, March 17/1977).

As long as the newly-appointed Commissioner Yeomans continues to make "...34 new appointments to major positions at headquarters and in the regions" (Liaison, Sol-Gen's Dept. Vol. 5, No. 1, Jan. '79) and as long as conferences continue to be organized on female offenders featuring literature tables which display enticing brochures such as: Careers with the Corrections Branch; Community Correction Centres; Family Court Counselling; Volunteers in Correctional Programs...and more studies are authorized like Report of the Joint Committee to Study Alternatives for the Housing of the Federal Female Offenders—just so long will government bureaucracies self-perpetuate, literally over the bodies of human beings.

Microcosm of the capitalist system

For the more politically astute—let it be clearly understood that our prison system is merely a microcosm of the capitalist system, and can only reflect its basic aims as it employs historic methods to remain in power. To remain in power, such governments must

Continued on page 11

Louise Leclair seems to know someone everywhere, and sometimes it seems that she knows everyone. "That's part of the job," she says, "And if I don't have a contact where I need one, I have to pretend I do, and get to know someone quickly." As an Information Officer for the Museum of Natural Sciences, she is charged with publicity and public relations. "I quite like my job, especially the part of it that involves meeting people—the press, exhibit designers, the public." Whether she's doing publicity for an exhibition of teddy bears or finding performers for a series of Sunday concerts, her life is a constant flow of press conferences, writing advertising copy, working out budgets and deadlines, deadlines, deadlines.

She and the other three people who work in her unit work collectively on projects as they come up. "We're terrific together. I give them a lot of responsibility and we all give each other a lot of feedback." Her frustration with

trying to work co-operatively in a hierarchical situation comes up frequently in her conversation. In a world where getting ahead is the name of the game, people with their eyes on their next promotion need to lead, need to shine, and need to get credit as individuals for the work they do. This often means that "office politics" get in the way of working cooperatively on the job at hand.

Leclair thinks that there is a fundamental difference at this point in time between the way men and women work. "Men

have learned to be ambitious, to make their way up the career ladder, and they've learned (and invented) the rules of the game. Women aren't as involved in that game because they don't know the rules, or they aren't ambitious; if they do try to play it they're often labelled aggressive or bitchy.

Times are changing, and women everywhere are stepping out of their old roles as helpers and supporters, and this change is bound to be confusing to everyone. "I think men are baffled and threatened,

particularly by women like me who aren't interested in getting to the top—I make enough money now—but who want to put a lot of creative energy into their jobs." Because women are demanding access to areas that have always been denied to them, the government has gone on record as supporting equal access to all positions. Leclair comments, "The government, as contrasted to private industry, at least has a conscience about women. EOW offices are created because of conscience."

One area where she would like

to see more official policy is sexual harassment on the job. "I think there have to be directives against making sexual references to women workers. It's not enough for a women to deal with sexual innuendo personally, she should have recourse." When she first started working, comments on her dress, for example, caught her completely off guard. "I pretended I didn't hear them at first, but now I deal with it by bringing the conversation back to business. I'm not as up front as I'd like to be, but I'm not the sort of person to be quiet about something I don't like."

She realizes women still have a long way to go before attaining equality, let alone making revolutionary changes. "We have to keep fighting as individuals, but, more important, we have to work together. Women are vocal—they should be more so. We need to get together and talk about what we want. The more women who are fighting for change, the less possible it is for people to continue to deny it."

Continued from page 10

control the military, the police and the prison system.

Prison reform can no longer be considered effectual if it simply aims to 'improve' prisoners' conditions, and at the same time reinforce corrupt prison systems. Prison reform must, at this moment in history, be conceived as effectual if it can contribute to

the transfer of the balance of power from the hierarchy to the prison movement. Prisoners must have access to the process of natural justice, and where denied same, to be able to organize themselves to gain their civil and human rights—none of which have ever been officially denied them by the courts.

The community, where the so-called crime has been committed,

has a social responsibility both to the 'lawbreaker' and the victim—in fact it is obliged to view both parties as victims in the final analysis. The elderly woman charged in a Vancouver court for the theft of half a pound of oatmeal is indeed a community responsibility and not a criminal.

When imprisonment is conceived as the very last resort, only after every other community

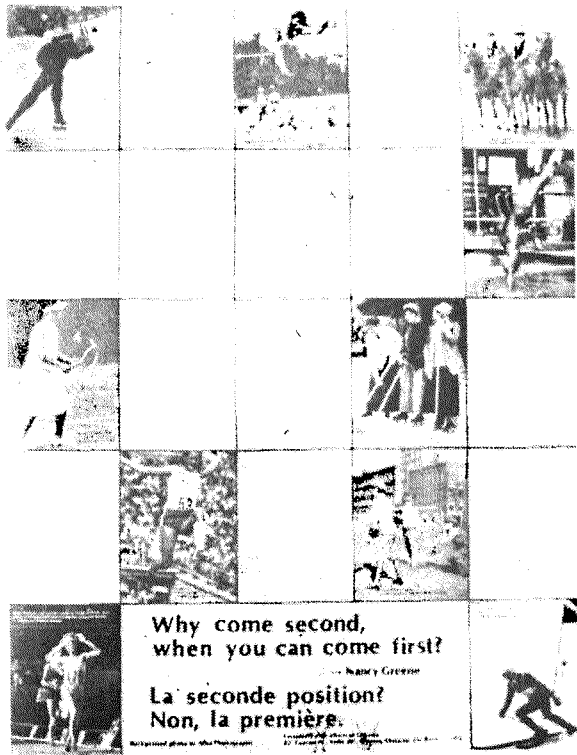
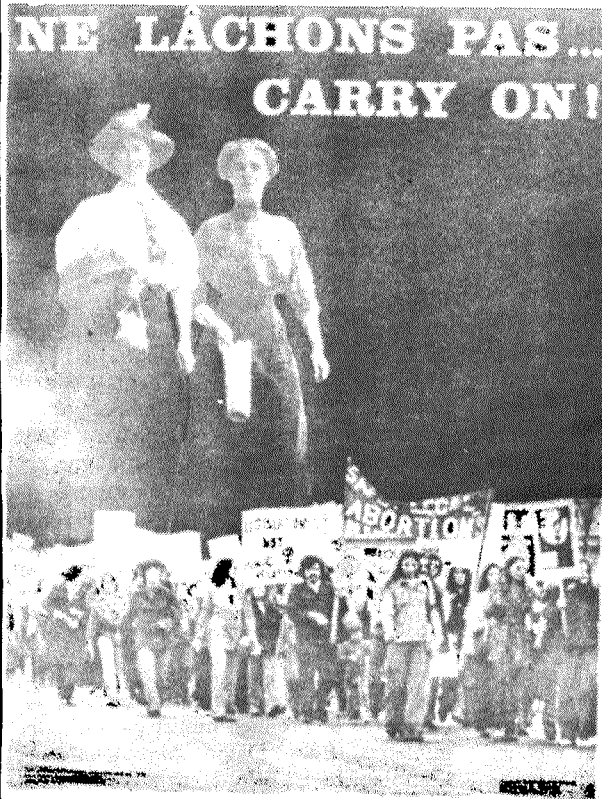
alternative has been explored, will we attain the desired goal of as few people imprisoned for the shortest period of time. Any opposition to this philosophy would soon reveal itself as emanating from a power structure which demands an escalating and repressive prison system in order to survive.

The economic burden and the human waste of such a policy is

the cost to ourselves as citizens. It is no longer just the problem of the female offender, though it is she who pays the price for our ignorance and intolerance. Actually, it is the public which must be rehabilitated to participate with the full knowledge of why there are female offenders—a most critical area of the struggle for women's rights.

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Les femmes autochtones: *Solidarité et détermination*



Texte et photos par Odette DesOrmeaux

Venues des quatre coins du Canada, et bravant une chaleur accablante, un groupe de 38 femmes autochtones et 25 enfants, entreprirent, du 14 au 19 juillet dernier, une longue marche de 100 milles. Parties de la réserve d'Oka, elles s'acheminaient vers Ottawa afin d'y présenter leurs griefs au gouvernement Clark. Citoyennes mineures, au dernier échelon de la vie socio-économique, elles sont soumises à une loi qui les traite inéquitablement, assujetties aux décisions unilatérales des conseils de bande à prédominance mâle et dénuées de toute protection légale. J'ai marché avec ces femmes pendant cinq jours et j'ai assisté non seulement à l'élaboration collective de leurs revendications mais aussi à la

consolidation d'une lutte féministe spécifique à leur condition d'Indiennes.

Indiennes: selon qui?

Les Indiennes demandent que des mesures légales soient prises afin de suspendre l'application de certains articles de la Loi sur les Indiens jusqu'à ce que celle-ci soit entièrement révisée. De tels articles peuvent entraîner la perte définitive du statut d'Indien pour la femme et ses enfants lors d'un mariage avec un non-Indien, alors que, paradoxalement, une Blanche épousant un Indien gagnerait ce statut. De même, si un Indien renonce à son statut, sa décision se répercute sur sa femme et ses enfants mineurs. Ces femmes exigent de pouvoir faire ce choix elles-mêmes, et rejettent le fait que le mariage agisse comme critère déterminant la perte ou le gain du statut d'Indienne.

"On peut imaginer l'expérience traumatisante pour un individu qui reçoit une lettre du Ministère lui disant qu'il n'est plus Indien," nous avoue une marcheuse. C'est pourtant ce qui se produit pour un(e)

Indien(ne) dont le mariage des parents remonte ultérieurement à 1951¹, et dont le père et la grand-mère paternelle étaient des non-Indiennes. La perte de statut menace aussi les enfants illégitimes si des doutes quant à l'origine indienne du père sont exprimés par un membre de la bande. Ces certaines latitudes dans la Loi sur les Indiens donnent lieu à des cas fort compliqués et ses effets sont plus lourds de conséquences que l'on ne puisse l'imaginer à prime abord. C'est surtout le lien que les femmes Indiennes établissent entre leur vécu et les textes législatifs qui met en valeur leur démarche et qui lui donne toute sa pertinence.

Elles dénoncent également l'ignorance flagrante des Indiens face au contenu de la loi. Elles sont soucieuses de ce que leurs enfants et en particulier les jeunes filles qui envisagent le mariage soient mis au courant de cette loi, à l'école. Elles conseillent d'ailleurs au gouvernement de publier un livre expliquant la loi en langage simple afin que tous les Indiens puissent la comprendre. De nombreuses femmes

Indiennes ont perdu leur statut par un mariage avec un non-Indien sans même s'en rendre compte tel que le témoigne Sandra Lovelace dont la cause est présentée aux Nations Unies: "La première fois que j'ai entendu les mots 'sans statut' fut après mon divorce et lors de mon redéménagement sur la réserve. Tous me lançaient ces mots au visage... Sans status: qu'est-ce que c'est?—c'est moi!"

Logement

De nombreuses familles indiennes vivent dans des logements mal chauffés, mal isolés, souvent sans électricité ni eau courante. Ces conditions déplorables sont le résultat d'une loi qui stipule que les femmes seules ne peuvent obtenir des maisons. Rares sont les cas où un Certificat de Propriété est accordé à une femme, et c'est pourquoi on les retrouve vivant dans des tentes, des cabanes, de vieilles remorques. En cas de divorce ou de séparation entre Indiens statués, c'est le mari qui garde la maison puisqu'elle est à son nom. Sa famille se retrouve sans domicile et doit se trouver un logis, la plupart du temps hors de la réserve. Les femmes de Tobique au Nouveau Brunswick ont occupé les locaux du conseil de bande de cette réserve afin d'obtenir des maisons pour les femmes seules; cette année, elles marchent avec leurs enfants pour sensibiliser le gouvernement à cet état de choses.

Représentation égale

La population indienne féminine atteint 51%, et pourtant les Indiennes n'ont presque aucun moyen de se faire entendre. En effet, les conseils de bandes sont quasi uniquement formés d'hommes et la Fraternité des Indiens du Canada ne compte pas de femmes parmi les membres de son conseil national. Il s'agit là d'un des points sur lesquels les femmes autochtones ont mis l'accent dans leurs revendications. Elles demandent une représentation égale au sein de la F.I.C. afin de participer au niveau national à la révision de la loi. Elles dénoncent certains cas où le manque d'engagement, tantôt de la part du Ministère des Affaires Indiennes, tantôt de la part des conseils de bande, donne lieu à des situations telles que: le refus de se voir accorder un logement en cas de divorce, ou encore, dans le cas de certaines femmes âgées veuves ou divorcées, de se voir refuser le droit d'être inhumées sur leur réserve natale.

Privées de tout recours légal depuis le premier mars 1978, date à laquelle le gouvernement a soustrait la Loi sur les Indiens aux effets de la Loi canadienne sur les droits de la personne, elles font maintenant appel au public canadien en tentant de le sensibiliser à leurs problèmes.

"Pour faire partie d'une Association de femmes autochtones, il faut savoir mendier!", déclare une des organisatrices de la marche, "car le Secrétariat d'Etat n'accorde pas de fonds suffisants à de tels groupes." On s'attend toujours à ce que ces femmes travaillent bénévolement et en tant qu'auxiliaires. C'est ce que souligne ces femmes à la fin de leur document, en demandant qu'on leur accorde des subventions égales à celles des autres groupes leur permettant ainsi de continuer à travailler de façon solidaire pour leur peuple.

• • •

Au terme de leur long périple, elles ont rencontré le premier ministre Clark, les ministres Epp, David MacDonald et Crombie. Ils les écoutèrent attentivement et le gouvernement a promis de hâter la révision de la loi et de remédier à leurs problèmes urgents dans les mois qui suivront.

Solidarité, force et détermination: telles sont les impressions qui me restent de cette expérience inoubliable. Comme le disait une marcheuse venue de Vancouver: "Tu sais, je crois que nous sommes une groupe de femmes bien entêtées!"

¹date de la dernière révision de la Loi sur les Indiens.

Native Women's Walk

'We knew we would have to take action into our own hands'

by Maureen O'Hara

Eva and her close friend Glenna stood together outside the run-down house her daughter and granddaughter were living in, on the Tobique Indian Reserve in New Brunswick.

They watched as Eva's daughter and granddaughter were evicted from their home on the reserve they had grown up on.

When her frightened granddaughter started crying, Eva turned to her friend saying, "Glenna, we can't let this go on any longer."

They didn't.

Their decision that day more than two years ago spearheaded a movement involving native women across the country lobbying for basic human rights which they are denied by both the Indian Act and their own band councils.

Housing for reserve Indians is controlled at the band council level. And women band council members are an exception. Single mothers are the lowest on the rung in priorities and most are forced to live off the charity of already welfare-dependent friends and relatives in over-crowded, run-down dwellings.

For married couples, a house is most often the property of the husband and in cases of divorce or separation, a woman has no claim to the property. Councils indiscriminately decide who is and who isn't going to get a house.

Eva says women complaining about corrupt and unfair council procedures don't get houses at Tobique. Neither do their friends.

According to other native women who have joined the struggle of the Tobique women, Tobique is not different from their reserves.

Legislated discrimination set down by the Canadian government in 1951 in the Indian Act states that Indian women, upon marrying a non-Indian, lose their Indian status and the rights and benefits of that status. They are no longer Indians.

The case for Indian men who marry non-Indians is quite different. The men not only retain their status and the privileges of that status, but their non-Indian spouse gains Indian status. She becomes an Indian.

Outlining these and other grievances affecting the women on their reserve, Eva and Glenna went and visited all the women at Tobique with a petition in their hands. They gained a lot of support and sent their petition to Ottawa. They waited.

Then Minister of Indian and Northern Affairs Warren Allmand never acknowledged receiving the petition.

"We knew then that we would have to take action into our own hands," says walk organizer Caroline Ennis. And in 1977

about 25 women and children occupied the Tobique band council office. Fighting harassment from the council and council supporters, many of whom were their own friends and relatives, they occupied the building for four months.

While getting some media coverage and gaining support from Indian women at other reserves across the country, the band council remained unresponsive, the government ignored them, and the government-funded National Indian Brotherhood (the most powerful Indian organization) ignored them.

Disappointed but undefeated these women decided they would continue to fight for their rights and the rights of their children if they had to walk to Parliament Hill to demand them.

Last month the Tobique women and their children arrived by bus at the Quebec town of Oka, 100 miles from Ottawa. There they were joined by other native women and children from the Yukon, the Northwest Territories, British Columbia,

Ontario and Quebec.

On July 14, a sweltering 30 degree Saturday, they started their "100 mile march" to Ottawa. The march would take six days, and the "response" they were looking for would start coming their way miles before they walked down Rideau Street and up the steps of Parliament Thursday July 19.

Those on the march ranged in age from eight months to 70 years.

Communities along the entire route supported the women—providing accommodation, food and recreation facilities for the children.

As the marchers were relaxing after dinner the third night, Monique Sioui returned from contacting supporters in Ottawa and announced to the group that the new minister of Indian and Northern Affairs, Jake Epp, had requested a meeting with the women the following evening in Rockland, Tuesday's destination.

The following morning, outside a highway restaurant about ten miles east of Rockland, the resting marchers were told the National Indian Brotherhood had just announced it would support the march.

That evening the minister asked for a "grassroots" reaction to the revisions which are to be made to the Indian Act.

He was told that, immediately, women wanted equal input in the decision-making affecting the revisions to the Act. To date the only consulted body has been the National Indian Brotherhood and there are no women members of the Brotherhood's national executive council.

"Women are expected to volunteer their time for the necessary work and even then we have no say in what happens," Caroline Ennis told the minister.

The women said they are asking for interim protection for women who stand to

lose their status during the long process of revision.

"These women have lost their status and live from day to day with nothing," said Monique Sioui.

Jake Epp was also told about the deplorable housing situation and health conditions at Tobique and on almost all poor reserves in Canada.

When asked what his government was going to do about their demands and recommendations the minister emphasized he was there firstly to learn what their grievances and recommendations were.

"As you know this government is newly elected...I haven't as yet been able to consider seriously enough the various aspects and procedures affecting the revisions," he said.

The minister assured the women he agreed that the discriminatory aspects of the Act affecting them must be worked on.

The hundred mile march ended Thursday, July 19, when the original 50 women and children arrived on Parliament Hill along with 150 supporters who joined that last trek of the march.

In Ottawa the native women met again with Jake Epp. They met with Prime Minister Joe Clark. They also met with David MacDonald, the Secretary of State and minister responsible for the status of women, and David Crombie, minister of Health and Welfare.

The new Conservative government says it appreciated the fact that native women in Canada have let the government know what their concerns are. It says it will consider the recommendations of these women as policies are developed and revisions to the Indian Act are undertaken.

The women from Tobique and reserves all across the country are watching.



Odette DesOrmeaux



Odette DesOrmeaux

Top: Walkers take a break

Bottom: Jake Epp holds "grass roots" session with walkers.

Native women express some hope after meeting with Clark, ministers

by Pat Daley

Participants in the 100-mile native women's walk from Oka, Quebec to Ottawa expressed a reserved pleasure after their meeting with federal cabinet ministers in Ottawa, July 20.

During a closed portion of the meeting, Prime Minister Joe Clark told the women his



Odette DesOrmeaux

government would begin revisions with the discriminatory sections of the Indian Act in a few months time. This will allow a period for the women to discuss the changes with the National Indian Brotherhood (NIB).

NIB is now preparing a response to Clark's statements. The walkers had been pleased and surprised when, on the second last day of the walk, Brotherhood president Noel Starblanket released a statement of support.

"The National Indian Brotherhood endorses the fight of Indian women for retroactive equality under the Indian Act. We support the Indian women's demand for justice," the statement said.

But one section of the statement caused some concern for the women. It seemed to be warning the government that it would regret making the changes.

"At the time the Canadian government changes the Indian Act to retroactively include Indian women and their offspring as Indians under the law, the government must also consider the full implications of its actions," the statement said.

"The Canadian government cannot change one section of the Indian Act without looking at the effects those changes will have on the Indian people in our communities."

"In order to deal with the matter justly, parliamentarians will need to restore further resources, land and monies to Indian communities. To do otherwise would be advocating the imposition of much greater

hardship on the people who are already at the bottom of the Canadian socio-economic ladder."

Studying the statement before its release, Indian women walkers pointed out that if white women who had gained Indian status by their marriage to native men had their status revoked, the change in the number of status Indians in Canada would be negligible.

Minister of Indian Affairs and

Northern Development, Jake Epp; David Crombie, Minister of Health; and David MacDonald, Secretary of State met with the women in Ottawa and committed themselves to equal representation of women in Indian Act negotiations and to making band membership a priority issue. While MacDonald said he would try to find funds for Indian women's organizations, Epp gave his approval in principle to a brief presented by the women.

The brief listed 21 problems and concerns of Indian women across Canada and gave recommendations covering housing, adoption of Indian children, the right to be buried on reserves, education, health and more.

The first recommendation in the brief concerned an appeal procedure for Indian women who feel they have been unfairly treated. When the Canadian Human Rights Act came into effect, the only legislation exempted from it was the Indian Act. "There is neither recourse to the courts or to the federal Human Rights Commission," the brief said, recommending the establishment of either an appeal board outside the department of Indian and Northern Affairs or an office of Indian Ombudsman in the federal government, again apart from the department of Indian and Northern Affairs.

The problems of women who have lost their status are not limited to housing. Non-status Indian women are denied the right to be buried on their reserve upon death, the brief says.

"There was one woman," said one of the walkers, "...she was a non-status woman and she was buried. Her family had to dig the grave themselves on the reserve and one of the nieces had to stay

there all night and the band council was threatening to remove the body.

"Now the irony, the terrible thing was that the band council had rented land to someone to have a pet cemetery where anybody can go and have their pet buried."

Another concern is that young girls do not realize they can lose their status by marrying non-Indians. One girl from Tobique said they held workshops on the Indian Act but no girls attended.

"They don't seem to realize the importance of the act," she said. commitments to them. By that time, as well, they should have an reserve schools and other schools Indian children attend, and that the federal government publish a textbook and simplified version of the act that everyone could understand.

The women will be meeting again in Ottawa this fall to follow up on the government's commitments to them. By that time, as well, they should have an idea about what support to expect from the National Indian Brotherhood.

And they'll decide if they really meant it when they were making all those comments on the walk about forming a National Indian Sisterhood.



Odette DesOrmeaux



Odette DesOrmeaux

'We are the least members of your society'

When in the course of human events, a people are excluded from the mainstream of social, political and judicial equality, it becomes evident that certain changes are necessary, if the majority are hopeful of retaining their rights and privileges. Whenever a minority are subject to the deprivations of the loss of the inalienable rights of the majority, it becomes a responsibility of that majority to ensure that the least member of their society be assured the recognition and protection of the laws governing the majority.

We Indian women stand before you as "the least members of your society." You may ask yourself why? First, we are excluded from the protection of the Canadian Bill of Rights or the intercession of any human rights commission as the Indian Act supercedes the laws governing the majority. Second, we are subject to a law wherein the only equality is the inequality of treatment of both status and non-status women. Third, we are subject to the punitive actions of dictatorial chiefs half-crazed with newly acquired powers recently bestowed by a government concerned with their self-determinism. Fourth, we are stripped naked of any legal protection and raped by those who would take advantage of the inequities afforded by the Indian Act.

Raped because we cannot be buried beside the mothers who bore us and the fathers who begot us.

Raped because we are subject to eviction from the domiciles of our families and expulsion from the tribal roles.

Raped because we must forfeit any inheritance or ownership of property.

Raped because we are divested of the right to vote.

Raped because we are ruled by chiefs steeped in chauvinistic patriarchy who are supported by the Indian Act drafted by the rulers of this great democratic country over 100 years ago.

Raped because we are unable to pass our Indianness and the Indian culture that is engendered by a mother to her children.

Raped because we live in a country acclaimed to be one of the greatest cradles of democracy on earth offering asylum to Vietnam refugees and other suppressed peoples while within its borders its native sisters are experiencing the same suppression that has caused these peoples to seek refuge with the great mother known as "Canada".

Three score and ten years ago I started my life's journey. I have seen man land on the moon, the development of air travel, a nation linked by modern highways, the advent of radio and television, the age of cybernetics, the development of a body of scientists so vast that there are more scientists alive today than in the whole of man's past development.

There was never a better or more exciting time to live on this earth or in this country. I am excited for having lived during a period that has witnessed the greatest socio-political, technical and scientific advances than in all the previous history of mankind combined. I am excited that this is a time of great social change for women and with your help it could be a time of great social change for we Indian women "the least members of your society." Perhaps tomorrow the rest of the free world will look upon the great mother "Canada" with respect and admiration for she will have responded to our cries, amended the Indian Act, created a human rights commission that would affect we Indian women.

I have the utmost confidence that the great mother "Canada" with her new leadership will engender the leadership and afford the courage to effect these changes.

—Mary Two-Axe, speaking at Native Women's Walk meeting with federal cabinet ministers, July 20, 1979.

SPORTS

Equal pay for equal play

by D. Kidd
reprinted from Toronto Clarion

The battle lines are drawn throughout the US over a federal law banning sex discrimination in school athletics. It was passed in 1972, but will be fully implemented this fall.

Women's organizations like the Association for Intercollegiate Athletics for Women (AIAW) have criticized some of the law's weaknesses but have been lobbying hard for it to pass as it stands. The AIAW and others organized over 2,000 women to march in Washington at the end of April in its defence. Meanwhile alumni and college presidents as well as the National Collegiate Athletic Association (NCAA) want to exempt revenue producing sports such as basketball and football from the law.

At issue are the guidelines laid down by the US Department of Health, Education and Welfare (HEW) for the enforcement of Title IX, the 1972 act that forbids sex discrimination in any educational institution receiving US federal funds (just about every college in the States). HEW as Title IX's interpreter, is required by congress to deny funds to institutions not complying with the statutes.

Title IX was not originally written with sports in mind, but in the 70's activists for women's athletics made the statute applicable to sports.



Women's sports took off like a rocket in 1972. Women's participation in college sports has more than doubled this decade. Women now constitute 26 per cent of all college athletes: 18 per cent of the total collegiate budget is spent on women.

But there were uncertainties to the regulations. Each school was told to specify its shortcomings in women's athletic participation and to spell out its methods of complying with the law. Those responsible at college were male athletic directors, who were slow to implement changes to the status quo.

Women's athletics were made to fit the established sports structure and no attempt was made to encourage more participation. Nationwide, schools spent the new money for women on varsity team equipment, uniforms and travel, while coaches' salaries stayed well below those of male coaches.

As women's and men's teams competed for the same facilities, the women lost every time. In Michigan, the "share solution" was passed over in favour of a rather bizarre shuffling of seasons. Instead of sharing the gym, the women's basketball leagues were played out of season, while the men still competed in the traditional winter season.

Last December, HEW finally announced the proposed guidelines for Title IX. The aim was to make equal per capita expenditures for male and female inter-collegiate athletes a requisite for compliance with the law. The major revenue-producing sports, such as football and basketball, were included in the guidelines. The male athletic establishment hit the roof.

The NCAA called the proposals an "illegal power grab" by HEW and said, "a crisis of precedent magnitude is coming". The NCAA had succeeded in stalling Title IX from the beginning by implementing a lawsuit in Kansas challenging the inclusion of athletics in Title IX.

Now the male sports bodies are intent on excluding revenue-producing sports from the guidelines. For many big colleges the entire athletic department budget as well as some academic departments are paid for by the profits from such sports as basketball and football.

The women's groups are nonplussed. They feel that this exemption will build weaknesses into Title IX and allow the law to be opened up and gutted. The lobbying continues.

Is such a law possible for Canada? Abbie Hoffman, Canadian champion athlete and sports activist, believes it is not. "We have no federal program for the funding of university programs. It is all maintained by the provinces. The law would have to be instituted by each province," she says.

"We have no constitutional preservation of equal rights for educational opportunity in Canada and we do not have the historical precedent for affirmative action as there is in the States. It is not on the horizon," Hoffman adds.

"The province (Ontario) hired somebody for one year to study women in sport. The contract has run out and the report sits in some office."

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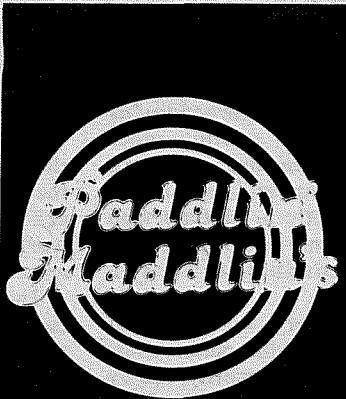
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HISTORY

'Fallen' Womanhood

by Alma Norman

The majority of women working for wages have always been near the bottom of the ladder. Their jobs have lacked status and have been ill paid; their work has offered little personal satisfaction and minimal job security. But bad as conditions have been for these waged workers, it was far worse for the most exploited of all workers: the prostitute.

Although the situation described here applies specifically to Toronto ("The Good"), it was probably very similar in other Canadian cities. In many ways it is similar today.

In 1913, Toronto's Social Survey Commission investigated "the problem of the white slave traffic, existing vice, an 'social disease' in the city. What they uncovered was a flourishing business in prostitution at many levels—from the part-time amateur who rented a room in which she sewed during the day and sold sexual favours after hours, to the high class street walker and the inmate of the brothel whose only source of livelihood was the sale of their bodies. They discovered an interlinking network of massage parlours, taxis, restaurants, bus depots, dance halls which brought together customer and client and made Toronto what C. S. Clarke called "an immense house of ill fame."

The problem of prostitution was no new discovery in 1913. As early as 1889 a Royal Commission into the Relations between Industry and Labour, investigating conditions in the needle trade in particular, produced evidence of the connection between low wages and prostitution. During its hearings the then mayor of Toronto, W.H. Howland, was asked if he felt there was any connection between the low wages paid garment workers and their turning to prostitution.

His Worship's reply was enlightening:

"I have only got to answer this—that a good woman will die first, but there are a great many unfortunate girls, who are young and careless and like pleasure...who are under the influence of temptation, with possibly starvation, in spite of the best work they can do. It is only too possible. I do not see how it can be avoided with the temptation it offers for an easy living....But it is rooted laziness which is the great difficulty with those who are really prostitutes..."

The mayor, never having had to experience a prostitute's life, and quite possibly not having had other than most cursory contact with any prostitutes, might be excused for his reference to their "easy living." Lucy Brooking, who had been superintendant for the Toronto Haven, one of the few institutions which offered prostitutes a choice other than the streets or jail, had quite a different view:

"There are dens in Toronto where amid

intolerable filth the master of the house keeps different women...These women are expected to bring him in a least a dollar a night. If careless or rebellious there are tales...of his strapping them down and bringing in his own clients. If growing too troublesome there often ensues a free fight when the rebellious woman is kicked and beaten nearly to death."

One immigrant woman who had come to Toronto under promise of marriage, only to find herself working in a brothel, threatened the man with a revolver. And then, Brooking reports, "the law stepped in and she was sent to jail for merely threatening the life of the man who had without interference wrought her ruin both soul and body." The man, as usual, was not charged with anything.

One can legitimately ask why any woman would choose to put herself in the position to be so abused. Why choose an occupation where disease is inevitable, social ostracism is unavoidable, brutalization, rape are likely to be common, where the income is low and uncertain and the working life short and increasingly degrading. One might also ask whether, given women's situation, if there was in fact any real choice.

Concerned individuals and institutions such as the Church, the National Council of Women, and the Social Survey Commission all had some explanation: lack of sex education was felt by the NCW to be an important factor; women did not know what they were getting into, or its consequences. All agreed that the double standard contributed in some way to the continued existence of Sex for Sale; boys were brought up to believe that they had a right to indulge their sexual needs—and with whom other than with women prepared to indulge them? Poverty was seen as a cause, especially in overcrowded homes where parents and children, and siblings of both sexes often shared the same sleeping space. Inadequate training to earn a livelihood came in for blame. There was a fairly widespread assumption that many women became prostitutes through "an infirmity of nature." But some, and particularly the Social Survey Commission, realized that underlying all other causes lay the possibility of real economic need.

The Commission interviewed 37 women regarding their reasons for becoming prostitutes. Nineteen of them stated that they could not live on the wages they were earning. Of these nineteen, 15 were part-time prostitutes also working at other jobs, domestic, factory, waitress. Their average wage as between \$6.00-\$8.00 weekly. The living wage was considered to be \$7.50 a week.

To get a clearer picture of what wages women really earned it's important to

White Slave Traffic in Toronto

A young lady employed at the glove counter in one of the large department stores was recently requested by a male customer to consent to take a drive with him after store hours. He told her that he would present excellent references as to his good character. The young lady indignantly refused, saying that she would have nothing to do with a stranger. She then walked away to the other end of the counter. A woman, dressed in deep mourning who observed the incident congratulated her, saying that she had had two daughters, but they had passed on to the better world, but, who, if they had lived, she could have wished no more for them, than to have them thus resent the approaches of strange men. She told the girl where she resided, and invited her to call upon her. She also remarked that she had two tickets for a Massey Hall entertainment for that evening and invited the girl to attend. The invitation was gladly accepted.

On the way to the Hall, the "widow" produced a box of dainty chocolates, offering the girl some. The young girl ate several of them.

At the door of Massey hall, a Methodist deaconess accosted the girl and warned her that she was in company with one of the worst women of the city. The "widow" soon lost herself in the crowd, and within a few minutes time, the candies which had contained "the knock-out drops" accomplished their work, rendering the girl unconscious.

Had she been in the care of the woman in black, she would have been hustled into a closed cab, and within a very short time would have been another recruit to the already large army of white slaves.

—quoted by Rev. R.B. St. Clair in "Recent Canadian Happenings" in Fighting the Traffic in Young Girls, edited by Ernest A. Bell

Local News
Servant Girls Should Avoid It

When Mrs. Maria Clayton, who keeps a so-called registry office for servants at 32 and 34 Adelaide Street West, was charged before the County Judge yesterday with stealing a trunk from Ellen Donnelly, a woman well up in years, the plaintiff stated to the judge that she had lived with Clayton for a week, and that this "registry office for servants" was in fact a house of ill-fame.

Mrs. Donnelly said she could prove this statement. A GLOBE reporter enquired of the police last night as to the palce, and every constable spoken to agreed that if a respectable girl had the misfortune to go to this place to look for a situation, she would be told that there was no opening just then, but if she would stop with Mrs. Clayton for a few days a situation would no doubt be found. Before the poor girl had stopped out her few days she was generally allured from virtue by the hoodlums lurking about the premises. The place is becoming notorious, and the authorities should lose no time in suppressing it. It should be avoided by all respectable servant girls; nor should any respectable citizen be deluded in going to this place to look for a servant.

—Toronto Globe
June 8, 1883, pg. 6.

remember that the \$7.50 wage presupposed a full 52 weeks' work a year; most women did not work a full year. Nor, very often, did they work a full week. Women were considered marginal workers who were being supported by someone else. But very many women were either completely self-supporting, or were contributing a necessary part of the total family income. It is sometimes forgotten too, that a "living wage" should mean the possibility of money left over for leisure time activities. Small wonder that many working women were drawn into prostitution through such innocuous pleasures as an invitation to tea or to a social evening by an oh-so-respectable lady.

Insufficient earnings were a major cause of women's becoming prostitutes, but there were other causes as well. Loneliness, especially among domestic servants led many young girls to seek companionship and fun. Many domestics were girls from the country, or newly arrived immigrants who had neither family nor friends nearby, and who were prevented by the conditions of live-in service from meeting other people. The hours were long, the work often extremely arduous, and the mistress of the house frequently a martinet who exorcised her own sense of powerlessness by oppressive conduct toward a subordinate.

Factory and other workers had somewhat more freedom but paid for this by even greater financial insecurity, and by working in surroundings of appalling squalor.

All women workers, except for a fortunate few, were subject to sexual harassment. Even C.S. Clarke who was convinced that most prostitutes were motivated by "pure licentiousness," conceded that sexual molestation was a common experience among domestics. Both father and sons often found it convenient to have a sexual safety valve so handy. In a society which assumed marriage as the goal for women, and

virginity as the key to marriage, obviously a woman who had lost her virtue had also lost any hope for future security as a wife. Should she become pregnant the situation was worse; the only path for an unwed mother was down.

Nor were other workers much better off. Garment workers often found that the price for getting higher piece rates or easier jobs was a willingness to offer sexual favours. Small wonder that some decided it was more profitable to do so on a fee for service basis.

Of course it was all a loser's game. The woman who went into prostitution hoping for more independence soon discovered that a pimp was as demanding, and far more brutal, than an overbearing housewife. The sense of family and emotional security for which many women yearned was not to be found in the cynical competitiveness of the brothel; still less was it available to the woman young in years but old in experience of venereal disease, drug and alcohol addiction who had increasingly to compete with younger and fresher practitioners.

There were institutions concerned with the reform of prostitutes. Unfortunately, the cure offered was to train the women in skills such as knitting, sewing and laundry work which would prepare her for employment as a domestic servant.

The prostitute found herself on a treadmill: conditions of work, low wages, social attitudes combined to nudge her toward prostitution; should she want to escape, the road back led to the type of employment in which conditions of work and low wages nudged women toward prostitution.

Everyone agreed that reform was necessary. Unfortunately, reform was directed to the victim, not to the cause.

Reference: "The Wayward Worker: Toronto's Prostitute at the Turn of the Century," Lori Rotenberg. In: Women at Work, published by Women's Press, Toronto.

Iphigenia

ARTS

Mastering the art of submission

by Deirdre Gotto

The role of women in Greek Tragedy and mythology is intriguing. On one hand women occupy their customary place in the social scheme of things as the mothers, wives, lovers and inferiors to their men. But at the same time they are elevated to the role of goddess and heroine, autonomous, in no way subordinate and existing on a higher moral plane.

The film Iphigenia is based on the classical play by Euripides. In it the ancient myth is retold simply and faithfully. The Greek Army is gathered at Aulis, ready to sail for Troy where Greek honour must be upheld and Helen brought home to Greece. The thousand ships are becalmed, the men rotting in the sun and their commander, Agamemnon, faced with an impossible choice. He must either disband his army and

abandon honour and ambition, or win back the favour of the gods with the sacrifice of his eldest daughter, Iphigenia. We know from mythology the decision he will have to make and the far-reaching consequences which will follow but in the film Iphigenia we are involved simply in the anguish and drama leading up to the sacrifice.

This wrestling with moral choices à la Hamlet is not Greek. In the Tragedies and mythology, duty is clear and fate is unyielding. One may rage against it but what fate has decreed must be, and the only recourse is dutiful revenge. In an otherwise authentic version, Agamemnon's internal struggle with his conscience is a modern addition, and somewhat incongruous.

Iphigenia, the virginal young daughter, believes she has come to Aulis to marry the great Achilles. She discovers her

father's true intent and escapes in terror. Captured and brought back to the Greek camp, she pleads eloquently for her life but at last realizes that her fate is sealed; there is no escape from the surrounding army bent on sacrifice and war with Troy. Her death is inevitable but how she dies is entirely her own choice and she resolves to die bravely, for Greece.

It is Clytemnestra, her mother, who is by far the most interesting character in the film. Irene Pappas' strong and beautiful face is an inspiration in itself. We see her first as a dutiful wife and a loving mother, happy for her soon-to-be-married daughter. Agamemnon tries to keep his horrible secret from her by forbidding her to attend the supposed wedding; he says, "You will obey me in everything." She, turning back to him, replies "Why taunt me? I have mastered

the art of submission." Still she has no intention of obeying such an unreasonable command.

When the plot to sacrifice her daughter is disclosed to her, she rages and pleads with Achilles for help. Her confrontation with her husband is the best scene of the film. Her anger, hatred, pleading and despair are eloquent. She will face the entire Greek army to attempt to save her daughter but when Iphigenia resigns herself to her fate, Clytemnestra is undone. She can only succumb to grief. By no means does she accept this murder, however, and she intimates that when the time comes she will kill her husband to avenge the murder of her daughter.

The film ends, the back-drop of Ancient Greece fades with Theodorakis' beautiful music and one wonders what to make of it. Human sacrifice. Unrelenting Fate. Like all classical tragedy it

has elements that are universal and ennobling. A young girl acts with considerable bravery and insight in the face of death. A mother's great love for her child transforms her from mere wife and mother into tragic heroine.

Today we may dwell on the more realistic and mundane aspects of human nature in our art and for the most part noble deeds and great exploits are a man's domain. But the Greek Tragedies accepted woman's capacity for bravery, honour, distinction and all the nobler virtues as readily as it did man's. Both women and men might be weak, ineffectual and easily forgotten in the scheme of things, but heroines, like heroes, were capable of the highest achievement and virtue. Heroines like Clytemnestra and Iphigenia, Medea, Dido and Antigone are as relevant today as we care to make them.

Turning Thirty

by Rosemary Billings

"This Jack, joke, poor potsherd, patch, matchwood, immortal diamond"

Is immortal diamond."
(Hopkins)

Cheryl Cashman's Turning Thirty has just finished a short but joyous run at Ottawa's National Arts Centre. A cross-Canada tour is in the works but details aren't firmed up yet. When they are, go see Turning Thirty. You'll come out having been embarrassed, proud, angry, nostalgic, sad, fierce and blessed. Not bad for one woman in 75 minutes.

Turning Thirty is about making it and not making it, about realizing that even limited goals can be open-ended, about living and redemption into or out of life. Cashman presents us with a portrait gallery of seven characters who deal with their frustrations in ways more or less successful but certainly familiar (again, more or less).

Take Sister Mary Hortense

who displaces her carnal longings for Jaworski the janitor by shoving peas up her nose and fondling figs under her habit. What the hell—she can always confess again next week.

Or Leona from Vancouver who is looking unsuccessfully for a spiritual home. Garbed in white muslin, waving a daft dead rose, and with a question mark at the end of each sentence, she's the stereotyped dippy religious female. But she's also clear-eyed and plain-spoken. First communion is a bust, she reports, "When you eat God, you expect something to happen."

A fairy godmother sends Leona on a trip through the dark night of the soul. She emerges realizing that attaining heart's desire isn't everything, that the strength that got her through the ordeal is her own (and so is its ugliness), and that part of her life at least can be of her own shaping. (Incidentally, a tour de force medley in this segment is worth the price of admission—Cashman's singing voice is clear,

sweet and nimble—an unexpected treat.)

Remember reversible hip-stitched pleated skirts (light brown plaid worn one way, dark brown worn the other)? And pointy bras and pointy glasses and saddle Oxfords? That's how we first meet Shirley Anne from the Ottawa Valley who's making her first trip to the big city, Toronto.

Shirley Anne (with whom I know I went to high school) is beyond being taken in by illusion but not beyond using it for her own ends. "Louise," she tells her friend, "now don't yez let that lad know I'm from Pembroke, eh?" Shirley Anne sheds her country cocoon and follows a magazine's guide to become a disco queen—a sequin butterfly t-shirt, side-tie disco pants, silver strut boots, lipstick, fright wig. "Jeeze, eh," she breathes, "that's fan-tas-tic! If I can do that well on a magazine's recipe, just think what I can do with my own, eh? Louise, you go ahead, eh, and tell that lad I'm from Pembroke!" I felt like cheering.

Self-acceptance is central to Turning Thirty. One of Cashman's characters is Cashman herself reviewing her feelings about ageing—a pubic hair newly growing on her thigh; softer, saggier flesh; the trauma of being half way through and not really having anything to show for it. Being frightened, taking refuge in drink, being "sleazy and powerful for six

months and then feeling worse than ever". A commitment is made to suicide if things don't improve by next birthday.

And then, facing up. Saying to friends, "No, I'm not working. On anything." The courage of asking friends for help. "They helped." And at that next birthday? "I realized things weren't good, but they were okay." A quick affirmative nod. (In the audience around me, other heads nodded too.)

At the end of Turning Thirty, an old woman dies singing. Wearing a rag bag of the costumes discarded by the other

characters and a clown's red nose, she is resurrected. She spies a shiny red plastic purse. "That's fan-tas-tic", she whispers with Shirley Anne's delight. From the purse, this absurd everywoman clown pulls the makings of a communion feast—a real one of crackers and Southern Comfort—which she shares with her audience. This one's not a bust. Tenderly, crazily, dearly she waltzes to a music box's tinkle. Bites her lip, "There's always something inside". Eyes big with wonder, she waves "bye-bye"—a benediction. We wave bye-bye too. Immortal diamond.

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DES LIVRES

Jeanne d'Arc Jutras: écrivaine québécoise

Les lesbiennes ont ouvert les portes aux féministes



la libération commence par les pieds

Interview et photos: Janick Belleau

Cette femme n'a certainement pas l'apparence de ses 52 ans quand vous la rencontrez avec ses jeans et son sourire. Si vous lui en faites la remarque, elle vous répondra qu'elle est heureuse de "prendre de l'âge avec une certaine sagesse."

L'auteur de *Georgie* (une femme qui veut vivre son homosexualité) prépare un recueil de nouvelles et poésies et un second roman qui racontera l'histoire de madame Canelle (voir *Georgie*) devenue obèse.

Jeanne d'Arc Jutras, membre de l'union des écrivains québécois, participait au congrès *Célébration 79* qui s'est déroulé à l'université d'Ottawa en juin dernier. C'est à cette occasion qu'UPSTREAM l'a rencontrée.

L'action politique

Depuis quelques années on vous retrouve beaucoup dans des congrès revendiquant des droits égaux aux homosexuels. Comment est-ce arrivé pour que vous preniez ouvertement position face à l'homosexualité?

Je ne me suis pas levée un matin en me disant: 'bon! moi je suis lesbienne et je sors dehors avec ma pancarte' Non, ça serait trop facile. C'est un long cheminement...après un vécu de souffrances et d'oppressions. Tu t'aperçois qu'on t'a fait une grosse farce et tu n'es plus intéressée de la faire. Tu te dis 'je suis une lesbienne et je suis belle.' Tu décides de le dire aux autres. Tu deviens militante et tu descends dans la rue.

Les manifestations, les conférences homosexuelles regorgent d'éléments masculins. Ne ressentez-vous pas un certain embarras à être la seule femme,

ou peu s'en faut, à participer à ce genre d'action?

Effectivement, les hommes répondent davantage que les femmes. Ils semblent être plus solidaires que nous mais ils n'ont pas deux luttes à soutenir comme nous. Les homosexuels n'ont pas à réclamer leur statut d'hommes alors que moi, je lutte en tant que femme et lesbienne. L'absence des femmes à une cause économique aussi: beaucoup sont mères et ne peuvent se payer une gardienne.

Qu'est-ce qui fait que beaucoup de femmes ne sont pas solidaires les unes des autres?

On ne nous a jamais permis de nous rassembler, sinon pour des histoires pieuses. De plus, nous nous sommes rarement adonnées au sport. Nous n'avons jamais vraiment développé un esprit d'équipe. Prends les Olympiades: homosexuels ou pas, ce sont des hommes qui y participent. Comment veux-tu être solidaires quand on nous a toujours éparpillées? La façon dont les femmes peuvent se rejoindre, c'est par la maternité, en parlant du savon X qui lave mieux que la savon Z. Et encore, ce sont les hommes qui le font dire aux femmes.

Homosexualité versus hétérosexualité

Croyez-vous que le mouvement des femmes a suffisamment d'impact pour promouvoir la solidarité?

Je dirais que ce sont les lesbiennes qui ont ouvert les portes aux féministes. Il faut

aimer les femmes pour travailler à leur cause. C'est le langage du coeur. Les lesbiennes ont précédé le féminisme depuis la nuit des temps.

Je me demande ce que les féministes françaises et américaines hétérosexuelles penseraient de votre affirmation?

Ce qu'elles en penseraient n'est pas important. L'important c'est ce que je pense moi Jeanne d'Arc Jutras. L'hétérosexualité, je n'y crois pas. La sexualité de l'être humain, c'est l'homosexualité. L'hétérosexualité, c'est pour la procréation. Le plaisir c'est avec une personne de son sexe.

Vous refusez la bisexualité?

Je ne la refuse pas. J'ai déjà eu, dans ma vie, des relations sexuelles avec un homme. Elles n'ont rien changé à mon orientation sexuelle; par contre, elles ont changé quelque chose à ma manière de réagir car cette expérience m'a vraiment laissé voir que j'étais lesbienne. Aujourd'hui, on n'est pas obligée de coucher avec une personne du sexe opposé pour savoir qu'on est lesbienne.

On n'a jamais reçu une éducation sexuelle adéquate. On a poussé les hommes vers les femmes et vice-versa. Finalement, le sexe opposé est devenu un adversaire. On a séparé le monde entier en deux. Qu'on enseigne dans les écoles que l'homosexualité c'est aussi un art de vivre. En démystifiant l'homosexualité, nous ouvrirons d'autres portes, nous démystifierons d'autres formes de sexualités.

Vous dites que le lesbianisme a ouvert les portes au féminisme. Vous ne croyez pas qu'une attitude contraire a pu provoquer le même effet? Ici, je pense à Anita Bryant.

Elle a dénoncé une situation: "Sauvons nos enfants." Sauvons-les des homosexuels, peut-être, mais sauvons-les aussi de leurs parents. Les enfants sont souvent battus par leurs parents qui eux ne sont pas homosexuels.

Au fond, Anita Bryant nous a rapprochés les uns des autres. Son intervention a été bénéfique car elle a permis un gros boum de solidarité: c'est l'attitude envers une situation qui importe; pas la situation elle-même. Personnellement, je remercie Anita Bryant pour avoir fortifié ma lutte.

Une enfance puis, un enfant

Dans *Georgie*, vous soulevez un problème courant chez beaucoup de femmes homosexuelles, l'alcoolisme.

L'alcoolisme n'est pas nécessairement l'apanache de l'homosexualité. Je pense plutôt que l'alcool est une réaction à l'oppression. Les gens boivent pour se procurer un semblant de bonheur. En fin de compte, l'alcool est peut-être une béquille mais cette béquille est nécessaire. Là où il y a beaucoup d'oppression, il y a un verre.

Quel rôle l'alcoolisme a-t-il joué dans votre vie?

J'ai pris mon premier verre pour essayer de survivre. J'avais dix ans. Si j'avais pu boire à six ans je l'aurais fait. J'étais déjà consciente de mon statut d'enfant qui subissait l'oppression. J'étais excessivement sensible. Je buvais dans l'espoir de me fabriquer des rêves. Déjà, la vie qu'on m'offrait n'était pas une situation que j'étais intéressée de vivre.

Vous n'étiez pas heureuse?

Le bonheur on se le fabrique soi-même. Réellement, j'ai eu une enfance de débrouillardise. C'est la raison pour laquelle je suis encore en vie aujourd'hui. Dans ce monde, si tu es faible, tu crèves.

Avez-vous déjà pensé à avoir un enfant?

Je n'y ai pas juste pensé, j'en ai eu un. Je suis tombée enceinte par ignorance. Je m'étais rendue compte que j'avais un gros...Il fallait que je parte de chez-nous, que j'aille voir ailleurs...Ce n'est pas une princesse charmante qui est arrivée sur son cheval blanc...Un bonhomme est passé. Et, je me suis dit que peut-être je pourrais vivre quelque chose d'intéressant mais en attendant toujours une femme. Comme les relations entre homme et femme ne sont pas du même type que celles entre femme et femme, et que moi biologiquement je suis faite pour procréer, je me suis retrouvée enceinte...J'ai vécu le drame de la fille-mère.

Qu'avez-vous fait de cet enfant?

C'a ne me tente pas tellement d'en parler...

Le Verseau: la femme et l'écrivaine

Vous semblez vivre en harmonie avec vous-même. Comment y êtes-vous arrivée?

J'ai cherché beaucoup. J'ai toujours été consciente que la vie qu'on voulait me faire vivre n'était pas celle que je voulais vivre. J'ai souffert d'ignorance. L'ignorance, c'est une maladie aussi. Puis, je suis devenue de moins en moins ignorante. Je comprenais que si je voulais vivre heureuse, je devais vivre en accord avec moi-même. Si je ne m'acceptais pas en tant que femme orientée vers les femmes, je marcherais sur des réserves. Je ne pouvais plus m'auto-censurer. Si je voulais vivre pleinement, dignement, je devais m'accepter.

C'est quoi *Georgie* pour vous, un an plus tard?

Une purgation. Je me suis purgée. J'ai mis un baume sur des plaies. Je suis sortie d'une souffrance. Ma tête est plus libre. Mentalement, je me sens mieux, je me sens bien. Physiquement aussi, *Georgie* a été mon remède. Il fallait que ce livre sorte tel quel pour que moi Jeanne d'Arc Jutras, je me sente bien...

Je sais que le langage de *Georgie* ne peut pas plaire à tout le monde. Mais, ce n'est pas important. L'important c'est que le livre soit publié. Et, *Georgie* fait son chemin.

Comme vous?

J'essaie de me faire le plus de bien possible. Je suis allée à la guerre et j'en reviens. Je me suis fait déplumée un peu mais je commence à recoller mes plumes. Je commence à battre des ailes. Et en volant haut, ça me donne un point de vue universel. Je peux regarder, écouter les autres, leur tendre la main parce que justement j'ai réglé des questions.



et de un, et de deux



HERBS: YOURS FOR THE PICKING

by Jean Frances

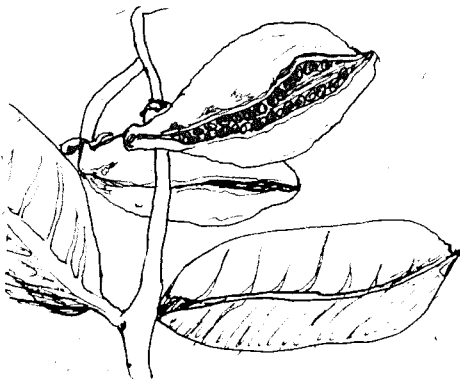
The National Museum of Natural Sciences is publishing a series of books called "Edible Wild Plants of Canada." Already available are "Edible Garden Weeds of Canada," and "Wild Coffee and Tea Substitutes of Canada." Still to come are "Edible Wild Fruits and Nuts of Canada" and "Edible Wild Greens of Canada."

Anyone with an interest in foraging for wild plants for food or medicine would appreciate these books. They are beautifully put together, both in terms of illustration and information. The drawings are a real help in identification (unlike many other books of this kind, in which the pictures only confuse), and you don't have to be a botanist to understand the text. Each entry is broken down into sections: Other Names, How to recognize, Where to Find, How to Use, and More for your Interest. In the section on interest there is often included information on the medical use of the plant. One of the authors, Nancy Turner, is an ethnobotanist, and she has researched native peoples' use of plants for foods, beverages, materials and medicine.

Often included in each section are recipes. I haven't tried any of them yet, but they seem to be well thought out. Amaranth Casserole, Canadian Style; Chicken Paprikash with Milkweed, Hungarian Style; and Vancouver Island Dock Chowder, to name a few, are definately on my list.

Milkweed is one of the more versatile plants to be found. It can be used for food at most stages of development, and for medicine too.

Early in the spring you can pick the shoots as they first appear. They should be picked with no more than three sets of leaves, since they become bitter very quickly. Even at this stage they need to be cooked in two waters: place the washed shoots in a pot and pour boiling water over them. Put the pot over high heat and bring just to a boil again. Drain the water from



the milkweed and discard, as it will be bitter. Add more water and bring to a boil again. At this point I eat them, but if you prefer softer vegetables let them simmer for five to ten minutes. They're good just as they are, slathered in butter, or an excellent addition to soups or stews.

You certainly won't be able to use up all the milkweed at the shoot stage, so when the flower heads appear, pick them for the next course. You can pick them unopened

or in full bloom, though the latter takes some getting used to because of the strong perfume. In either case, cook them as you would the shoots, being sure to change the water at least once. Milkweed blossom tempura makes an elegant change of pace: wash the opened blossoms and boil in the first water as described. Drain and dry the blossoms. Heat vegetable or peanut oil in a pot for deep frying. When it's ready, dip each cluster in tempura or fritter batter (Joy of Cooking has several good recipes) and fry in hot fat until crisp. Serve them as a vegetable with a sauce made of equal parts tamari and water, with a grating of fresh ginger (or a pinch of dry ground ginger if you don't have fresh). For a sweet, use fruit fritter batter, and when drained, drizzle with a sauce of honey and cinnamon. You can blend in a spoonful of your favorite liqueur, if you like.

After the flowers have died, you can pick the seed pods to eat. They should be gathered when they're about an inch long or less, since they become tough and very bitter when they get older. These too can be prepared in the same way. Refer to "Edible Garden Weeds of Canada" for more recipes and ideas.

Milkweed root has medicinal uses, though care should be taken because in large doses it could cause vomiting or diarrhea. In small doses it can be used as an expectorant in the treatment of coughs. The milky juice applied to warts is said to dissolve them. I haven't tried this one, and I don't know anyone who has. It might be no more use than Tom Sawyer's dead cat. If anyone tries milkweed juice as a remedy for warts—let us know, please!

Kim Sowles, whose family lives in Vermont, says that the following recipe has been used by them for years.

Queen Anne's Lace Jelly

Put about fifteen Queen Anne's Lace flowerheads into 3½ cups of water. Bring to a rapid boil, turn off the heat, cover and let stand ten minutes. Strain through cheese cloth. This should yield about three cups of juice. Mix with this one box of powdered pectin in a saucepan. Bring quickly to a hard boil. All at once, add ¾

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cups of sugar. Bring to a full rolling boil. Boil hard for one minute, stirring constantly. Remove from heat. (Add a few drops of red food colouring if desired.) Skim off foam with a metal spoon. Pour into jelly glasses, leaving ½" space at the top, and immediately cover with 1" parafin. Cover with loose covers and store in a cool place. Kim adds that the jelly will keep for two months without parafin if kept refrigerated. And I suggest that instead of discarding the foam you skim off, put it in a saucer, where it will quickly jell. In our family this was always the treat, the first taste.

If anyone else wishes to share her experience with wild plants please contact me care of UPSTREAM. We'd appreciate it.

CURRENTLY

For A Nuclear Free Future - Concert with Holly Near and J. T. Thomas. Come to discuss dangers of nuclear technology, hear a panel of experts, watch a video-tape by Helen Caldicott on the effects of radiation, and a theatre presentation at the Faculty of Education Auditorium, 317 Bloor Street. West, Toronto. 11:00am to 5:00pm. September 9, 1979. For childcare or transportation for disabled persons call 922-3011. \$6 at the door, \$5 advance. Tickets: Toronto Women's Bookstore (416) 922-8744 and Non-Nuclear Network, (416) 922-3011.

Women In Community: A three day conference exploring communal life as it affects the lives of women, Sept. 28 to Oct. 1. Workshops on making equality work, labor distribution, skill sharing, group process and decision making, relationships, communal child-rearing, community and social change, women's culture, etc. Facilitated by women living and working communally. Discover a hopeful future. Registration \$30. Write for more information or send a \$10 deposit and reserve a place. Dandelion Community, R.R. 1, Enterprise, Ont. K0K 1Z0 (613) 358-2304.

The National Women's Studies Association will hold its annual convention at Indiana University, Bloomington, Indiana, from May 16 - 20, 1980. The planned program will include panels, seminars, and papers in feminist education and presentations in the arts. Participants can look forward to discussions of Women's Studies Programs in academic institutions and of feminist alternatives to traditional education. For further information contact Elaine Reuben, Coordinator, NWSA, University of Maryland, College Park, MD USA 20742

Soliciting Manuscripts— For an anthology on Women Writing About the Art of Women Writing. Essays, short fiction, novel excerpts, journal entries, and poetry. Previously published or unpublished works. Can relate either symbolically or literally to the experience of woman as

writer. Deadline - January 15, 1980. Send self-addressed, stamped envelope with manuscript. Send to: Catherine Miller, 4615 Filmore Street, Pittsburg, PA, USA 15213

Women for Sobriety - Thursdays 7:30-9:00pm. Amethyst Women's Addiction Centre, 425 Parkdale Ave., Ottawa. Call 728-3745 or drop in to a meeting. New location and times available in August in English and French.

Solar Cell, the Ottawa branch of the Non-nuclear Network, is helping residents interested in nuclear issues to organize into small working groups. Feminists from Toronto united recently, in conjunction with the Darlington demonstration, to form WANT, 'Women Against Nuclear Technology'. If nuclear energy is one of your concerns and you would like more information or assistance setting up a group, please contact Joan Taylor, 232-5432 in the evenings.

Ottawa-area Feminist Weekend - The 3rd annual Women's Weekend, Aug. 17-19 at Pat Hacker's. Bring your children, some food, a tent and other equipment (sleeping bags, musical instruments, etc.), and Pat will provide a place to relax (25 acres), with swimming and lots of good company! Pick up a map and directions at the Women's Centre. Try to double up in cars.

Canadian Mothercraft of Ottawa-Carleton - Our next session of "Preparation for Childbirth" classes begins the week of Sept. 3rd. Couples' classes and refresher classes are available in both English and French. Classes are held in ten locations. Please register now by telephone at 233-5605 or in person at our office at 450 MacLaren (corner of Kent).

The Penguin Youth Theatre Company will present a summer repertory season comprised of The Beggar's Opera by John Gay, Aug 2-4, 9-11, 22 and 24 and William Shakespeare's The Tempest, Aug. 16-18, 23 and 25. The performances will take place in the Second Space and curtain time will be at 8:30pm. A Saturday matinee for The Tempest has been scheduled for August 25 at 2:00pm.

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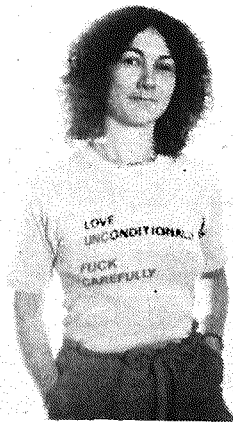
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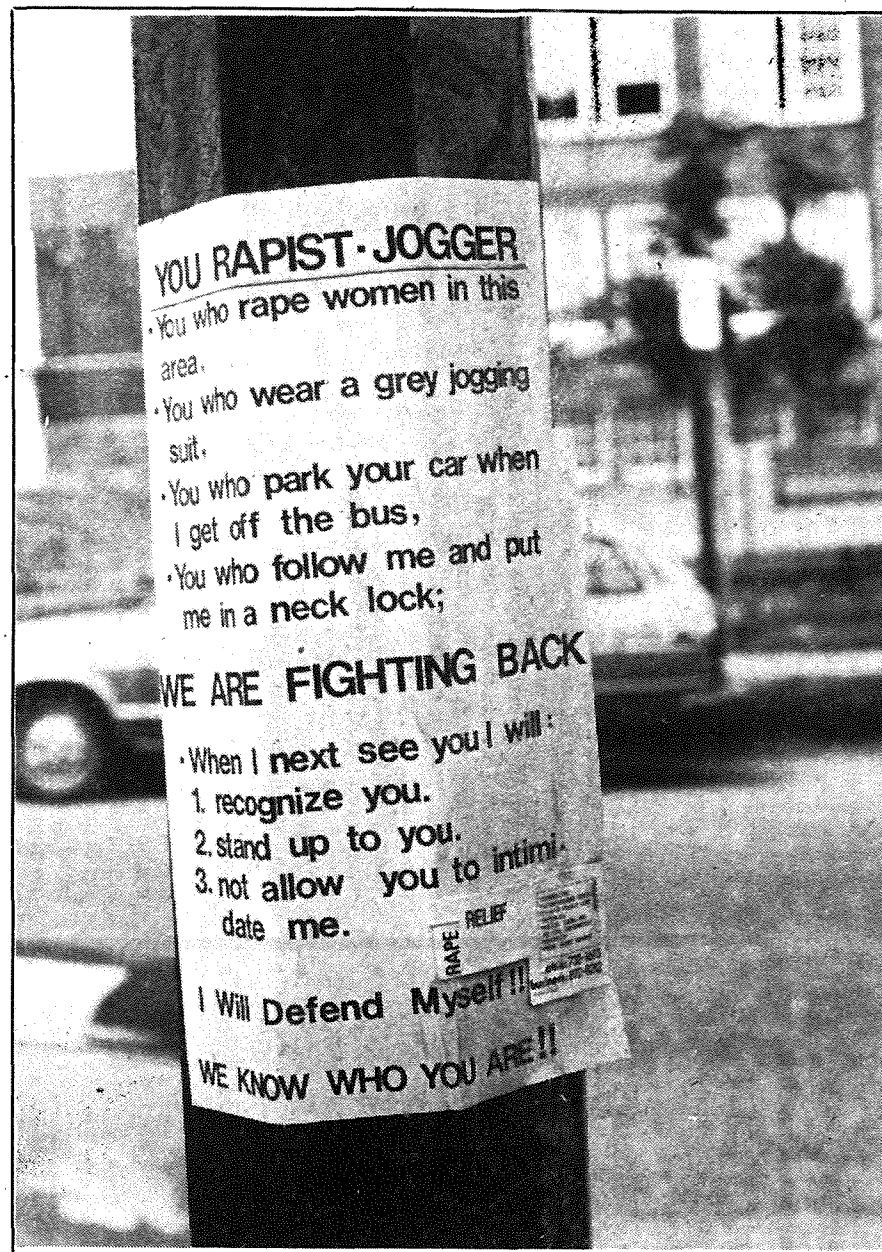


Photo courtesy of KINESIS

Vancouver Rape Relief has been putting up this poster in the Kitsilano and Dunbar areas of Vancouver, with a description of the rapist, in response to repeated attacks in those parts of town.

UPSTREAM

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**Yukon
transition house**

**Well-Woman:
A new column**

**Les femmes
autochtones**

**Cheryl
Cashman:
Turning
Thirty**

