

Manpower training:

What does it really mean?

by Maureen O'Hara

No real change will be effected for women suffering discrimination in the work force through current Manpower programs and policies geared toward women in non-traditional jobs, according to a recent analysis called "Women in Non-Traditional Jobs: Manpower Policies and Programs".

Author Dave Hagerman found that the impact of the Canada Manpower Training Programs (CMTTP) skills programs on occupational ghettoization and wage differentials is "minimal at best and negative in most cases."

The report states that education, training, age and work experience have no impact on wage differentials. And the program is "simply a feeder system to provide clerks and secretaries that would simply work for below average wages."

While ghettoization has been effected by the Canada Manpower Industrial Training Program (there are three times as many women in industrial blue-collar settings than the national average) it was found that education, training, age and work experience had no impact on wage differentials.



This woman is training for a non-traditional job—but what does it really mean? Chances are she'll be paid less than if she had remained in a traditional woman's job.

"This program was thus a feeder system for low wage office and industrial female workers," the report states.

Hagerman concludes that the training programs simply mesh with the existing limitations of an industrialized labour market, where sex roles are firmly established and there is no impetus for change.

"It is the industrial labour market that has historically determined what sex will perform what job and how much one will be paid."

The report points out that overt sexism arises when women attempt to enter the "truly" non-traditional occupations (those which pay average male salaries and are historically dominated by men). Sexual harassment and mental and emotional abuse and lack of any co-operation are common.

The goals of the Manpower policy are to promote women into "better paying industries and jobs that have been traditionally dominated by men". These goals cannot be accomplished by placing women into 10-15 percent of the non-traditional training seats, according to the report.

"When women enter the work force it is then that they will be subjected to the traditional forces that created the problem in the first place. "...to effect any change the department must develop a program that deals with the structural factors in the market place."

The paper recommends the development of a "special program" with large, growth-oriented industrial enterprises, which would involve training and support services for women upon entering the work force.

"If the department is serious about promoting women into non-traditional jobs that are better paying, an integrated approach must be taken with larger industrial firms that traditionally display higher wages and more secure employment patterns

"This approach would involve training, shop-floor orientation for males in the industrial establishment, and assertiveness training or some form of group work with the women, entering the blue-collar field."

A similar program was introduced in Sweden whereby the government approached certain industrial establishments with a comprehensive program for introducing women into these kinds of jobs, and bore all extra cost. In Sweden the government provide training and services to ensure women had the opportunity and were not harassed on the job.

Anticipating resistance from industries, as was the case in the United States before affirmative action programs became law, Hagerman recommends that the approach should be: "to write into any government subsidy that affirmative action programs should be instituted on a voluntary basis upon the signing of an agreement. The federal government would then institute a monitoring system which would report results of the affirmative action program. Contracts would be subject to review on the basis of those results.

UPSTREAM

September 1979

About doctors

and rape...

by Sathi Sutherland

Once upon a time, not so very long ago, there lived a doctor who practised his craft in a city not unlike Ottawa. He was a good enough doctor, and was doing quite well considering that he had only recently moved from another province and had to set up a brand new practice in a new town.

All was well for a while, except that by and by his female patients (at least some of them) began to notice that their doctor was unusually fond of them and would, on occasion, examine in a way that was quite outside the bounds of his professional duties of etiquette.

Most of the women patients, however, bore the indignities in silence, either because they were too embarrassed, or because they knew that to bring allegations against a professional man is much like hitting oneself against a brick wall—the person suffers, not the man.

Still, there was one woman amongst them who showed more spirit than the rest and wanted to get right down to the bottom of things. It was her daughter actually who had been treated by the doctor and who had come home perturbed because she felt she had been indecently examined by the doctor. Her mother phoned the doctor demanding an explanation and was told that the nature of her daughter's ailment necessitated that particular type of internal examination.

Dissatisfied, but undeterred, the mother contacted the Medical Association, which notified her that complaints of professional misconduct were handled by the College of Surgeons and Physicians. The College acts as the disciplinary organ of the medical profession and governs the professional behaviour of the doctors.

The College promised to look into the matter. It sent out a letter to the doctor demanding an explanation. The doctor explained to the College authorities that he had not acted injuriously and denied having committed anything of a dubious nature. This letter obviously satisfied the College, for the matter was closed as far as it was concerned. The mother was outraged but felt helpless.

For about a year, things were quiet and the doctor went about his daily business. And then...another complaint and far more serious...the mother of one of his teenaged patients accused him of raping her daughter. She alerted the police; contacted the local Rape Crisis Centre and then the local papers got hold of the story.

Once the police came into the picture, things developed with remarkable speed. The doctor's other female patients overcame their initial reticence and came forward with their experiences. Pretty soon the doctor was charged with four counts of indecent assault and one of rape.

The doctor pleaded not guilty and was allowed bail with the only stipulation that he be forbidden to examine any female patients until his trial.

The reader may well ask why he was allowed to continue his practice. The answer is simple—the police had no authority to stop him. It lay wholly in the hands of the judge and under the discretion of the College. And why did the College make light of the matter after the first complaint and not pursue it further? For the reason that the College cannot possibly blacklist from the hallowed profession on the strength of telephone calls from indignant patients—for all it knows, they might have been quack calls made by people who are working out their erotic fantasies! The College has to move slowly, cautiously, and check out all the possible variables before it can arrive at a decision or take action...after all, the doctors must be protected from troublemakers.

So what can the people do in the meantime? Well, we can either grin and bear it or we can switch doctors. Individually, we are virtually powerless against professional associations, but collectively we may have a say.

Note: The above account is based on an actual case which occurred in Ottawa recently. Because the doctor has not had his trial yet, names have been omitted. The account is accurate and true to the best of the reporter's knowledge. The doctor is an Ottawa general practitioner.

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Agnes McPhail—1922



UPSTREAM

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ACROSS THE NATION

"Women are too weak"—

Punching holes in the big myth

reprinted from *Priorities*
by Joan Newbigging

Some myths die hard.

And one of those that is dying hardest is the myth that women are too small and weak to work in basic industry. Our bones we are told are not big enough to work in steel mills, lumber yards, mines and so on. We have been systematically excluded from those areas of the labour market where the trade union movement has the most clout and where the big money is earned.

In B.C., for example, most of the wood industry, the province's number one industry, is off limits to women. Of the 57,500 IWA members in B.C. only 2,300 are women.

Recently, a big hole was punched in the myth which used to rationalize this discrimination when a sturdy five-footer named Janice Foster decided to challenge it.

When British Columbia Forest Products refused to hire her, Foster took her case to B.C.'s Human Rights Branch charging that she had been discriminated against because of her size and her sex. And she won. The Board of Inquiry set up to investigate her case ruled that BCFP's hiring policies were unreasonable and discriminatory against women. It ordered BCFP to hire her.

I spoke to Foster recently about her case and obtained a copy of the Board of Inquiry report.

Foster: "When I started out, it was for me. I wanted the job. But I want women to know that they can get out there and so this sort of work. Women have to be persistent to get hired—you have to keep going back to the mill—but there's no reason women can't do the work."

In fact when I worked at Tahsis I was one of the better pullers on the green chain. They wanted to keep me on that job. I had a hard time bidding off the green chain and getting another posting."

Foster was denied employment at BCFP's Youbou mill despite the fact that she was an experienced green chain worker. The reason? She was too small. She stands exactly 5 foot tall and weighs 115 pounds. The main qualifications BCFP looks for in its employees for green chain work is size—they must be over 5 foot 6 inches and 140 pounds.

None of the BCFP bosses questioned by the Board of inquiry could provide any evidence to justify this standard. No investigation had been carried out to determine the ideal height and weight of an employee on a green chain. No discussions had been held between BCFP and the IWA or the Worker's Compensation Board on the relationship between size and injury.

When asked how BCFP had arrived at this arbitrary standard, the Assistant Industrial Relations Supervisor told the Board of Inquiry, "I have no idea."

Foster: "The foreman told me there was a rumour flying around that I'd be on compensation after three days. He said he was surprised at my ability to do the job. I had foremen and personnel officers looking at me all the time. I'd have sworn there were more orange hats (foremen) around than workers. Later the foreman showed me the marks

they were giving me while I was on probation. They were consistently good."

The evidence, marshalled in the Board's report demonstrates that women are just as able as men to work on a green chain.

Verna Ledger, the safety and health director of IWA Regional Council, presented evidence to show how there is no susceptibility to injury on green chain jobs.

Ledger told about the important role women and Chinese people have played historically in the wood industry. During the war "there were many women in the industry...because the men just were not there. So they did all those jobs. In my experience with the women that I know who have handled that

job," she continued, "they have had no problems in handling it."

The board accepted Ledger's testimony that technique and stamina are more important than strength in green chain work.

It concluded that the 5 foot 6 inch-140 pound standard established by BCFP "is unreasonable and has a disproportionate impact on women. Accordingly, application of the standard constitutes discrimination on the basis of sex." BCFP is now appealing this decision to the B.C. Supreme Court.

Foster: "It's exciting to me that I won my case. Even if the decision is reversed, I'll still have won because of the publicity the case has got. Women are hearing about it. The message is getting

through that women can do this sort of work."

The Board's ruling demolishes the main argument that is used to exclude women from the vast majority of jobs in the forest industry. It's the same reason given for keeping us out of most jobs in basic industry. This gives the Foster case a special significance for both the labour movement and the women's movement.

Both have an interest in advancing the struggles of women to break out of the female work ghettos and into non-traditional employment, above all into high-paying industrial jobs. It serves the interests of the employers, not the workers, to divide the work force along sex lines and relegate women

workers to low-wage jobs largely in the office and service sectors. It increases their profits and it keeps the working class divided and thus weakened.

It's because of this that the Foster case is not only part of the struggle for women's rights, but it's also part of the struggle to overcome the divisions amongst working people and to build a stronger and more united labour movement.

That's why it's important to build support the Foster case. This is all the more urgent given that BCFP is appealing the ruling. The B.C. Supreme Court as it hears this appeal must know that there is a vast reservoir of support for Foster throughout the labour movement and amongst women.

Women occupy band council office in fight for decent housing

by Pat Daley

The band council office on Tobique Reserve in New Brunswick has been occupied again by women seeking decent housing.

After being flooded out of her shack in a remote area of a campers' park, Sharon Paul and another woman, Cheryl Bear, took over the offices August 27.

According to Caroline Ennis, an organizer of the Native Women's Walk last July, Paul was living in a shack with her 20-month old son. She had no running water and had to walk some distance to get water.

As a result of the occupation, Paul received a letter from the

chief-in-council saying they would begin building her a house September 14—the day after band council elections.

"I think that's the only reason they gave a house to Sharon," said Ennis. "She doesn't really trust them even though it's in writing." Ennis said when reporters called the chief, he denied having given the letter to Paul.

Despite their five-day, 100-mile march this summer, the women still have no idea whether their demands are being acted on by the federal government.

"From what we see at Tobique," Ennis said, "not a blasted thing has happened." She added that their chief is not the

kind to let the reserve know what he is being told by the department of Indian affairs (DIA).

So, using funds left over from the march, the women returned to Ottawa September 5 to meet with federal ministers and continue pressing their demands for equal treatment with Indian men.

Ennis said a petition was circulated at Tobique stating that women are discriminated against. It was presented to the federal Human Rights Commission.

She also said they would be

releasing correspondence women at Tobique had been sending to the department of Indian affairs about their problems.

Pointing out that DIA sends letters of complaint to the person being complained about, Ennis

said "There's no sense for us to talk to DIA at all. We're sick of the whole thing." From now on, she said, they wanted to talk directly to the minister, Jake Epp.

"After all that we went through this summer, it's crazy that we have to keep going back to Ottawa to find out what the hell's going on," Ennis added.

Women and the work force in Quebec

Montreal—The Quebec Federation of Labour will sponsor a conference on Women in the Work Force, in Montreal, Sept. 30-Oct. 2.

Topics for the three-day conference include reaction of the labour market and Quebec society to women in the Labour force; women and occupational health and safety; pregnancy; discrimination and collective bargaining; and union policies concerning women workers.

Further information on this conference is available from Fernand Daoust, General Secretary, Quebec Federation of Labour, 1290 St. Denis St., 5th floor, Montreal, P.Q. H2H 3J7.

Dalila Maschino remarried, denies being kidnapped

Montreal—Dalila Maschino has remarried and is living in Algiers. And in a Radio-Canada interview recently, she denied that she was kidnapped by her brother.

Now Dalila Cheniguel, her case was taken up by feminists in Canada and Europe after she was carried out of Montreal in April 1978 by her brother Messaoud Zeghar. Her husband at the time, Denis Maschino, said Zeghar had drugged her and flown her to Algeria to marry a man of his choice. In the interview, Cheniguel denied having sent a letter to Denis Maschino giving the details of

her abduction.

Cheniguel and Maschino were married in France in 1975 and were both students at the University of Montréal at the time of her alleged kidnapping.

Her family disapproved of the marriage because Koranic law forbids marriage between Moslems and non-Moslems. Islamic law gives fathers or brothers absolute control over a woman's choice of husband.

Now married to a professor of German at the Institut des Lettres in Algiers, Cheniguel says she left Maschino because she no longer loved him. Maschino has reportedly converted to Islam

and is living in Algeria learning Arabic in an attempt to win Cheniguel back.

FTQ organise un colloque sur les travailleuses

Montreal—La Fédération des travailleurs du Québec organise un colloque de trois jours dont le thème sera: "La présence des femmes sur le marché du travail."

La colloque, qui aura lieu à Montréal du 30 septembre au 2 octobre, abordera les sujets suivants: la réponse du marché du travail et de la société québécoise à la présence des femmes; les femmes et la santé-sécurité au travail; maternité; la discrimination et la négociation collective; et les attitudes politiques et syndicales face aux travailleuses.

Pour plus amples renseignements, prière de s'adresser à: M. Fernand Daoust, Secrétaire général, Fédération des travailleurs du Québec, 1290, rue St-Denis, 5e étage, Montréal (Qué.), H2H 3J7.

Poor housekeeping deserves beating: Calgary police officer

Calgary—A Calgary police officer testifying at the preliminary hearing of a man charged with possession of an explosive and of military ammunition, appears to advocate wife beating.

Describing the defendant's house, Detective Bruce Dunne said, "If it was my house, I would beat my wife for the condition it was in."

Dunne's remarks reinforce the assumption that wife abuse is an 'acceptable' crime," said an editorial in *The Calgary Women's Newspaper*.

"Certainly an officer under oath at a preliminary hearing who remarked 'I'd kill my father for such a mess' would at the least be severely reprimanded; at the most dismissed from the

force.

"As yet, no reprimand or dismissal has been given Dunne—at least not publicly. No apology has been offered, no explanation has been given," the newspaper said.

At present there are two emergency shelters for battered women and their children in the whole of Alberta.

ACROSS THE NATION

Ottawa Women Organize Credit Union

WANTED



ARTS CO-ORDINATOR

Watches women's culture with an eagle eye, craves collective work at no pay, gets off on making phone calls reminding people about deadlines.



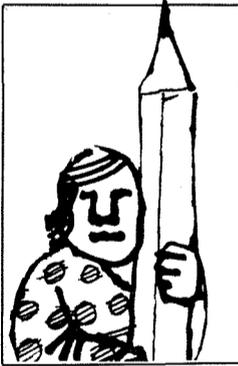
SPORTS CO-ORDINATOR

Knows more record holders than the RCMP, thinks organized sport isn't all there is, has same phone call quirk as above.



NEWS CO-ORDINATOR

Devours newspapers, questions unrelentingly, has uncanny ability to know the news before it happens, must be pried from telephone occasionally.



VOLUNTEERS

Hard to track down because they're spread across Canada, have faith that the post office will get the story through, believe that other women should know what's happening in their area. In Ottawa, they tend to answer phones, layout newspapers, distribute said papers.

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by Rosemary Knes

A small group of Ottawa women are tired of receiving what they call 'second-class treatment' from the male-dominated banking world. These women are going to start their own financial institution.

By early 1980, an Ottawa Women's Credit Union may be in operation.

"Services will grow with time," says a questionnaire/pamphlet on the possible women's credit union. The women hope to start out with savings accounts, term deposits and maybe checking accounts. A board of directors for the credit union will be elected at a general meeting in early fall and will determine the services that will be offered.

So far, 250 Ottawa women have indicated an interest in joining a women's credit union. The group hopes that during the next few months another 250 women will indicate interest by returning the questionnaires.

The impetus for the credit union comes from the Ottawa Tenants' Council, which has traditionally been concerned with the costs and conditions of housing, especially public housing.

"The Ottawa Tenants' council has long been aware of the financial problems faced by low income women," said Abby Pollonetsky, member of the organization. "Women in general tend to be discriminated against by conventional financial institutions while poor women find it next to impossible to find a bank willing to lend them money or give financial advice."

Monica Townson, author of the Canadian Women's Guide to Money, notes 'horror stories' of banks discriminating against women. "There have been cases of working women unable to get a loan without getting a man to cosign and it could be any man—sometimes a teenaged son or old-age-pension father. Women whose credit ratings were downgraded when they were married because their husbands were bad credit risks. Or married women with full-time paid jobs whose credit records disappeared completely upon marriage because the file was then kept under the husband's name."

The banks, of course, say they do not discriminate against women.

"A lot of women feel they're being discriminated against," said Jeanine Delude, a Royal Bank branch manager, "but I always tell them that it isn't discrimination..."

"Women have traditionally hopped in and out of the work force—most to have children—and 30 years ago women just couldn't hold down a job."

"So you can't blame a creditor for being wary..."

The concept of financial cooperative, such as a credit union, designed to ensure each member equal say regardless of the size of their account, appealed to the women at the Ottawa Tenants' Council.

Credit unions are formed by people with a common bond, who save their money together, and from the pool of savings make low-cost loans to one another. A credit union is owned and operated by its members, while a bank is owned by its shareholders.

However, the idea of a women's credit union is not without its critics. Elizabeth McKinstry, manager of the

Ottawa Community Credit Union, does not feel that there is a need for an Ottawa Women's Credit Union.

She shares the views that banks discriminate against women, but feels that credit unions, such as the Ottawa Community Credit Union, can meet all the needs of women.

"The Ottawa Community Credit Union has not slighted women as many of the banks have done," she said. "There isn't a need for a women's credit union."

McKinstry objected to the use of a \$60,000 grant from the provincial government for a feasibility study conducted by the Ottawa Tenants' Council.

"I feel these grants are being misused," she said.

"Using government grants for feasibility studies is not the way to set up a co-op," she added.

The feasibility study conducted by the Ottawa Tenants' Council was funded by the Local Employment Assistance Program. LEAP funds are allocated to training and employing special target groups.

"In this case, it is low income women," said Pollonetsky.

"Through the Ottawa Women's Credit Union, we will be providing services not traditionally available such as seminars on budgeting and financial planning," she explained.

"We will be giving women who have been labelled 'unemployable' skills in accounting, financing, etc., thereby giving them a chance to earn a living."

"The Ottawa Women's Credit Union will therefore serve a dual purpose as a financial cooperative which will benefit all women and a training ground for a number of women to acquire and increase skills which will allow them to seek employment," said Pollonetsky.

Elizabeth McKinstry also pointed out that because women are mostly in the low income bracket it will be hard for a women's credit union to receive enough money to lend out and generally to operate a financial organization.

Abby Pollonetsky admits that this is a legitimate criticism.

"We realize the problems we'll be facing," she said, "but we feel that Ottawa is a good location for a women's credit union."

"There is a disproportionate number of women professionals in this city as compared to other cities. Many of these professional women have a substantial amount of money and have indicated that they would more than happy to deposit their money in a women's credit union. And why shouldn't they? It's not as if they would lose their money if by some chance the credit union doesn't get off the ground. All money invested is insured."

"We're not working against any existing credit union," said Pollonetsky. "We want to work with the credit union movement and help strengthen it. Many of the women we have contacted have never heard of credit unions before. We're helping to spread the word."

"Sure, our idea runs counter to tradition, but the credit union movement is a progressive movement and can adapt to concepts like a women's credit union."

"But," she smiled, "I guess every movement needs a little shaking up now and then."

Abortion in Portugal

Women fight for right to choose

Lisbon—Portuguese journalist, Maria Antonia Palla was acquitted recently of "inciting to the crime of abortion" for her part in producing a television film about illegal abortions.

But, that doesn't mean the Portuguese government is becoming more liberal where abortion is concerned. Palla was acquitted largely on the basis of the right to freedom of expression.

Another trial, which will be heard in October, challenges Portugal's abortion law more seriously. Conseicao Massono is charged with having had an abortion in January, 1976. Under the law, framed in 1854, she faces two to eight years of imprisonment.

At the opening of her trial in July, the court was crowded with demonstrators marching under a banner reading "For family planning! Revoke the abortion law! Let women decide!"

As criticism to the law from the women's movement grows, Portugal's national medical

association has stated its opposition to liberalized abortion.

"In countries where abortion has been legalized," it claimed, "there have been increased abortions, representing a human, economic and health disaster. We do not want to see this tragic situation repeated in Portugal."

However, the real health problem lies with illegal abortions, according to law reformers. All abortions, including therapeutic, are forbidden under the law. Yet, the Family Planning Association estimates that 180,000 abortions are performed annually, resulting in the death of 2,000 women from complications.

The problem was dramatically underlined by a recent suicide. Ana Bela Delgado, 20 years old, was found dead in a toilet block in a southern resort. She died by swallowing pesticide after an attempt at self-abortion.

Midwives generally perform abortions. According to Madelena Barbosa, a co-



Portuguese women turned out in full force at the trial of a woman charged with having had an abortion. She faces two to eight years in prison.

ordinator of the abortion reform campaign, it is possible to obtain a reasonably safe abortion in the cities.

"Some of the midwives are quite good," she said. "They use proper medical instruments and operate in sterile conditions." But, if there are complications, recourse to a hospital could

result in prosecution.

In rural areas, the midwives are often old women who have inherited their positions and rely more on superstition than medical knowledge. Methods range from the insertion of a metal object to packing the uterus with herbal concoctions.

Criticism from the women's

movement has resulted in announcements from the Communist Party and the Democratic Popular Union that they will sponsor bills to liberalize abortion. However, the struggle will not be over, since it is likely those parties will restrict the circumstances under which abortions can be performed.

Torture in Colombia

by Pat Daley

"Although our present political system appears to the whole world as a 'real democracy', we, the Colombian people, for 30 years, have been going through a process of militarization of the democratic institutions that reflects a continuous martial law," says a letter sent to the Human Rights Defense Organization in June.

Written by eight women political prisoners being held in El Buen Pastor jail in Bogota, Colombia, it outlines their arrests and persecution.

The women said any individuals or groups which show discontent with the Colombian government have been persecuted, including their lawyers who "have been recently the target of threats, assaults and arrests."

The Colombian army, they said, enters homes without search warrants and searches in a vandalistic way.

"As soon as any of us have been transferred to military institutions, we are put through physical and psychological processes such as: being blindfolded from the moment of arrest until the complete transfer to the jails; throughout all this time being deprived of food and prevented from sleeping because of the continuous interrogations and the horrid hygienic conditions; being forced to stand up during the day, naked during the night whether it is cold or hot; immersion in water at any time of the night, having also the head and the whole body submerged into containers filled with water reserved for the horses to drink;

blows to the head, abdomen, genital organs, ears, kidneys and legs; skin crushing and introduction of needles in the toes and fingernails; being pulled by ropes to the sites of a hanging; being hanged naked for hours by the arms, the feet or the legs. These last operations are done with the necessary precautions as not to leave any sign of torture. It is also usual to notice the use of electrical shocks in the most sensitive parts of the body; cigarette burns; administration of a drug that produces hypnosis and also of a chemical solution of 'truth serum.'

"During the psychological torture, we are threatened to be passed by the arms, to be hanged, to be raped with broom handles and to have the nipples torn with pliers; to have guns introduced in the mouth, head and back. We are submitted to threats to our physical integrity as well as that of our family and friends who are mistreated before our eyes.



Finally, during entire nights we listen to the harrowing screaming of our children registered previously."

U.S.

Polygraph tests used on rape victims

(Her Say)—The magazine Mother Jones reports that feminists and civil libertarians in the state of Washington are stunned by recent revelations that rape victims in Yakima County are routinely requested to submit to polygraph tests.

At least 60 per cent of the women who take the tests fail them, the magazine reports. Authorities have even pressed charges against at least one woman for giving false information to an officer on the basis of her test results.

Mother Jones quotes County*

The women said that upon arrest they are usually taken to legal military quarters where they are tried by a "judging committee" without representation by their lawyers. They said they have also been threatened with further torture if they tell a judge what has happened to them.

Once they are sent to regular jails, they are banned from any cultural or educational activity where "we are in the capacity to give to the rest of the prisoners in such jails where illiteracy prevails."

"All of the above could have been written from Amin's Uganda, Somosa's Nicaragua or Pinochet's Chile but we are writing this letter from the 'democratic' Colombia of Gamacho-Layva Turbay who during their European tour, brag

of having a government where the human rights are respected and defended," the women concluded in their letter.

Canadian women can offer support to Colombian political prisoners by writing to:

- President Julio Cesar Turbay Ayala
c/o the Colombian Embassy
140 Wellington St.
Ottawa, Ontario
- External Affairs
Government of Canada
Ottawa, Ontario
- Commission Interamericaine des Droits humains
Organisation des Etats americains
17th and Constitution Ave. N.W.
Washington, DC 20006
- La Commission de l'ONU sur les Droits humains
UN Plaza
New York, New York.

rape relief coordinator Cheryl Ficek as charging that the prospect of taking a lie detector test is an added indignity that discourages rape victims from reporting attacks. Authorities in that county already estimate that nine out of ten rapes go unreported.

Ficek, along with a county prosecutor, has challenged the test's high failure rate, claiming that genuine victims are doubly traumatized when they learn they have not passed. Said Ficek, "Most women just crawl home after flunking, they're so

humiliated."

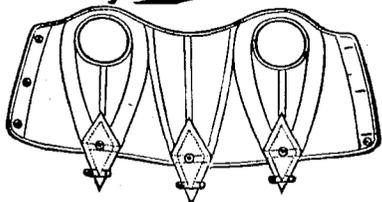
Ficek reports a case in which a victim who thought she knew the identity of her attackers requested that the suspect also be given a lie detector test.

The authorities refused, however, saying it would violate his constitutional rights.

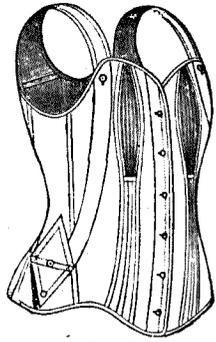
In Canada, at least one police department has begun using lie detectors for solving crimes. The Calgary Police Department sent one of its staff to the United States for a four-day course in how to use the test, according to the CBC.

EDITORIAL

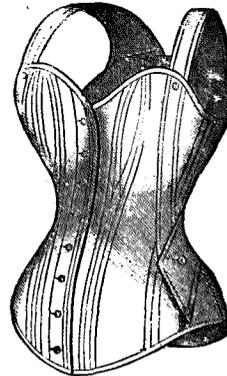
The Double V Waist



BABY'S. Age one year.



YOUNG LADIES'.
Style 92.
For GROWING GIRLS.
Ages 12 to 16 years.



LADIES'.

Way back in 1971 (well it seems like long ago) I was finishing my last year in high school and discovering women's liberation and socialism. I co-wrote two articles that year—one for an underground newspaper and one for a women's centre newsletter—about being a high school feminist. The focus was the way the girls I knew tried to "out-fashion star" each other, as we put it then.

By then, those of us who could be considered radical, hippies and women's libbers had become active in the clothing revolution. That means we had adopted cast-offs, patched jeans and baggy shirts and abandoned make-up, nylon stockings and shaving our legs and armpits.

The reaction was strong. I can still remember one girl saying that she thought my friend and I were "too old" to be wearing knee socks. My sister and I argued constantly with our mother about not wearing bras—until an elderly neighbour said that sometimes she didn't wear one either ("for comfort" she said). And even my sister turned against me when it came to not shaving. At school and at home I was ridiculed for being a women's libber...again mainly because of not shaving or using unnecessary and often unhealthy things like deodorants.

So, why did we do it? Well, someone had finally pointed out that high-heeled shoes throw your back out and dislocate your internal organs. Girdles can cause varicose veins. That women shave their hair and paint their faces because we have been raised to be soft and smooth and "attractive" for men. (Sometimes we do it just because we like it but not very often.)

As society moved through the 70s, it adopted what it had previously disdained. Flat shoes became de rigueur. Clothing was billowy and light. Bras, while still being worn, were at least made of soft material rather than starched cotton. Girdles were definitely out.

And people like myself stopped trying to convince others that it would be for their own good to change their style in clothes and "personal hygiene."

But, maybe it's time to start talking about health hazards and the symbolism in clothing again, because as we move out of the 70s we are witnessing what has been called "retro-dressing."

Popular wisdom has it that the women's liberation movement is over. We have equality now—there are women in every walk of life, supposedly we don't have to stay home anymore (now we can choose to)—so we can

relax and be "feminine" again. Robert Fulford said it in Saturday Night. Rumour has it that that is Chatelaine's new editorial policy.

What does that have to do with clothing? According to an article in the Village Voice, fashion designers are also claiming that the feminist struggle has been won, and sexism is no longer a threat to "liberated women." And they are pushing designs taken from fashions of the forties and fifties.

Look on the street—you'll see women wearing high, spiked heels, narrow skirts, garter belts, skin-tight pants. While it may look like just plain fun, it symbolizes a willingness to again play the victim. Because you can't fight back or even run away when your body is restricted by clothing. When your body is encased in spandex and bound with two or three belts, you look like you're rejecting freedom.

The promoters of these fashions would say they show that we are not afraid of sexism anymore, that we can now be relaxed, secure and comfortable looking "feminine and sex-object sexy," as The Voice says.

What we will actually end up looking like is sway-backed, suffering from back problems, problems with our kidneys and bladders, vaginal infections (from tight, tight pants and "deodorant" tampons and sanitary napkins), varicose veins (from girdles), deformed feet (from pointed shoes), and knocked knees. We will look like we welcome abuse with open arms.

Homemaker's Magazine recently ran an article which suggested that some women want to be masochists. I say some women think they want to be masochists and the fashion industry, after all that has been written and said about it, is still making millions off that belief.

Way back in 1971, when I was learning about these things, it was called "internalizing our oppression." It's still called that. And the pressure to internalize is strong because there's money to be made. The only difference today is that rather than exploiting our only feeling of significance as contributing to the beauty and happiness of a male world, designers are exploiting the few gains that we have made toward equality.

The Village Voice said it well: "In 1979, it's not enough just to offer sadomasochism, they have to insist that it's liberating."

(Thanks to Hersay for the summary of The Voice article.)

—Pat Daley

LETTERS

Upstream "Making virtue out of necessity?"

Sisters,

This is in reply to "Sisterhood is the only option" and "Forget NAC" (August issue).

There is a trend evident among some women writing in the UPSTREAM that I find disturbing, because it plays right into the hand of the "enemy". I am referring to the woolly thinking, the extremism, and the glorification of the new-style female-ghettoes (i.e. making a virtue out of what for the time being is a necessity), on the

part of some women who thereby reaffirm their inferiority in the eyes of men and some women.

The woolly thinking and lack of realism is evident in the whole hassle with NAC. There seems to be no conception of order, discipline or business-like behaviour on conception of some women, who have descended on the conference in the last minute and expected to be accommodated. Not that NAC was blameless. There was too much rigidity, and lack of provision for the attendance of women who could not pay. A special fund should have been set up for this purpose beforehand. But all this should have been handled months earlier. Women who wished to attend should have made their intention known, should have

preregistered by mail, in time to have something done about this. The whole affair disgusts me. It only shows how far women have yet to go.

The extremism is evident in the counter-productive, constant moaning and groaning about the "patriarchal oppression" and suggestions like the one to abandon the use of Kotex pads. No, my dear sisters, you will not make me abandon my Kotex or Modess pads. I have no intention to give up any of the little things that help make my life comfortable and productive. Besides, you forgot that companies like Kotex or Modess (or whatever company makes them) do provide jobs for some women. Would you be prepared to cause some of your sisters to

lose their employment as a result of your actions?

I have been a feminist since the age of seven, but the older I get the more I become convinced that some women do not deserve to be taken seriously, and I would hesitate to associate with them. One example is Margeret Trudeau. Why in the world did that silly bunch of "Wages for Housework" women chose her as "The Housewife of the Year?"

Incidentally, I have no intention to contribute to anyone's "Wages for Housework" fund. And what about men and single women who do their own chores? Anyway, as an unsupervised occupation, housework does not lend itself to the payment of wages; there is too much room for abuse. The "Wages for Housework" concept only helps perpetuate the ghettoization of women and their resultant inferiority in society.

This takes me to my final point: the new-style female ghettoes. I realize that it is desirable for women to band together for many purposes, including creating employment for themselves and providing essential services to their sisters. But, I repeat, why make virtue out of a necessity? Wouldn't it be better to be fully integrated into society as a whole, so that you could make the desired impact by both men and women of good will?

Comments....

Dear UPSTREAM,

Enclosed find a subscription and penance money for neglect. You deserve to grow and so you shall. I am glad you are discussing the pros and cons of leadership. One question occurs to me, how can a movement which began under the impetus of such strong leadership continue under the unrealistic struggle for consensus that is literally draining most collectives. We have left no room at all for those women unable to cope with the thrust and parry of these academic theorists. Its not to wonder at the fragmentation, will the new Feminist Party give us that leadership or will all and sundry feminist collectives undermine and trash it. I remain an interested observer of both illusion and paranoia.

Yours in sisterhood
Gert Beadle
Thunder Bay, Ont.

....and Kudos

Dear UPSTREAM,

Enclosed is our September 1 issue of Media Report to Women which contains excerpts from your Ottawa Rose story in the March/April UPSTREAM by Maureen Fraser. It fits our context beautifully as a 'radio' page (radio is so often neglected but is rightly very important to a lot of women). In fact, I have been waiting for your good story to find the proper accompaniment and the

FRN conference story did the trick.

Thank you for continuing to put out such a fine paper. Every issue is full of goodies I would like to use if only I had the space. I do hope my plugs for UPSTREAM are sending some subscriptions your way. You deserve an avalanche of them!

Warmest wishes to all,
Donna Allen
Washington D.C.

Yours sincerely,
K. Jean Cottam
Nepean, Ontario

FORUM

Prom queens — good-bye to all that

Dear UPSTREAM,

Enclosed is a piece of writing I feel to be relevant for UPSTREAM. This work was written by a 18 year-old male high school senior, a friend of mine and I believe it is an excellent example of the affect our work has had on young men. I believe he should be commended for his perceptiveness.

In sisterhood,
Joy Parks
Iroquois, Ont.

Well, it's getting on to that time of the school year again—Blossom Queen. The Social Committee's decoration plans are well under way, and the students of B.D.H.S. can again confidently look forward to having the cafeteria imaginatively spruced up for the big event. Furtive and sometimes desperate plans are being hatched to get so-and-so to take what's-her-name. Even The Bobcat (school newspaper) is getting into the act, with a number of ads for formals, flowers, and other essentials. Fine!

Wonderful! Formal dances are usually popular. After all, everyone likes (or has been convinced that he likes) to get dressed up now and then. So best of luck to our annual formal.

But...wait a second. Let me check my calendar. Yes, my memory didn't fail me, this is 1979. Women were given the vote 61 years ago. There was a "Sexual Revolution" in the 60's. Women can, and have, become mechanics, soldiers, lawyers, surgeons, judges, members of parliament, lieutenant-governors, and prime ministers.

And yet the students of B.D.H.S. are still made to vote for something as absurd, archaic, and downright degrading as a prom queen.

Each year, of course we are repeatedly told that a Blossom Queen must be someone who is a good student and has contributed something to the good of the school. And each year the majority of students vote for the best-known, well-liked, or most beautiful candidate (this last qualification giving rise to the somewhat tasteless nickname "Bosom Queen").

Isn't it time we stopped kidding ourselves, and admit that the time has come to abolish this degrading vestige of the days when women were valued only for their looks, their charm, and their ability to keep a clean house? It is with this in mind that The Bobcat is printing "On Being a Prom Queen," written by Sandra Stienecker for "The Women's Kit," put out by the Ontario Institute for Studies in Education, available in the school library.

by Brian Toldthorp
Blenheim, Ont.

International organization of women journalists

Washington—To communicate information that will facilitate worldwide mutual assistance to women where it is critically needed, an International Committee for Women's Rights has formed in Paris, consisting in the majority of journalists, writers, and women in other forms of media from a wide range of countries.

One hundred women from many of these countries initially formed the committee in three days in the middle of March 1979 when women from Iran called Paris to ask that women journalists come to Tehran to witness the fight of Iranian women for their rights, a story not being reported or that was "concealed or ignored."

Simone de Beauvoir presided over the meeting and a press conference was called on March 15. On March 19, a delegation of 18 women went to Tehran. The group decided to continue its existence to fill the same needs as they arose elsewhere. It issued the following statement of goals in March:

"The current events in Iran, the

recent OMS congress (Kartoum, February 1979) on sexual mutilations, underline how dramatic the condition of women still is in certain countries of the world and how precarious it remains everywhere.

"Even in those countries where women's basic rights are guaranteed in principle, their right to work and to equal pay comes under question immediately when unemployment rises.

"In the same way, the problem of underpopulation in the west has provoked renewed debate on the right of a woman to control her own body (i.e., her reproductive freedom.)

"That is why the International Committee for Women's Rights has been created..."

The committee will gather information on women's situation in every country in the world and analyse events which can change or affect it by initiating inquiries and research and sending task forces like the one to Iran. They say they will seek permanent representatives in every country in the world.

Get information out where it can be used.

The committee will bring news of the latest women's struggles to worldwide public attention.

"A permanent information bureau will be established in every country to keep in touch with local media," the statement says. "For those countries where a free press is, unfortunately, not present, the International Committee will take the necessary initiatives."

The committee also said it will give support in every possible way to all actions and struggles of women for their rights.

"The ICWR does not wish to take the place of any existing women's organizations," the statement said. "All of these play an essential role and may have already won important victories in their own countries. Instead the ICWR hopes to become a centre of information and coordination, an initiator of international action. Its goal is to contribute to a new awareness of the importance of worldwide cooperation between millions of

Indian brides burnt to death over poor dowries; women protest

(Working Feminists)— On June 12, 1979, a demonstration in New Delhi, India, demanded an end of murder by fire of brides because of dowry. At least five young women whose fathers failed to pay the full bride-price (dowry) after the weddings, have been doused with inflammables and set afire as a result of their fathers' not paying up. Protesters carried placards saying: "Arrest Tavinder's murderers" and "The death of even one more girl will not be tolerated".

The demonstration was called by Nari Raksha Samiti, New Delhi's battered women's shelter. Both men and women participated. A delegation of five women later presented a memorandum to the Home

Minister, H. M. Patel, demanding that payment or demand for dowries be made a cognization offense, and immediate police action be taken when dowry complaints were registered. The women further demanded that "Those found guilty in cases of burning of women should not be given bail when their guilt is established" and urged the hardest possible sentences. They further demand that the full dowry of the murdered girl be returned to the parents.

Payment of receipt of dowries was outlawed in India in 1961, but the Dowry Prohibition Act has signally failed to achieve its purpose, the news reports state. Fathers still give dowries "to buy

happiness for their daughters," the reports continue, increasing the reports continue, "increasing his own debts in the bargain." Well-to-do grooms can expect one lakh (\$12,000); business executives rank second in 'value', engineers and doctors just lower on the scale. All men at these economic levels can expect a car, refrigerator, and television, in addition. A peon or clerk can demand a bicycle, transistor and/or wrist watch. A scooter is a common demand at the middle level. Even the matriarchal Nairs of Kerala have begun to demand dowries and the Muslims now make the demand in disguised form.

News reports of these tragic events were sent to Working Feminists by Ellen Jane Franklin of Winnipeg, Canada, who is currently travelling in Asia.

INTERNATIONAL



women. These women may have vastly different standards of living and education but their desire for personal autonomy and truly equal rights strengthens every day."

For more information write to Comité International du Droit des Femmes, 115, rue Caulaincourt, 75018, Paris, France.

—Media Report to Women

MEXICALI ROSA'S

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Great things beget more great things! That's why **Rosa's Cantina** — already a tongue-tingling triumph at its Somerset East location — is hanging that famed shingle anew on a second storefront in the Glebe: **Mexicali Rosa's**.

Fresh location, new name, familiar format...that means tantalizing Mexican dishes, southwestern-style. Super-charged Chili, enchanting Enchiladas, burly Burritos, and other zesty favourites. Not to mention mellow coffee and some of the finest desserts around. And **Mexicali Rosa's** is fully licensed.

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FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

by Helen Murphy

In the past few years, women, with the scalpel of independent thinking, have been dissecting the body of received ideas; one significant such cluster of ideas is about "women and madness", or simply women and the psychiatric-therapeutic establishment. Books by women about the mental-health business and how it regards women now fill a good-size shelf. The feminist attitude to this establishment is summed up by the title of one of the more notable studies: "I'm not mad, I'm angry."

Popularly, the establishment's view is reflected in Woody Allen's recent films: his abundantly neurotic women—charming, beautiful, bright, lost, dependent versions of Diane Keaton—are in their various manifestations at the same time aware of the absurdity of their position (her shrink in Manhattan cries on the phone to her for hours) but can't imagine doing without. Again, from Manhattan, a throw-away line (from a woman at the gallery opening, about her analysis) which is a devastating description of the situation: "When I finally had an orgasm, he told me it was the wrong kind."

What's wrong with this picture, and what feminist writers have perceived to be 'wrong' with the entire business of traditional mental-health care, is multiplied and compounded when the patient is a lesbian.

The mental-health business, like most other businesses, is run by men, and traditionally, its aim has been to promote adjustment to and reintegration with the establishment's version of the real world. As such, it is part and parcel of the system which actively seeks to maintain women's oppressed condition. Now all those books on the shelf are devoted, largely, to raising the consciousnesses of straight women about the straight shrink establishment. Lesbians of course can learn from such explorations, but they are at a disadvantage when they finally come to the point of Going To See Someone: added to the stress of whatever her problem is, is the certainty that her world, its distinct lifestyle and that most basic cultural artifact, its own vocabulary, is unknown to the professional health-care worker. The likelihood of finding a gay woman professional is very remote; shopping around for a woman shrink who is sympathetic to lesbianism is a luxury a person in crisis can't afford; and most lesbians, if not most women, would prefer not to deal with a man shrink.

I had reached this point, depressed, stymied in my hunt for Someone To Go And Talk To, when I decided to call Helen Levine. With her connections in the health-care community, I thought surely she would be able to recommend that Someone. Instead, she said that there was no "lesbian connection," but that we could try to make one. And she suggested that Judy Girard, whose Master of Social Work thesis for the School of Social Work at Carleton University was related to just this subject, be involved.

Briefly, we called all the women psychiatrists, psychologists, and therapists whose names Helen had collected over the years, and asked them if they wanted to be part of a group whose purpose would be to meet with lesbians to discuss lesbians and therapy. Most declined, the ones who accepted formed the group as it is now, with a few changes, five to ten people. (They represent therapists from the Royal Ottawa, Queensway-Carleton, the Family Service Centre, peer-counselling groups, and of course the School of Social Work at Carleton.) Judy, meanwhile, was interviewing Ottawa-area health-care professionals—women—to determine their attitudes toward lesbians (Dykes and psychs: The Ottawa reality is the working title for her thesis).

What we hoped would result from the group's meetings was, first, that there would be an exchange of information, an active learning and support process for both the therapists and gay women; and second, that a list of therapists would be developed for the information and referral service of the Ottawa Women's Centre. Judy's work, which is almost complete, will provide the nucleus of the second; the first is on-going.

We had the first meeting last fall, and about one a month since. Some of the events: films at the National Archives (Word is Out), discussion of heterosexual privilege, meeting with some Ottawa lesbian mothers to discuss their particular problems, discussion of lesbian lifestyles, coming out. What the people learned: the therapists have been able to get insights to a world ordinarily inaccessible to them (they were all straight), reference points and support for them in their work with gay women. They had to examine their attitudes about lesbian sexuality. They acquired a certain confidence that they can refer back to the group for support when confronted by the establishment's unenlightened attitudes towards lesbians (e.g.: lesbians suffer from hormonal deficiencies). They can now attempt to steer lesbians who go to the hospitals for help through the indiscriminate intake process to therapists who are sensitive to their problems. They can themselves attempt to sensitize their colleagues in the establishment. The lesbians found out about the actual process of Going To See Someone, how to use the network for the community. They explored and evolved their own attitudes to the business of "rescuing" lesbians from establishment therapy. And of course there is the beginnings of a referral list from Judy's thesis.

The meetings will continue, we hope.

Next issue: a review of the subjects we discussed.

We'd welcome input from readers.

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Feminist Publications of Ottawa, Corporation (Upstream) ANNUAL GENERAL MEETING

- Acceptance of new members
- Election of 1979-80 Board of Directors
- FPO Business Report
- UPSTREAM Business Report

*Afterwards...a chance to meet each other and talk over coffee at
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Thursday, Sept. 27 **Women's Centre**
7:30 p.m. **410 Queen Street**
Don't miss it!

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Hours:

Wednesday, Thursday 5 - 11

Friday 5 - 1

Saturday 2 - 1

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Heures:

mercredi, jeudi 17h à 23h

vendredi 17h à 1h

samedi 14h à 1h

dimanche midi à 20h

410 rue Queen St.

235-4035

Chez Moi At Chez Nous

The Ottawa Women's Centre is pleased to announce the opening of an exhibition of etchings by Ottawa artist Rosalie Shapiro. Open to all women the exhibition and sale will be run from September 24 to November 3.

Entitled Chez Moi, the exhibition is the first women's art show to be sponsored by the Women's Centre and is the first solo showing by the artist.

Shapiro feels that it is most significant for her first solo show to open at a women's centre since her involvement in the women's movement has strengthened her desire to communicate through her art form.

"It was the women's movement that made me realize that so many other women shared my situation...I knew that I had a large audience out there...women who would know what I was saying."

The Ottawa Women's Centre located at 410 Queen Street is open most days from 10:00 a.m. to 5:00 p.m., Wednesday, Thursday evenings until 11:00 p.m., Saturdays from 2:00 p.m. to 1:00 a.m. and Sundays from noon til 8:00 p.m.

WELL~WOMEN

Vaginal Self-Exam

by Peggy Harris and Judy Lynne

"Women's ownership of our own bodies has been systematically usurped by men in general and the medical profession in particular".* Aided by a complexity of social systems, we have been reduced to a caretaker position rather than owners of our selves. This attitude is beginning to change. As we develop pride in the beauty, strength and health of our bodies, we gradually take responsibility, while removing the power from the medical profession, and placing it where it rightly belongs—with each woman. The medical establishment is not going to willingly relinquish its attitudes and practices; however, by sharing knowledge and feelings, we can begin to influence present practices and create our own resources—clinics, literature, and skills that are women-oriented.

Why is self-examination important? Besides the obvious benefits in terms of early detection of problems, it helps us to know our bodies and through positive acceptance, become responsible for our health care and less intimidated by the health care system. In preparation for a self-examination demonstration to be held in September, at the Ottawa Women's Centre, this article will describe the procedure involved.

External Genitals

The vulva and external genitals consist of several structures surrounding the entrance to the vagina. The larger outer lips (labia majora) are made up of hair, fatty tissue and sweat glands. Their size varies from woman to woman. Closer to the vagina, the amount of pubic hair decreases. The smaller, inner lips (labia minora) surround and protect the entrance to the vagina. They are made up of thinner folds or flaps consisting of little fat tissue. Some are very large and protrude from the vulva when the woman is standing, and some are quite narrow and small. Vaginas are as different as snowflakes. At the upper end, one fold passes over and under the clitoris. At the bottom, the labia join to form the fourchette, the area between the vagina and anus which is sometimes torn during childbirth.

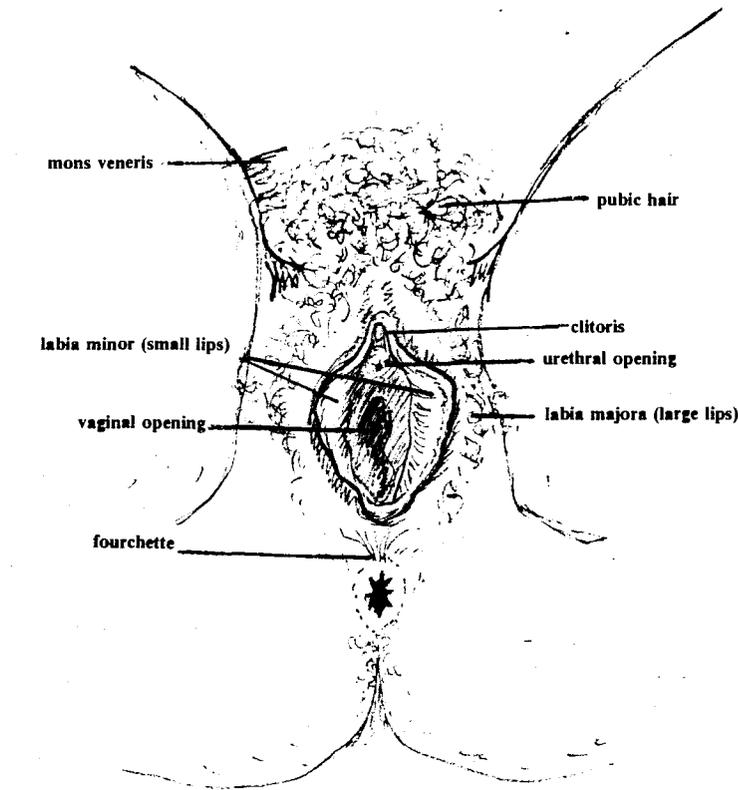
The clitoris is covered by a fold of the labia which acts as a protection for this extremely sensitive organ. The clitoris is made up of erectile tissue and is richly supplied with nerve fibres and veins. It is sensitive to touch and becomes engorged with blood during sexual arousal.

The vestibule, just below the clitoris, contains the opening to the urethra, the tube which internally connects to the urinary bladder. The urethra is about five inches long in an adult woman.

Below the opening to the urethra is the opening to the vagina. It is surrounded by a thin fold of membrane called the hymen. The hymen is usually ruptured at some point in a woman's life either by penetration of a penis, insertion of tampons or childbirth. Beneath the skin in the vestibular area are two glands about the size of peas, called Bartholin's glands. They secrete fluid which moistens the entrance to the vagina.

The vagina extends from the vulva to the uterus. The vagina is very elastic and rich in blood supply. Its outer layer or epithelium is influenced by hormones. Hormones change the thickness of the vaginal wall as well as amount and quality of its secretions. Normally the walls of the vagina are close together. They become more open during sexual arousal, with childbirth or during the insertion of tampons or a speculum.

The vagina has a wonderful self-cleansing system. It is naturally moist with a secretion that is slightly acidic, and changes with a woman's monthly cycle. Douches, deodorant soaps, deodorant tampons, and feminine hygiene products can and do alter the delicate chemical balance of these secretions, causing infections, irritations and a difference in



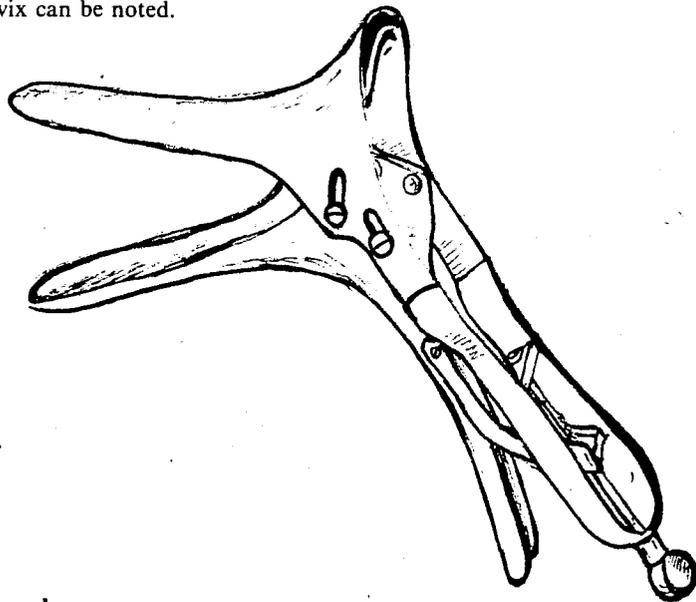
the feel and smell of the vaginal juices. Familiarity with your vagina will help you detect any problems early on, or prevent them entirely.

The part of the uterus which can be seen during an examination is the cervix. The cervix is a cone-like projection which extends into the vagina. In the centre is an opening, called the os, through which menstrual blood passes. This is also where a baby emerges from the uterus during childbirth. In women who have not given birth, the os is small and round, and will appear dimple-like. In women who have, it may be a transverse slit. The cervix also secretes a fluid which acts to protect delicate tissue. Secretions increase to a maximum at approximately the middle of the menstrual cycle, during ovulation. At this time, the secretion is thinner and clearer, almost watery. Eight to ten days after ovulation, the amount of secretion decreases and becomes whitish and thicker. Just before menstruation, the cervix also changes colour, becoming deeper in tone and almost bluish. If you get into the habit of examining regularly, you will notice that during different phases of the month, changes in colour of vaginal walls and cervix can be noted.

bodies, and accept our bodies as beautiful, not secret and unclean.

A general knowledge of what you will see and do should be acquired first. Sterilization of the speculum is not necessary (we will be using plastic, disposable ones, so sterilization wouldn't work anyway). Penises, fingers, etc. are not sterile. However, cleanliness is important—clean hands, clean sheets, and if you have your own speculum, wash with warm soapy water and rinse before each use.

Before inserting the speculum one should choose the most comfortable position. Then line up your mirror and flashlight so that you get a full, clear view (a small desk lamp works well if it can be adjusted to shine directly on your genitals, leaving at least one hand free). Now look at the external genitals. The first few times you do this, you will simply be familiarizing yourself with the speculum



SPECULUM

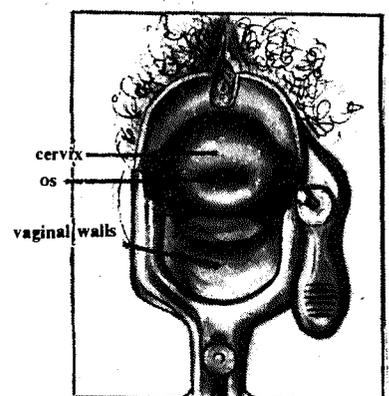
Using the Speculum

Pelvic examination has usually been performed by medical personnel in a clinical situation. The procedure is relatively simple, but is it helpful to watch an examination before examining yourself for the first time. It will help you feel comfortable and develop an awareness and understanding of that part of your body which we are all most alienated from. The information is not sacrosanct. It is a woman's right. Through research, questioning and discussion, we can begin to feel more comfortable within our own

Spread the small, inner labia to examine around the vaginal opening. Again, after looking, feel, especially in the area of the Bartholin's glands. Look for secretions, noting consistency, colour and odour.

The cervix can be felt by insertion of fingers into the vagina. It is smooth and soft. Feel the os in the middle of the cervix. Observe secretions. When having a pelvic examination, and the doctor or practitioner puts a swab into your vagina, s/he is taking a culture to be tested later for infections or cancer. A culture is taken by swabbing some of the mucus from the vaginal wall and another from the uterus by swabbing inside the opening to the cervix, the os.

It is a good idea to practise opening and closing the speculum before insertion, so you can become familiar with how it opens and locks. Choose a comfortable position (lying on back with knees bent and apart, and back propped up with pillows so you can see, is usually the most comfortable for being able to see). The speculum can be lubricated with water or vaginal jelly if your vagina is too dry to make insertion comfortable. However, jelly can interfere with the secretions, making them abnormal in appearance. Insertion is similar to putting in a tampon. Insert the speculum sideways into the vagina to correspond with its shape. Then rotate one half turn sideways to the transverse position and slowly open, and lock. If the speculum slips out, it is probably because of tension from justifiable nervousness. Every woman is nervous the first time she examines herself. Introduce it again with slight pressure; do not force and hold it in position, if your muscles don't seem to be doing the job. It helps to do this with a friend the first time, because you'll find you just don't have enough hands at first. Once the speculum is in place, adjust the light and mirror. You should now be able to see



the cervix seen through the speculum

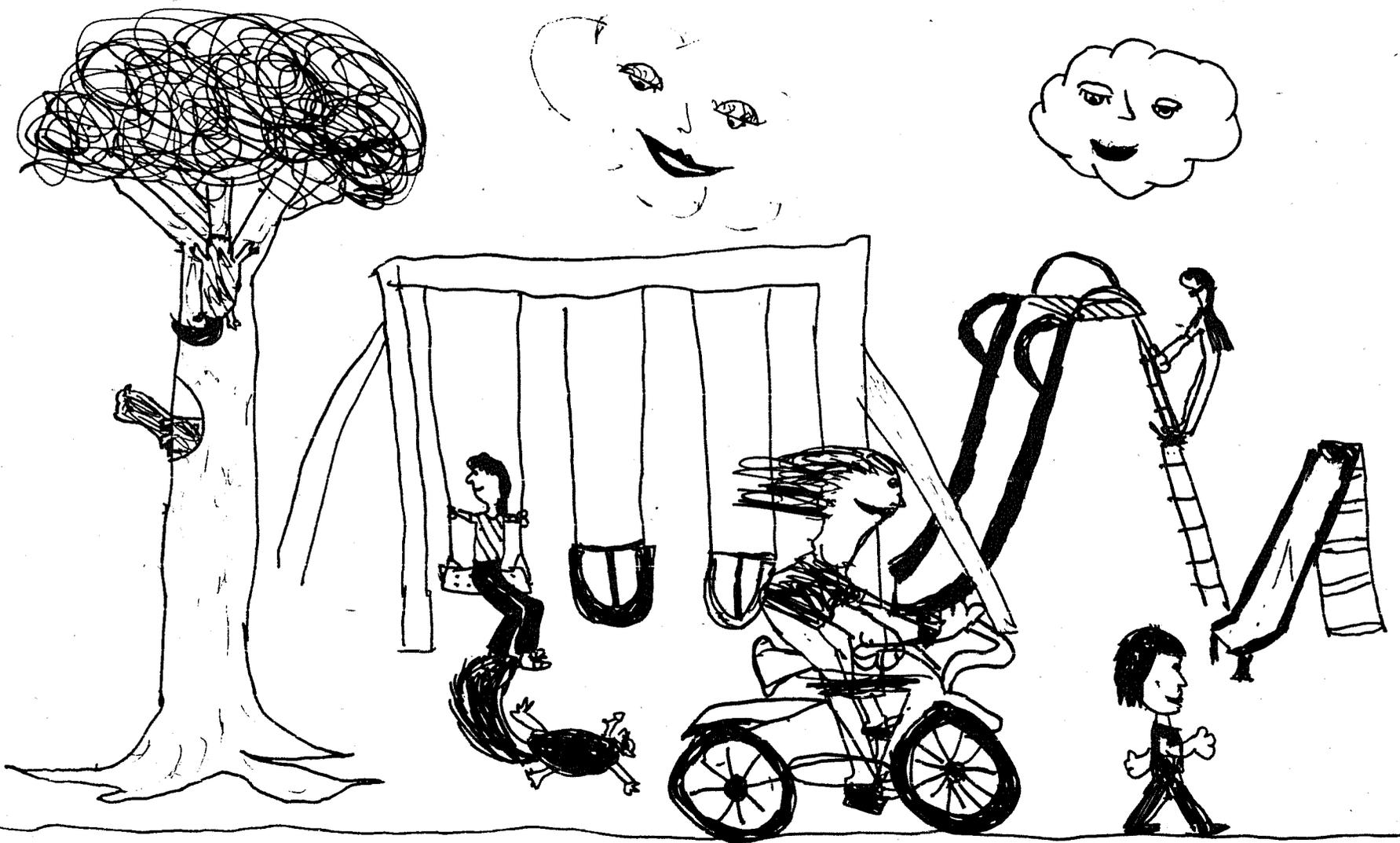
your vagina with your cervix easily visible at the back. Examine the cervix and vaginal walls, noting colour, position of cervix and os, size and secretions. In next month's issue of UPSTEAM we will be talking about vaginal infections, and how to recognize them. Withdraw the speculum in the open position to prevent pinching of vaginal walls. Examine the mucus on the speculum for texture and odour. An abnormal odour may be a sign of vaginal infection.

Self-examination does not take the place of regular pelvic examinations and pap smears. However, we can and should know more about our own bodies than a medical practitioner who only sees us, at most, once a year, and couldn't possibly remember what you looked like the last time, having seen perhaps thousands of vaginas in the interim. Should you detect a change, an unusual swelling or irritation, an early diagnosis and treatment will be possible. Above all, self-examination signifies woman's affirmation of, and responsibility for, her body and its care.

The self-examination demonstration and discussion will take place on Thursday, September 20 at 8 p.m. at the Ottawa Women's Centre, 410 Queen Street. A film entitled "Self Examination" will be shown, and speculums will be provided for all women who attend.

* from *Caring for Ourselves*, a report of the Vancouver Women's Health Collective.

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Feminist values

What are they? And what are they doing to us?

What does a feminist look like?

This is the fourth in a series of articles by the Political Action Collective of the Ottawa Women's Centre. Issues dealt with in the series were discussed at a day-long conference organized by the collective in March 1979. Many of the ideas discussed in this article were raised at the conference. We welcome comments and criticism from the women's community.

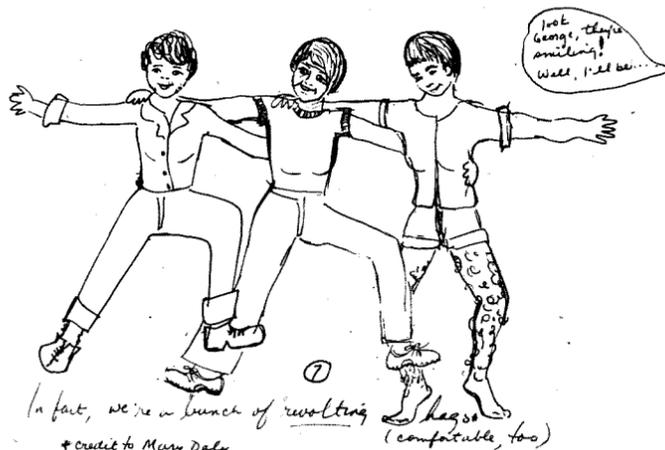
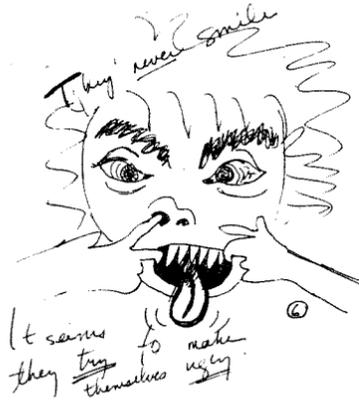
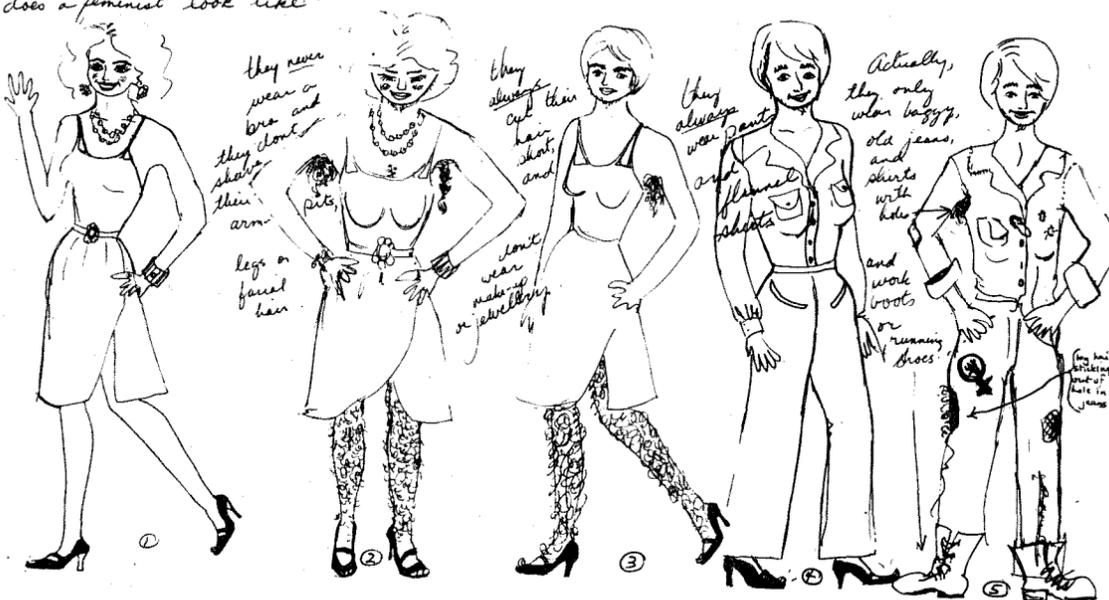
The issue of feminist values was raised by the Political Action Collective because of our concern about (1) a tendency on the part of feminists to be judgemental of non-feminists on the basis of their apparent politics, i.e., what is termed politically correct or incorrect; (2) the effects of those judgements on the overall growth of the women's movement; and (3) our own inability to communicate to other women the reasons for our values and the radical ideas on which the values are based.

The workshop confirmed our concerns. The discussion consisted primarily of some women criticizing feminist values and some women defending feminist values. For example, one woman complained that all feminists wore blue jeans and flannel shirts and wished to be ugly. This was countered with the standard arguments about protesting traditional male standards of beauty, exploitation of women by the fashion industry and the politics of dress. What was not discussed and what should be of major concern to all of us is the problem of reconciling our radical ideas as expressed through such things as our dress, our lifestyles and our perspective on the economy with our political work of attempting to radicalize women around their own oppression. In other words, how do we transmit our values to other women, not just the external evidence of those values but the ideas behind them, without compromising ourselves; how do we create a space for us to grow; how do we transcend the us/them gap?

A bit of background

In the beginning, the women who had experienced a growing awareness of their oppression (mainly through working with the male left and the student revolution movement) challenged the ideals and values of the society that makes us second-class citizens. Our work was initially to challenge the society's values as they affected women, to organize other women to challenge these values and to bring to the attention of women the injustices being perpetrated against us. We did not say 'This is the way the world should be.' We said, 'The world must change.'

As women began to identify the sources of our oppression (sex, the family, capitalism, religion) we began to make revolutionary demands, demands which struck to the very heart of society's most cherished institutions. Feminists protested beauty pageants, demanded abortions, universal free day-care and advocated the death of the family. Most important, unlike other movements of the



* credit to Mary Daly

time, the women's liberation movement brought about profound personal changes in the lives of hundreds of thousands of women: we started wearing trousers, stopped wearing make-up, refused to shave our legs and deserted husbands and lovers.

The autonomous women's liberation movement was born. Women knew that we could struggle for liberation only by working together away from the critical eye of the enemy. Discovering our strength in unity, we were free to explore more fully with our own sex the sources of our oppression as well as the means to change both individually and collectively.

Within the context of the autonomous movement came one of the most important and early results of the struggle: women came to value their own strength and that of other women. We liked ourselves and we liked each other. We weren't competing with each other for the attention of the Man. We were working together to take what was rightfully ours, a place in the world. This strengthened our movement and supported us while we struggled, together and as individuals, against society, although the media, governments, individual men and some women attempted to trivialize our demands.

Where we are today

What exists today in most cities and towns is what is commonly known as the women's community ('liberation' and 'movement' have been dropped). The women's community establishes the feminist values against which all feminists and non-feminists are measured. It is usually a group of women who have worked together politically, and grown together as feminists. Most literally live, eat and sleep to-

gether. Most work for one or more of the feminist groups in the area. It is often difficult for new women to penetrate these groups unless they meet a certain political standard, usually unspoken and usually based on personal lifestyle. Depending on where you live this could mean anything from the way you dress to your views on lesbianism or socialism. Because of the social nature of the community, much of the political discussion which ultimately defines political strategy takes place on social occasions. Often decisions affecting a particular political group will be made over a beer to the exclusion of women who are part of the political group but not the social one. Within groups, women who are seen to be politically correct are listened to, others are not.

These problems are not entirely new. Women's centres have been plagued with accusations of elitism from the beginning. Split over issues which were seen to alienate other women, feminists 'toned down' their radical ideas. New women saw only the external jeans and flannel shirt, and not the internal ideas. For too long we have allowed the externals to speak for us. The result is that some women isolate themselves with their radical friends and new women trying to get involved are further excluded.

One American feminist, Anne Koedt, traced the problem to a misuse of the concept 'The personal is political.' In 1971 she wrote:

The original genius of the phrase...was that it opened up the area of women's private lives to political analysis. Before that, the isolation of women from each other had been accomplished by labelling a woman's experience 'personal.' Women had thus been kept from see-

ing their common condition as women and their common oppression by men.

However, opening up women's experience to political analysis has also resulted in a misuse of the phrase. While it is true that there are political implications in everything a woman qua woman experiences, it is not therefore true that a woman's life is the political property of the women's movement. And it seems to me to show a disrespect for another woman to presume that it is any group's or individual's prerogative to pass revolutionary judgement on the progress of her life.

And further that:

Even the most radical feminist is not the liberated woman. We are all crawling out of femininity into a new sense of personhood. Only a woman herself may decide what her next step is going to be. I do not think women have a political obligation to the movement to change; they should do so only if they see it in their own self-interest. If the women's movement believes that feminism is in women's self-interest, then the task at hand is to make it understood through shared insights, analysis, and experience. That is, feminism is an offering, not a directive, one therefore enters a woman's private life at her invitation only.

The women's movement has experienced great losses to its cause. This is a harsh reality which we must face and take responsibility for. We can no longer blame the media, the system, the government, liberal women. We can no longer fall back on such excuses as how hard we work or how committed we are. We must

be self-critical both individually and collectively. We must be prepared to change and allow others to change. We cannot continue to exclude women on the basis of their politics but must create the atmosphere and environment in which change takes place. We must be supportive of the changes a woman chooses to make, not critical of the ones she doesn't make.

Some women will say that this criticism is unfair but it is only by admitting our failures beyond our circle of friends that we can hope to achieve some measure of success in overcoming these failures.

The future

One area that would be interesting for feminists to explore is the value we place on our feminist consciousnesses. Most of us I think would admit to a feeling of superiority which should be examined in relationship to the world in which we work politically. For example, we say that we work collectively. This means, in theory, that all women are equal, that all women have an equal voice. However, to the extent that the political consciousness of the group defines the decisions of the group, women are not all equal. We must recognize this inequality and learn to deal with it; voice our radical ideas, but insist on feedback from new women. It takes time, but shortness of time must not prevent us from sharing our experiences, our years of reading and discussions with other women. We are after all products of feminists giving us time. (I'm sure we all remember what size bra we wore 'before consciousness.'

We all too often relegate the job of consciousness-raising to consciousness-raising groups, which are no doubt one of the most powerful tools we have available to us all. However, we also have now almost ten years of women's experience and writing in the movement. When for example was the last time you read any of those powerful articles mimeographed in someone's basement? And when was the last time you gave one to a new feminist? The ideas expressed then are as valid today and we have a responsibility to make them available. And what about our own experiences in the movement? Are they unimportant, or are we afraid to insist that new women listen to stories of all our mistakes, our successes, our failures? We don't need to have all the answers, but the insights and the analyses we do have speak to us out of our own oppression. We need to trust women to recognize these radical truths (if they are true, and radical, women will recognize them) and allow them to make changes in their lives as they are ready to do so.

We will lose the ground we have won if we give in to the temptation to turn in on ourselves. We are not a society, we are a political movement and we can't let a few shaven legs distract us from the incredible amount of work that remains to be done.

Judy Lynne

Anti-abortion campaigns escalate

by Patty Brady

Earlier this year, at the beginning of July, the two daily newspapers in Ottawa carried front page stories on plans for the separation of the Ottawa Civic Hospital from the City of Ottawa. As the hospital had not received any financial support from the city for more than ten years and the separation would result in the streamlining of certain minor administrative procedures, it would have seemed at first glance a logical move which would merely formalize the reality of the existing relationship between the two.

So why the front page headlines?

Because the board of trustees of the hospital would now be up for grabs. Memberships in the hospital would be sold and hospital members would elect the board of trustees.

A representative of the anti-abortion group Action Life indicated that members of that group planned to seek election to the board. Philip Cooper, former director of Action Life, told the Ottawa Citizen, 'Action Life would want to make sure the hospital facilities are not squandered on abortions.'

CARAL (Canadian Association for the Repeal of the Abortion Law) responded by providing board members and hospital officials with information documenting the problems other hospitals have faced when anti-abortionists decide to contest elections for hospital boards specifically on the abortion issue.

Glimpsing the battle ahead in the distance, city council deferred until fall the motion that would have removed the hospital from city ownership.

It now seems certain that the item will not come up again on council's agenda until after a public meeting, to be held October 3 or 10, has taken place. This forum is to provide a public discussion of the advantages and disadvantages of the separation, as well as of the broader issues of what services the hospital provides and why. The Civic currently performs between 1,350 and 1,500 abortions per year. The Riverside and the Grace do a small number while the Ottawa General has no therapeutic abortion committee.

Meanwhile, over the summer, Mayor Marion Dewar, Controller Ralph Sutherland, and Alderman Chris Chilton have met with Peter Carruthers, the executive director of the Civic, for discussions on the separation issue. An informal polling of city councillors indicates that the majority are in favour of the city retaining its link with the hospital, and with it, the power to appoint 13 of the 16 members of the board of trustees. (These include the mayor, a controller, the alderman for the

ward in which the hospital is located and nine city residents.

A bit of background

Anti-abortionists have been most active to date in British Columbia around the issue of hospital board control. In fact, this tactic was discovered and first used in B.C. in 1974.

There are 53 hospitals in that province with therapeutic abortion committees which are liable for takeovers by those wishing to impose even more restrictions on a woman's reproductive choices. Until recently put under direct provincial administration and its board abolished, the biggest prize at stake was Vancouver General Hospital which performs about one third of all abortions done in B.C., approximately 3,700 a year.

In preparation for the annual fight to elect trustees, almost 40,000 membership applications had been issued. A Pro-Life spokesperson said they hoped to change hospital policy so that

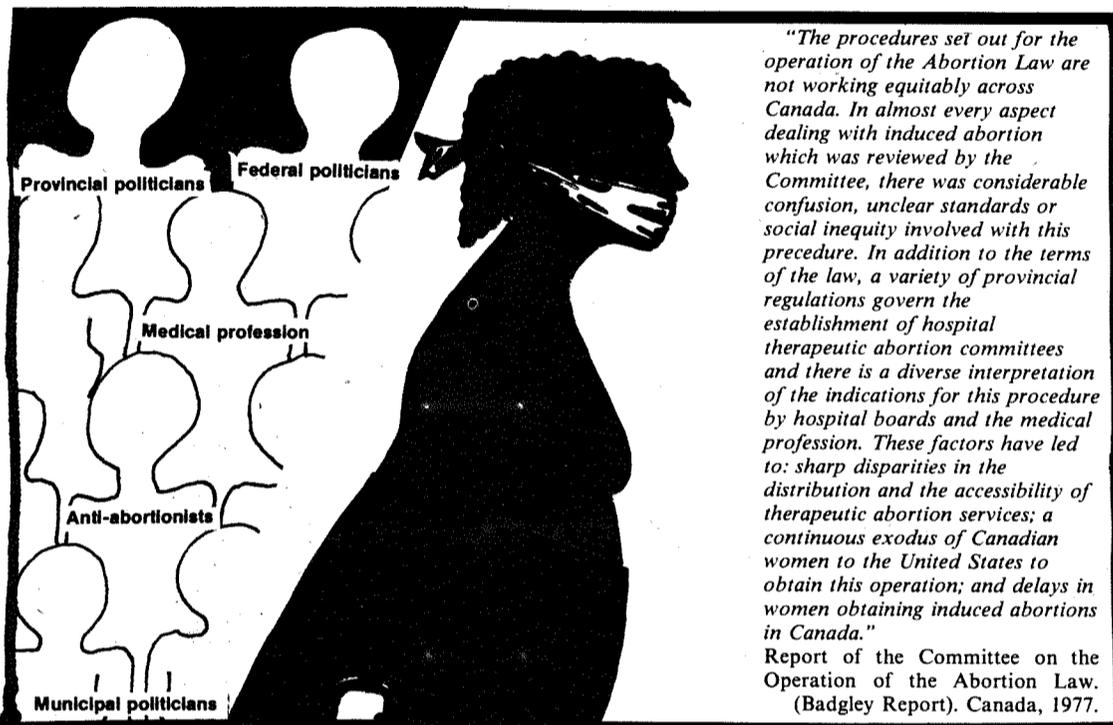
almost 1,000 memberships at \$5 each had been sold. Subsequently four Right-to-Life candidates were elected to the 16-member board.

These four members then attempted to tighten the hospital's abortion policy, urging a strict interpretation of the Criminal Code to allow abortions only 'in serious medical cases.' They further recommended that the board receive monthly reports justifying individual cases where the medical staff had granted abortions and indicating the woman's age, marital status, number of previous pregnancies, number of living children, number of previous abortions, date of last live birth, method of contraception at time of conception, and the medical reasons for the inability of the woman to carry the pregnancy to full term. Apart from providing themselves with a great mass of information to be used to

Public General Hospitals and Hospitals with Therapeutic Abortion Committees, as at January, 1976 and 1977.

	Hospitals		Hospitals with TAC's	
	1976	1977	1976	1977
Newfoundland	33	34	6	6
Prince Edward Island	8	8	2	2
Nova Scotia	43	42	12	12
New Brunswick	37	34	8	8
Québec	127	125	32	24
Ontario	190	191	110	110
Manitoba	77	77	9	9
Saskatchewan	132	132	10	10
Alberta	118	117	26	26
British Columbia	92	92	54	55
Yukon	-	-	1	1
Northwest Territories	4	3	1	2
Canada—TOTAL	861	855	271 ¹	265 ¹

¹ Includes 8 hospitals with therapeutic abortion committees not classified as public general. SOURCE: Statistics Canada, Cat. No. 82-211, p.52.



"The procedures set out for the operation of the Abortion Law are not working equitably across Canada. In almost every aspect dealing with induced abortion which was reviewed by the Committee, there was considerable confusion, unclear standards or social inequity involved with this procedure. In addition to the terms of the law, a variety of provincial regulations govern the establishment of hospital therapeutic abortion committees and there is a diverse interpretation of the indications for this procedure by hospital boards and the medical profession. These factors have led to: sharp disparities in the distribution and the accessibility of therapeutic abortion services; a continuous exodus of Canadian women to the United States to obtain this operation; and delays in women obtaining induced abortions in Canada."

Report of the Committee on the Operation of the Abortion Law. (Badgley Report). Canada, 1977.

'Abortions are performed only when the health and life of the mother are endangered. That means it would be very rare.'

Other communities where the struggle for control is fiercely contended are North Vancouver (Lion's Gate Hospital), Surrey (Surrey Memorial) and Richmond (Richmond General).

The point is that these are not one-shot elections with the issue settled once and for all. These struggles are annual events, incredibly time-, energy- and money-consuming, fought against well-organized, well-funded opponents whose ultimate aim is the abolition of abortion facilities.

St. Thomas: an extreme case?

In Ontario, the case of the St. Thomas-Elgin Hospital, a small hospital performing fewer than 70 abortions a year, is instructive.

In January 1978, the public membership of the hospital totalled 30. By June 1978, in preparation for the annual election,

question doctors' judgements, such reports would have effectively destroyed patient confidentiality.

The Right-to-Lifers also drafted a patient consent form, fortunately not adopted, which required a woman receiving a therapeutic abortion to admit 'My unborn child is a human life which at this point in development has characteristics...' Justice Horace Krever of the Ontario Supreme Court labelled the form 'cruel and highly insensitive,' adding that a woman who qualified for an abortion under Canadian law would be required to admit in writing that the fetus 'has head, hands, feet and that it is being killed.'

In April 1979, the president of the medical staff at St. Thomas-Elgin submitted his resignation from the staff and the board, citing as the reason interference by the board of governors in areas outside their competence, i.e., medical decisions. His resignation was not accepted.

In preparation for the 1979 election, 5,500 hospital memberships had been sold, as Right-to-Life attempted to elect another four members to the board and the hospital staff were urging residents of St. Thomas and Elgin County to take out memberships to elect other candidates favourable to medical autonomy for the hospital.

At this point, the hospital board adopted a by-law, approved by the Ontario Ministry of Health, which set up a screening committee for nominations composed of the president of the hospital board,

the mayor of St. Thomas, the warden of Elgin County and two members of the medical staff.

In the elections held after the institution of these screening procedures, four candidates endorsed by the Citizen's League, a pro-choice coalition, were elected.

The situation now

Ten years ago the law setting out conditions for the performance of therapeutic abortions in Canada (Section 251 of the Criminal Code) came into effect. As part of the same Omnibus Bill which contained the abortion legislation, amendments were also made to the criminal code relating to the dissemination of birth control information and homosexuality. The prime minister at the time, Pierre Trudeau, always a fast man with a chestnut, asserted that the state had no business in the bedrooms of the nation.

And still...Anti-abortion forces increasingly mount campaigns to deny abortions to women in the limited number of hospitals with therapeutic abortion committees (see tables). Massive cuts in government spending combined with offensives by 'pro-life' groups threaten already inadequate funding for birth control organizations and research. The case of the police raids and charges against the Body Politic, to take only the most publicized example, illustrates the continued harassment of homosexuals.

In Britain and the United States, attempts to reduce the availability of abortion are suc-

ceeding at the legislative level.

In the UK Parliament recently voted 264 to 98 on first reading in favour of the Corrie amendment to the 1967 Abortion Act. This bill would:

- reduce the time limit for abortion from 28 to 20 weeks
- change the grounds for abortion from risk to life to 'grave' risk, and from an injury to woman's, or her family's, physical or mental health to a 'substantial risk' of 'severe injury.'
- provide for prosecution of any agency which carries out abortion, advises women about abortion, or even does pregnancy testing, without a licence; no licence may be obtained if the agency is connected, in any way, with an abortion clinic and if it is not managed by a qualified doctor or nurse.
- considerably ease the circumstances under which hospital personnel can refuse to do abortions on 'conscientious objector' grounds.

In the US, the Hyde Amendment was passed in 1977 by which Congress cut off Medicaid funds for abortions except when the mother's life was in danger and to victims of rape and incest, with stipulations of time periods for reporting such offences. Recently Ohio and Massachusetts have prepared new abortion bills with conditions even more restrictive than those contained in the Hyde Amendment. In Massachusetts, financial aid for victims of rape and incest will be completely eliminated.

They bomb clinics, don't they?

Questioned about the recent attacks and fire bombings of abortion clinics across the United States, Dr. Carolyn Gerster, head of the Right-to-Life Committee in the US, estimated the strength of her organization at between 11 and 13 million people. As reported in the Catholic Telegraph of June 29, 1979, she said, 'We teach non-violence but you cannot control 11 million people. Violence is bound to attract violence, I'm afraid, and that's what's going on in those clinics.'

We urge Ottawa citizens concerned with women's right to choice on this issue to attend this health planning meeting in October. It will be held in the Nurses' Residence on Parkdale Avenue, the date to be confirmed in the near future. Also write letters to Marion Dewar, Ralph Sutherland, Chris Chilton and your alderman indicating your support for the city retaining control of the hospital.

Which Hospitals with TAC's Perform Abortions?

Percentage of Hospitals Performing Abortions

Percentage of Abortions Performed	1975	1976	1977
No abortions	16.6	18.8	13.6
Less than 30% of all abortions	70.2	68.2	72.1
More than 70% of all abortions	13.2	13.0	14.3

SOURCE: Statistics Canada, Cat. No. 82-211, p.53.

Sexual harassment—

Reminding us who the boss is

by Judy Lynne

Michel Pitre of the federal Human Rights Commission seems to confuse sexual coercion with sexual relations. He was questioned about a hypothetical but common situation. A male superior makes comments to a woman about her body being desirable, and innuendo about what he'd do to her if he got her alone. The woman tries to discourage his behaviour, but he insists on aggravating her privately and making comments about her legs, which

economic crisis, it is women's jobs that are axed first, and day care centres are closed down, affecting women much more than men. We know that what few gains we have made can be taken away in one swipe, leaving us vulnerable and dependent on the husbands, fathers and employers who can mete out our survival as they choose. Sexual harassment is an expression of power. Sexual harassment is sexist.

Sexual coercion exists where a woman risks losing her job if she

Reactions of Women

Some women are initially flattered, which is not surprising given the emphasis this culture places on women's value according to our attractiveness to men. Flattery soon turns to fear, anxiety, anger, and self-consciousness. A woman's job performance will suffer due to tension. The fear of expressing anger immobilizes the woman and is often internalized as a deep feeling of guilt. Because women are socialized to believe it is our

we run the risk of punishment or reprisals.

Sexual come-ons are no favours. Favours are turn-downable. They are not flattering. They are humiliating and immobilizing. Almost without exception, studies have shown that they come from men whose status is higher than the woman's, not surprising as the wage gap ever widens and women continue to be pooled into low status job ghettos in factories and offices. However, sexual harassment, like rape, affects all working women, regardless of age, appearance, marital status, class, or job category. Backhouse and Cohen in 'The Secret Oppression' found that the lower down the job scale the more gross the harassment and that as more women move into traditionally male fields of endeavor, the harassment increases. They conclude that men harass as an expression of power—as the ultimate reminder to women that we are objects and dependent and that we hold positions in the workplace due to male benevolence.

'enticed' the harasser. As with rape, society sees the lascivious, salivating brute as an unchangeable normal condition of maleness, and women in the position of adjustor/compensator. Men can't help how they are, so women better make the best of it.

What is being done

In Ontario, the Women's Bureau is providing an advocacy role due to a startling increase in complaints. In Toronto, Myroslava Pidhirnyj, communications officer, will go with the complainant to the Human Rights Commission. Women are justifiably afraid of losing their jobs—the man is rarely chastised—ans so will be counselled as to how to approach the personnel department or supervisor. If there have been previous complaints about the same man, it is difficult for the employer to avoid doing something about it.

Talking to an other woman that you trust can create a supportive environment, and will frequently relieve tension that the other woman may be feeling but has been unable to articulate. The Bureau has received requests for speaking engagements and turn-outs have been overwhelming. They are preparing a public education pamphlet on Sexual Harassment, what to do personally and legally.

Beth Kendle, woman's advisor at the ministry of labour, in Ottawa, is developing a guide for government employees.

In British Columbia, the Women's Rights Committee of the B.C. Federation of Labour, has commissioned the Women's Research Centre to do a report entitled Sexual Harassment on the Job which is to develop policy

"It has a lot to do with our upbringing and our attitudes towards men. We just go along with things even though we find them unpleasant and frightening. We've been told all our lives that male attention is flattering. Nobody ever talked about how humiliating and coercive it can be at times."

-Quote from a graduate student in *The Secret Oppression*, Backhouse & Cohen

embarrasses her in front of co-workers. What would the Human Rights Commission do to assist her if she complained? His response was that this behaviour "is part of human relations."

When the people supposedly concerned about human rights are so unaware of the jeopardy women are in at the bottom of the hierarchal ladder, it becomes obvious that we have a long row to hoe. In British Columbia, the provincial Human Rights Commission, responsible for education and public awareness, is itself so riddled with sexist attitudes that women's and human rights groups are calling for its dismissal.

Although the problem of sexual harassment is beginning to get more public attention, and increasing numbers of women are making complaints, men nervously continue to treat it as a joke.

Sexual harassment as defined by the Alliance Against Sexual Coercion is "any sexually oriented practice that endangers a woman's job—that undermines her job performance and threatens her economic livelihood." Because 'sexual' is such a nebulous word, and because much deprecating behaviour is directed at women because they are women, cannot explicitly be called 'sexual', this definition leaves a great deal open to interpretation.

Sexism in all its forms constitutes sexual harassment. Sexism can be briefly defined as male dominance. We know that men are dominant in the work force because we see them holding positions of power. We know they earn 41% more than we do. We know that in an

does not comply with the wishes of the man coercing her. However, an unsolicited advance made by a person with authority to hire and fire is inherently coercive, since the employer/employee relationship personifies obvious power implications.

In *The Secret Oppression*, Leah Cohen and Constance Backhouse outline case histories of an office worker, a waitress, a construction worker, a graduate student, a lawyer in an establishment law firm, a stripper, a government worker, and the story of Carrie Davies, a housemaid who murdered her harasser, Charles Albert Massey, a wealthy and prominent Torontonion in 1915. The behaviours ranged from physical

gestures such as grabbing at breasts, brushing or pressing up against, touching, pinching, leering, to verbal innuendo, crude suggestive comments, insults, relentless proposals of physical intimacy, subtle hints, requests for dates and sexual favours. Reprisals included sarcasm, denial of raises, benefits or promotions, demotion, and labelling women 'queer', and frequently dismissal and a poor job reference. Indeed, if a woman is known to be a lesbian, she automatically loses any job protection she may have had since discrimination on the basis of sexual orientation is not

included in any human rights code except in Quebec. This is presumably based on some belief that women who love women will make other women uncomfortable. In fact, they make men uncomfortable by not helping perpetuate the fantasy of a 'real women'—one who enjoys being humiliated.

responsibility to control sexual matters, when we unable to do so, we believe it is due to some failure on our part. Most victims suffer psychological depression and despair, and sometimes physical ailments as a result of tension. When brought out in the open, most men are surprised by women's reaction to what they consider 'harmless fun.'

Until recently, women have remained silent or left their jobs out of fear of ridicule or guilt that somehow they are responsible—they provoked him. Evidence shows these to be justified fears.

Relationship to other violence against women

Society wrongly views sexual harassment, as it does rape, as sexually motivated. Perhaps this is because male sexuality is continually presented in the media as aggressive. Attacks against women have been tolerated and encouraged in numerous ways. The super macho stud is exhibited as the ideal masculine type. In the courts, rape victims are humiliated by lawyers, doctors and judges who imply they 'asked for it'. Assaults by a woman's husband are ignored. In

"He laughed and tried to pull me closer. I picked up my purse and swung at him as hard as I could. He staggered back and yelled hysterically, 'You're fired, you bitch. Who do you think you are? Unless you get out of my restaurant immediately I'll call the police and charge you with assault'."

-Quote from a waitress in *The Secret Oppression*, by Backhouse & Cohen

Men treat harassment as a joke or an indication that the woman is a trouble maker, immoral, vindictive, a wishful thinker.

We are targets for this type of male behavior in everyday social and public settings, and when it is transported to our work settings, our vulnerability is drastically increased, and our options for recourse diminished. We have been taught, and most of us have learned well, that not to be passive, innocent and helpless (i.e. feminine), is to be actively "bad". Though on the street we may be able to ignore or reproach our tormenters, in the workplace

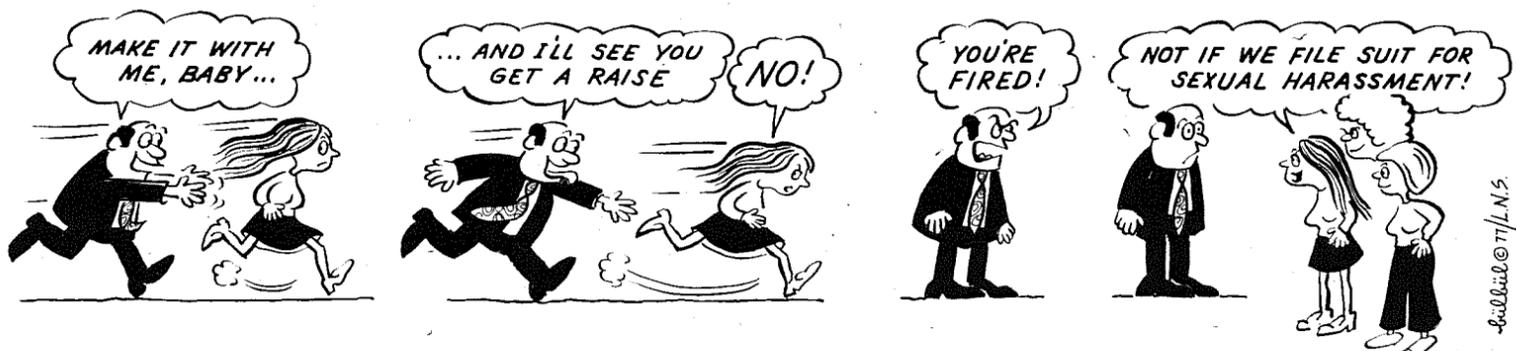
advertising, women are portrayed as willing, passive victims of abuse because they are wearing the latest thing in denim or perfume or whatever.

When women are treated with such derision when they defend themselves against such extreme forms of violence as rape and battering, it becomes extremely difficult and defeating to be assertive about harassment which is harder to identify and usually leaves no physical scars. In reporting sexual harassment, employers will usually encourage the woman to forget the whole thing, make adjustments, and/or take responsibility for having

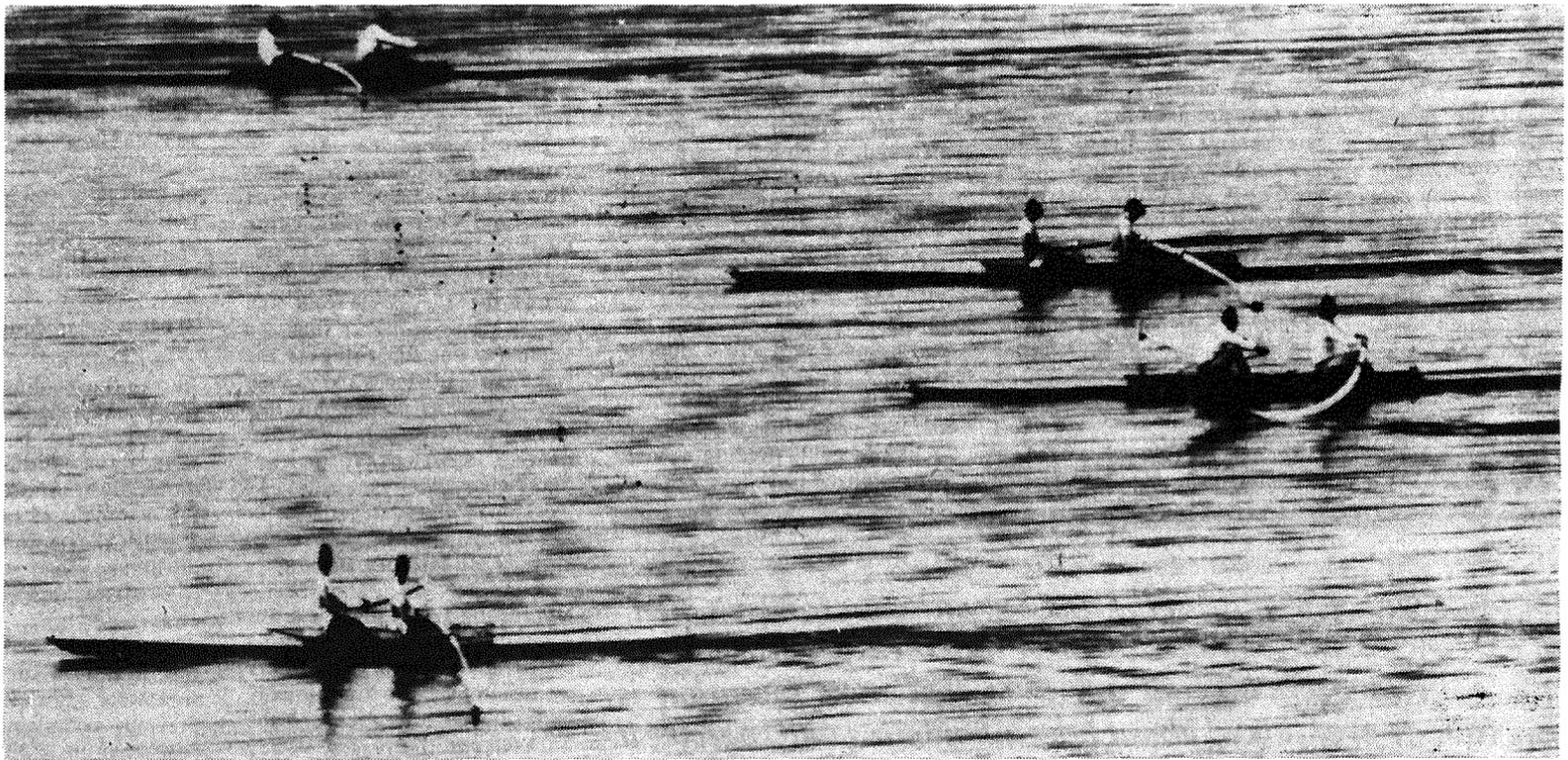
and begin to activate measures to curtail the problem. Also, Women Against Violence Against Women in Vancouver is preparing a pamphlet which will serve to awaken public awareness and especially women's awareness of our right to our anger.

Women's centres and services across the country are being asked to speak to groups about the issue and to give support to victims of harassment.

Like rape, it is an issue which is bringing women out of our closets of self blame, creating a powerful solidarity through shared experience.



SPORTS



Canada's Betty Craig and Susan Antoft just missed out on a gold medal at the World Rowing Championships in New Zealand in November 1978. Here they are edged out by the East German pair of Cornelia Bugel and Uta Steindorf.

Women's rowing

Strain and discipline is worth it

by Melodie McCullough

After three months of extensive training, the summer rowing season has ended for about 20 Ottawa oarswomen with the completion of the North American championships in St. Catharines, Ontario in August.

The women's crews from the Ottawa Rowing Club competed at the Royal Canadian Henley Regatta, an annual event held August 8 to 12 this year. It is open to club crews from anywhere in the world but is attended mostly by United States and Canadian crews. Ottawa sent a light weight crew of eight women, a heavy weight crew of eight women, and

a novice heavy weight crew of four women.

The light weight eight boat was the only one of these crews to qualify for the final race in an event. After winning the qualifying heat, it finished fourth in the final, behind the winning crew from Potomac Boat Club, Washington, D.C., and the St. Catharines and Welland crews.

The crew consists of Anne Louise Rivington (stroke), Karen Russell, Laura Ruptash, Andrea Cartier, Sue Nelson, Sue Ruptash, Barb Clark, Laurie Nera and Melodie McCullough (coxswain).

The rowing season begins in early May at the Ottawa Rowing Club on the Ottawa River below the Parliament Buildings. Ottawa crews attend regattas nearly every weekend in June and July at local area clubs in the Eastern Rowing Association. All women's races are 1000 metres long, and men's races are 2000 metres.

After a promising start and a number of wins at these early regattas, the Ottawa women's crew did not do quite as well at later regattas as the competition increased.

"Most of our competition is from southern Ontario and the US so we don't see them until the Ontario's and Henley which is the grand culmination of North American rowing," said Andrea Cartier, 20, a member of the light weight eight.

The women and 11 Ottawa oarsmen travelled to Welland, Ontario to attend the Ontario provincial championships, July 28 and 29. The light weight boat won a silver medal, losing by less than a boat length to Welland's South Niagara crew.

The novice heavy weight four of Patti Gaffney (stroke), Sue Martin, Cathy Knights, Kathy

Baker and Anne-Marie Smith (coxswain), won a bronze in the open four event, and the heavy weight eight crew of Elaine Cooper (stroke), Diane Ward, Kate Dingle, Kathy Kingsbury, Maura Clark, Ann Sellars, Nicki Smith-Turpin, Kathy Lemay, and Anne-Marie Smith (coxswain) won a silver in the open junior eight event, losing to St. Catharines. They won a bronze in the open senior eight event the next day, losing to St. Catharines and Peterborough.

At the Canadian national championships, held on the same course one week later, the open women's four crew of Maura Clark (stroke), Kathy Kingsbury, Ann Sellars and Katie Dingle came second, defeated only by the Canadian national team in a tight race.

Summer training daily, winter lifting weights

Like any sport, rowing requires dedication and guts if goals are to be achieved.

Back at home, the women train every day and usually twice on weekend days with the help of two coaches, Dave Young and Bob Snider. During the winter and early part of the summer, the women lift weights to develop proper muscles.

"Before practice we run three miles, put the boat out on the water, stay out for an hour and a half. We do hard intervals. By the end of the practice I'm really tired," said Cartier.

"Having a good dedicated coach is really important, because he inspires you, keeps the crew together, makes you work hard, and if you like him you work for him as well as yourself and the crew. Fortunately we have had a coach like this," she said.

The ages of the competitors range from early teens to late 20s. There are two weight categories for women—light weight, in which all crew must weigh under 130 lbs., and an open or heavy weight category, in which the women may weigh any weight. This allows a wide range. For example, at Ottawa the lightest woman in the light weight crew weighs 108 lbs. while the heaviest in the open crew weighs near 170 lbs.

"Rowing is a really good team sport for women. You really have to stick together but also there is individual development because you push yourself," said Anne-Louise Rivington, 19, who travelled daily from Carp, Ontario to row.

"You feel like crying so many times. That's how much you push yourself."

"It's a mental and physical strain. The challenge is in creating a good crew, a working crew that can co-operate. There's a lot of team element," said Sue Nelson, 20, who began rowing at Trent University in Peterborough last fall.

"You learn how to get along with people, adapt, accept other people. It lets you feel you have some self-discipline. You get a lot of personal satisfaction out of it, if you do well and give everything you have," said Nelson.

Women's rowing has existed only since the early 1970s when women first tried to break into the male-dominated sport, usually starting on university teams. In 1976, women's rowing events were allowed in the Olympic Games for the first time.

Few oarsmen in the early period were able to accept the idea of women rowing and for a time the crews struggled under the jeers of oarsmen and lack of proper equipment and coaching.

However, since then, women's rowing has grown tremendously in numbers. As the numbers increased, the attitudes changed, resulting in greatly improved, high-calibre women's programs across Canada. More female coaches and regatta officials are now needed.

"When I win I feel really, really happy and if I lose a race I feel the whole crew will have to work harder, pull harder. During a race I think about pulling as hard as I can until I puke. I just think about getting it over with. The whole time I just think about how much longer I have to row, keep rowing my best without dying," said Cartier.

"Making weight" can be trying experience for these women who may be slightly over the light weight requirement and must constantly diet.

"You have to be dedicated because if you have to make weight you have to because everyone else on the crew is depending on you. It's hard to lose weight and exercise hard at the same time," said Cartier.

"You have to discipline yourself not to pig out, you leave it to the last and end up fasting and eating stuff that's high energy and high calorie, instead of good food all the time. You make weight every weekend for a race and then start dieting again on Wednesday," said Rivington.

The fall program at the Ottawa Rowing Club will be starting in September with crews training for two final regattas of 1979, the Head of the Rideau in Ottawa, and the Head of the Trent in Peterborough, both of which are canal races held in late September.

Carleton University and the University of Ottawa hope to have women's rowing crews enter varsity competitions in the fall.

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Gertrude Knapp:

The story of a suffragette

by J. Reid

Gertrude Knapp was born into a family of nine Griffiths children. Her earlier ancestors on her father's side had come to the Niagara area from Wales to help build the Welland Canal. Her grandfather farmed 115 acres that he had purchased from John DeCew. At his death the grandfather did a very unusual thing. Disregarding his six sons, he left the farm to his youngest daughter who had cared so well for him in his old age. Later the Griffiths family owned and farmed on the present site of Brock University in St. Catharines, Ontario.

As a girl, Knapp attended Thorold High School and the St. Catharines Collegiate after which she attended the Model School in Welland. She began teaching in Haldimand County.

Two important things were happening during her early teaching years. One was the outbreak of World War I. The other was the cry for women's suffrage that was growing louder and more insistent as it spread throughout Western Europe and America. Knapp describes it as "like the measles" and she was soon to catch the "bug."

"The English people, the suffragettes were getting a lot of publicity. Of course some of them were perfect idiots pouring acid in mail boxes and all that rubbish, but there was a real movement all through Europe. It was in the papers and I took Carrie Chapman Catt's paper from the United States. There was no particular reason from my interest. It was in the air."

Knapp's brothers and sisters were quite unconventional in their support of the idea of votes for women but Gertrude Griffiths, as she was then, proved to be more unorthodox still.

She played an active part in the cause of women's suffrage. She taught school in the week and spent her Saturdays collecting signatures for a petition to be presented to the provincial legislature. Here are her own words:

"In Toronto there was an active movement collecting names, chaining themselves to railings and going on hunger strikes, but I was the only active one around here."

Were there other women in the St. Catharines area who wanted to see women get the vote?

Oh yes, there was quite a group in St. Catharines but they were timid. They didn't like the publicity."

Did they collect names for petitions?

Not that I know of.

You were the only one?

Yes, in this area. But it was very local, mostly in Haldimand County in the rural areas around here.

Were there any other suffragette activities in this area?

No. I don't remember ever going to a meeting. I met Mrs. Pankhurst. The war was on and she was lecturing in St.

Catharines—drumming up recruits more than anything I suppose. We all thought we ought to get in and win the war, and it was a recruitment meeting so it was a good crowd. She didn't get boo'd! I remember her telling that famous joke. She went out to interview her groom in the stable and she said, 'James, shall you exercise the franchise?' Knapp lowered her voice to imitate a man. "Please m'um, which horse be that? It got a laugh".

What did your friends think of your ideas and activities?

They were mostly flabbergasted. That was the common attitude. They thought I was a nuisance, I can remember that! They would say to me, "We don't want to talk about that. Let's talk about the neighbourhood gossip. That's interesting." **How successful were you in getting names on your petition?**

"Well, I walked up and down the cold snowy roads but I didn't get many names. Many of the people along those roads were German immigrants that had settled here. They were not all Mennonites, but many of them were. They were horrified to think that any sensible person would think that women should have the vote. How awful! How absurd! Oh the queer reasons they gave for not supporting my petition! I often wish I had kept them because they were quite original. They'd be funny now.

"Woman's place was in the home" was the standard one that you'd hear. 'Women don't know nuthin' about politics.' That was common too. 'Women can't handle money!..'

What did you say back to them?

"Oh I just laughed. I can handle all I ever get! A neighbour of mine—he was very much opposed to women's votes. I said to him, 'Well I think we're going to get the vote before long'. 'Do you want to bet on it?' He bet a dollar and I took him up on it."

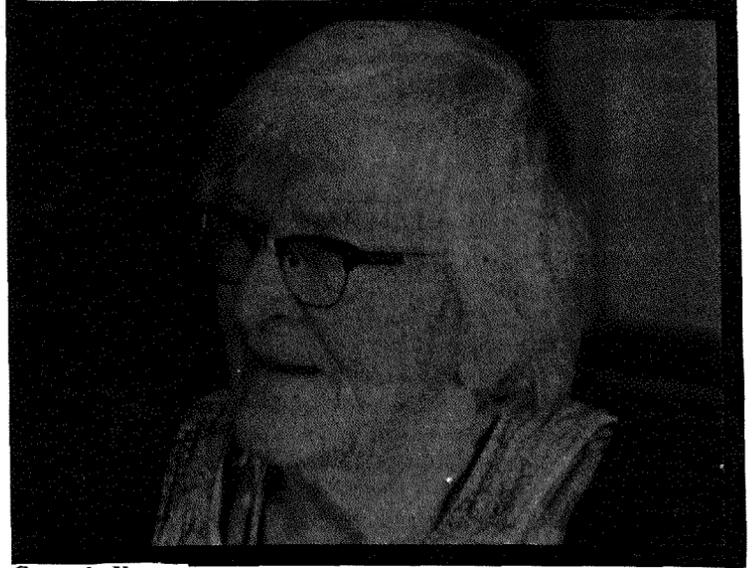
Knapp's prediction proved the more accurate. In April 1918 the provincial legislature of Ontario granted women the right to vote. The hard-won petitions were never even presented.

"There we were with all those petitions and all that labour. We were ready to pray that we should be allowed to exercise the franchise—AND THEY JUST GAVE IT TO US! We got the vote without even presenting them." Even though the petitions came to naught, Knapp, at least had the satisfaction of winning her bet, but "you know, that man has never yet come across with that dollar!"

Casting her first ballot was again a bit of an anti-climax.

"The first time I voted was likely in Allenburg. I voted for the Labour man...I was the only one that voted for him." **Do you think many other women voted at all in that election?**

"When the women got the vote, the poor things were gasping for breath. They didn't know what to do with it! 'I don't want to vote'. 'I heard one woman say, 'I let my husband do that! But at election time, I'm sure many women voted for themselves.' During her suffragette activity, Knapp reviewed her personal as well as her legal



Gertrude Knapp

situation and concluded that "teaching for \$300 a year wasn't exactly funny." She decided to upgrade her certificate at the Faculty of Education in Toronto. After this she took a position as principal of a public school in Williamstown in Glengarry County.

Did you like teaching and being a principal?

"Like it" retorted Gertrude Knapp with a touch of indignation. "It was the only job available to women. These outlets that modern women have—they just didn't exist. You could be a nurse. You could get down on hands and knees and wash up the bank floor if you wanted to—that was available. You could take in washing. But it wasn't exactly nice for a woman to be a lawyer or doctor."

Was it unusual to have a woman principal in those days?

"Oh yes. But there were no men available. They were all in the war. I don't suppose I would have gotten that job if there had been men around, although I did follow another woman." The public did not put up the customary fuss about a woman in a man's place because, "They had to take what they could get."

Looking back, is there another profession you would rather have done if it had been open to women?

"I don't think about doing anything else because there was little else to be done besides teaching. I didn't have a chance to find out more. We were a large family and when you were old enough to get out and earn some money, that was that."

Knapp marvels at the rapidity and extent of change regarding women over the last 60 years. "Way back in 1918, try to think back that far! There was nothing of the modern things. I remember hearing about a girl who was working in a munitions factory." Knapp paused, then lowered her voice to convey the gravity of her next words. 'She wore pants! Now there are more pants walking up and down St. Paul Street than there are skirts!'

It wasn't until she became a widow that Knapp returned to university to take a degree in science, chiefly biology and

chemistry, breaking yet another unspoken rule. These were considered a man's subjects.

Of the nine Griffiths children, 6 received a university degree, a highly unusual record for those days. The scholastic success of the family members has been attributed to their mother. She made no preferences amongst the boys and girls and she encouraged each of them to develop their particular talents.

"She sent us to school when she should have kept us home to help her with the work" recalls Knapp. "She didn't live too long. She was in her sixties when she died. She really sacrificed."

With her degree, Knapp taught science at Thorold High School. She will say that she has not been subjected to an undue amount of discrimination because of her sex in her academic and professional career but she can tell a few stories about the experiences of others, such as Eliza Fitzgerald, the first woman to graduate from Queen's University.

Fitzgerald taught Home Economics at Thorold High. Although the only one, she was nevertheless a woman, yet the professor persisted in addressing the class as 'Gentlemen', leaving her out, as if she wasn't there.

On one occasion, Fitzgerald was forced to walk between two rows of fellow male students who were all puffing on pipes. At that time, women viewed smoking with disdain and a polite gentleman would never smoke in a lady's presence. Fitzgerald made the best of such a humiliating insult by walking down the line with her head held high, commanding, 'Stand back gentlemen!'

The Thorold High School Centennial Reunion last year gave Knapp the opportunity to renew old acquaintances and get caught up on the activities of her former students and fellow teachers. She added another feather to her cap too. She is the oldest surviving teacher of Thorold High and there are many who think of her with humour, affection and fond remembrances.

from Niagra Women's Magazine, February 1976. Reprinted with permission.

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BUNNY JANNEY

Last Hired, First Fired Women and the Canadian Work Force

by Patricia Connelly
The Women's Press, 1978

The Canadian Women's Guide to Money

by Monica Townson and Frederick Stapenhurst
McGraw-Hill Ryerson Ltd., 1979

reviewed by Patty Brady

One small secret to share before beginning. These two books were reviewed together in the book pages of the *Globe and Mail* (August 18, 1979) by Naomi Black of York University. I had just picked up Patricia Connelly's book that morning and when I opened the *Globe and Mail* later, there it was being reviewed along with Townson's and Stapenhurst's book which UPSTREAM had promised to do a few months earlier.

Call it what you will—fate or a burning desire to be a *Globe and Mail* book reviewer, one step removed.

Whatever, to begin...

The two books are really very different.

Although they both concern themselves with women and money (and lack thereof), Townson's book is devoted to the individual woman's financial planning. The chapter headings include: On becoming an investor, Credit where credit is due, Providing for your retirement, Life insurance, It's income tax time again, etc.

There is much useful information in the book; descriptions of discriminatory practices and legislation and advice regarding how to approach various financial institutions. In many ways, however, (to dump a few metaphors into the blender) it falls smack in the middle of the red herring it's supposed to sidestep.

If you're confident, well-informed, "business-like" in your money affairs, there'll be no reason for them to treat you like a second-class citizen. Whether single, married, widowed or divorced, you too can be "financially independent", you too can enter that blessed state previously reserved for middle-class manhood. Get those lumps of coal out of the bathtub and into the furnace, or onto the hibachi, as the case may be.

There is a darker side, though, that runs through *The Canadian Woman's Guide to Money*—unequal pay for women and men (with the gap widening even as we go to work each day), grossly inadequate day care facilities for working women with children, extreme poverty in old age for the large proportion of women who exist on single pensions.

Why is this so? Townson and Stapenhurst's book provides no real answer to this aside from a generalized discrimination by government and private employers against women and socially-produced economic dependence with resulting incompetence on the part of women.

What can be done using such an analysis? Petition, educate, convince the culprits of their erroneous ways and meanwhile pull up your socks so that you don't give them any opportunity to feed their prejudices.

Connelly's book, on the other hand, is an attempt to explain why women are paid less than men, and yet why women in general and married women in particular are increasingly entering the paid labour force, given the fact that the jobs we get and the wages we receive are not inherently attractive. Not really sufficient to tempt a saint, so to speak.

The first question to ask both

in detective stories and politics is "who benefits?"

According to Connelly it's capitalism and it has been since Canada really started to experience industrialization at the turn of the century.

The proportion of women doing paid work, their percentage of the total labour force and, since the 60s, the proportion of married women in the paid labour force have all risen dramatically over the years. In 1931, for example, only 19% of women worked for pay outside the home and married women constituted only 10% of this group. By 1961, approximately 30% of women were in the paid labour force and almost one half of these were married women. In 1971 (latest figures available) about 40% of women were working for pay and married women accounted for 60%.

In Canada, as in other

of workers that moves in and out of the paid labour force according to the needs of capital. Initially, a surplus population of workers is created as capitalism seeks to increase productivity and thus profit. There is a limit, however, to the duration of time individual workers can perform their jobs each day; the human body only has so much to give and after that it starts to break down in a number of ways—physically, psychologically, etc. To increase productivity after a certain point, it must be done by the introduction of machines. This has effects not only on the nature of work but for the composition of the labour force. For example, eight women can produce so much. Two machines and four women can produce even more. The result—increased profit for the employer and four women unemployed.

These four unemployed women,

life. People can no longer produce for their own use; they no longer have the means to do so. They must sell their labour power in exchange for wages to buy the things they formerly produced themselves.

It was at this point that the vast majority of women were defined out of the labour market. Some women did sell their labour power, single women, women whose husbands could not or would not support them, but by and large most women did not work outside the home after marriage.

The social division of labour that had existed as common enterprise formed the basis for a formal separation into the world of work (men/paid labour/the source of capitalist profit) and the world of home (women/unpaid labour/bearing children/nurturing and keeping the family intact).

the majority (over 50%) were women and no less than 43% were in occupations which were 70% or more female." Moreover, the jobs are not only female in composition, but very often in content—extensions of women's work in the home, teaching, nursing, cleaning, food preparation, etc.

Both male workers and capitalists have been instrumental in creating and continuing occupational segregation: male workers, because of sexist attitudes towards women and because of fear that women will depress men's wages if there is direct competition between them for jobs; capitalists, because by defining certain occupations as female they can and do pay lower wages. Moreover, with what is essentially a two-tiered labour force, "men's work" can be redefined as "women's work" if need be, and the whole process is perpetuated and enlarged.

I have tried to present Connelly's argument in some detail because I think it is an important one for women to grasp. Women's labour, both in the home and in the work place, is absolutely crucial and must be looked at in its historical context and in terms of its function for the particular economic system under which we live. I have not really done justice here to her book: it is extremely well-written—clear, succinct and very intelligible. Moreover, it is packed with statistics, particularly historical data documenting and illuminating women's history and contains many useful references, most of them dealing specifically with women in Canada.

Today, despite poor wages, increased ghettoization of jobs, built-in barriers to promotion, women, especially married women, are still entering or attempting to enter the labour force in ever increasing numbers. Women want to work and we more and more look upon it as our right to work.

The other side of the coin, however, shows that women must work. "To maintain what is now considered a reasonable standard of living, families must purchase a growing number of goods and services which are rapidly becoming indispensable. For their families to be in a position to purchase them, many wives must work outside the home." Similarly, women never married, or women who are divorced or separated, also a growing number, must work to support themselves and their dependents.

Unfortunately, we have as yet no right to work. The individual is constantly bombarded with messages about the obligation to work, the duty to work, but there is no real right to work. Unemployment statistics indicate this clearly enough. For men the message is relatively consistent. For women it is contradictory: sometimes we should, sometimes we shouldn't. We're always needed at home to look after the husband and kids and at certain times greater numbers of us are needed to fuel the economy if it's in an expansionary period.

As we head into the 80s, we will probably see increased female unemployment, to a large extent resulting from cutbacks in the service areas where women are concentrated. Women will still need to work but jobs will become increasingly scarce, as our new flat-out business-oriented federal government attempts to prop up the private sector of the economy.

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...and why you have so little

industrialized nations, there have been radical changes in the industrial and occupational structures which have created a demand for female labour, in particular, in the area of clerical work, the most rapidly expanding segment of the white-collar work force, e.g. in banks, credit agencies, advertising, employment agencies, and, of course, government departments.

At the same time, it has become more and more necessary for married women to work outside the home; our earnings have become indispensable for the family to maintain an adequate standard of living.

In other words, capitalism increasingly needs women in the labour force and increasingly women need to work outside the home for pay.

Connelly employs and develops Marx's concept of the reserve army of labour to make explicit the integral connection that women's paid labour has to the capitalist system of production. This is not an empty exercise just to provide the author with a chance to show off a bit of theoretically fancy footwork. By showing that there is a female reserve army of labour she is able to explain, not only that women need to work, want to work (albeit for the most part in shitty jobs for low pay), but that it is essential for the functioning of the present economic system that women do work, although only when, where and if we are needed.

Briefly, the notion of the reserve army of labour goes something like this...Capitalism both creates and requires a group

now part of the reserve army of labour, are, however, not lost to the capitalist. They can be pulled back into the labour market in times of expansion, to provide the extra workers needed at that time. While unemployed, they provide competition for the four who were not laid off, as they are available to replace them if wage demands become unreasonable or productivity is not up to expectations.

Marx's original conception did not distinguish between men and women although it was developed at a sufficiently high level of generality to be able to encompass different historical stages in the development of capitalism.

What Connelly's analysis reveals is the existence of two fairly distinct labour forces and thus two reserve armies—one composed of men and another composed of women.

How did this come about and what purpose does it serve?

Before the development of industrial capitalism, the majority of people in Canada lived on farms or in some variant of self-sufficiency. They built their own houses, produced most of their own food and clothing, educated their children without the benefit of extensive school systems. Although men and women often did different kinds of work, their work was not qualitatively different—both were producing the necessities of existence.

With the development of capitalism, however, the nature of labour changes. Capitalism appropriates the materials and the means for producing the things that are needed to sustain

Thus the man enters the labour force and is paid in sufficient amounts to feed, clothe and shelter himself, his wife and the children while the wife bears and raises children and makes the home a safe and pleasant refuge for the current worker and the future workers.

Women are potentially available to be drawn into the labour force but for the most part are not. At this period in time their unpaid labour in the home, absolutely essential although not profit-producing, is all that is required.

When women do enter the labour force, their labour power is valued differently. Because the man's wage is assumed to provide for the whole family, the woman's wage is substantially lower, covering only herself, and that barely, not her and her dependents. This is the reason that single female heads of families are so drastically poor and that even the single woman with no children can hardly support herself on her wages.

This was as true at the beginning of the century as it is today.

Occupational segregation serves to maintain and enforce this income inequality. According to Connelly, every census from 1901 to 1971 shows that the majority of female workers have been concentrated in jobs that are disproportionately female, that is, women were and are in occupations where they form a higher proportion of the workers in the occupation than they do in the labour force as a whole. In fact, "...no less than 65% of the female labour force were in occupations where

Nuclear madness:

"We must educate ourselves about the realities"

Nuclear Madness: What YOU Can Do!

by **Dr. Helen Caldicott**
Autumn Press, 1978

reviewed by **Sondra Corry**

"Most government officials are shockingly uninformed about the medical implications of nuclear power and atomic warfare and yet they daily make life and death decisions in regard to these issues." Helen Caldicott believes that, due to that ignorance, it is necessary for individuals to become informed and to participate in a long overdue national and international debate on the issue of nuclear fission.

A pediatrician at Boston's Children's Hospital Medical Center, Dr. Caldicott is concerned with the medical effects of radiation such as an increase in cancers, including leukemia, and genetic and fetal damage resulting in an increase in birth defects. She stresses that it is not necessary to be an expert in such matters.

Her own involvement began in her native Australia in the early '70s when she wrote a letter to a local newspaper to protest the atmospheric testing which France was conducting in the South Pacific. Correspondence supportive of her letter led to her appearance on local television and the release of a secret government report which revealed a high level of radiation in South Australian drinking water. Support from editorialists and scientists resulted in marches and the boycott of French imports. While the French resisted the growing opposition, claiming the tests were not dangerous to human life, they also admitted they would not conduct such tests in the heavily populated area of the Mediterranean.

In 1973, France yielded to world opinion, a consequence of the work begun by Helen Caldicott, agreeing to conduct

further tests underground.

Caldicott believes the issue of nuclear fission to be the most important that American society and the world at large has ever faced. She raises the philosophical question of whether we as a species possess the wisdom that the intelligent use of nuclear energy demands. Answering that we do not, no matter the extent of precautions or good faith, she insists that it is necessary for the safety of the human race that the technology of nuclear energy be brought to an immediate and final halt.

She explains that the earth has given background of environmental radiation which is the cause of some cancers. Any increase in that radiation is additive, no matter how small, and will result in an increase in cancers. It is impossible to mine, mill and process uranium and dispose of the waste products without adding to environmental radiation. She accuses government and industry of maintaining a policy of "wait and see" at what point the increase in disease and death becomes intolerable to the public.

In a recent television interview, Dr. Benjamin Spock criticized the anti-nuclear movement for focusing on nuclear energy while virtually ignoring the proliferation of nuclear weapons. Dr. Caldicott does not make that mistake. She criticizes both facets of the technology and shows how they are related, because nuclear reactors using plutonium generate more plutonium which can be refined from waste to be used to build weapons.

In Australia, Dr. Caldicott worked with labour unions to educate the workers about the dangers of mining uranium, an omission often made by employers. Industry regulations allow workers to be exposed to greater doses of radiation than the general public. She also exposes the deception inherent in

1980 Almanac — a politically powerful gift

Everywoman's Almanac 1980
The Women's Press, Toronto
\$4.95

reviewed by **Bonnie McMackon**

The Women's Press has produced yet another fine annual appointment calendar and handbook. The theme of Everywoman's Almanac 1980 is women at work with the focus on the difficulties and concerns shared by the overwhelming majority of women in the work force today: unequal job opportunities, inadequate wages, unhealthy working conditions, sex-role stereotyping, cutbacks in the areas where women's jobs are concentrated and the 'double day.'

Each month of the calendar begins with an interview (and accompanying photograph) with a working woman—a bank worker, a supply teacher, an office cleaner, a housewife, a printer and so on. In these, each describes her job, the problems she encounters on the job, and the hopes she has for better conditions in the future.

Graphics, additional quotations and other points of information illustrating particular situations facing women in the work force appear in the intervening pages.

At the back of the book are the "Facts for Everywomen"—a short article on the occupational health and safety of women workers, employment standards for women with the names and addresses of responsible agencies, both federally and provincially, a list of resources for lesbians (only in six provinces!), and a list of women's centres across the country.

The final section of this compact, sturdily-bound handbook is for names and addresses with lots of space to add names as the year goes on.

The cover is terrific. A striking graphic of a woman's head and shoulders in red and yellow with the rest of the cover in bright blue.

The Everywoman's Almanac—a politically powerful handbook and diary for the Canadian woman. A great gift to give and receive year after year.



Dr. Helen Caldicott

the promise of jobs to justify the construction of nuclear plants. She writes, "the nuclear power and weapons industries are capital intensive, labor disintensive, that is, they provide relatively few jobs per dollar invested."

Nuclear Madness is a good place to begin for the reader who wishes to become involved. It is short, just 110 pages, readable and informative, and a ten-page bibliography for further reading is included. It does not give, nor was it meant to, a thorough analysis of nuclear industry, and its entrenchment which gives the industry its political power, nor does it give a good political analysis of the politics of protest.

Caldicott believes simply that public protest will shut down the industry, offering the analogy of the Vietnam war. But she does not remind us that it took ten years to do it, nor that government and industry are so much wiser in dealing with protest because of it. In short, Helen Caldicott's tone is more optimistic than some seasoned activists' might be.

Since the Three Mile Island accident, the government may have found its sought-after limits of public tolerance. Present discussions attempt to pacify the public by offering strengthened safety regulations, arms limitations and lower percentages of nuclear energy in the

over-all energy plan, while ignoring the demands of protest groups to shut down the entire industry.

The book, however, does achieve its purpose, which is an attempt to stir the reader to action. Caldicott writes, "We must educate ourselves about the medical, scientific and military realities, and then move powerfully as individuals

accepting full responsibility for preserving our planet for our descendants. Using all our initiative and creativity, we must struggle to convert our democratic system into a society working for life rather than death."

Bumper sticker seen on car in Sherbrooke, Quebec:
GAS OR ASS: NOBODY RIDES FREE

<p>brian schieder september 4 — september 18</p> <p>christine hinger september 20 — october 4</p> <p>leonard gerbrandt october 9 — october 23</p> <p>john sadler and jeannine robertson october 27 — november 17</p> <p>artists shaw-rimington gallery november 24 — december 8</p>	<p>BRAAM GALLERY OF OTTAWA 43 York St Byward Market</p>
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Assertiveness Training

This is a workshop for women to learn about and practise specific communication skills which can be used to express thoughts and feelings more effectively. Assertive communication involves becoming more aware of one's own thoughts and feelings and expressing them to others without feeling either "put down" or "pushy." Practical steps to becoming more assertive will be demonstrated. Participants will be encouraged to discuss the skills and practise applying them to their own real-life situations.

Course Leaders: Trained and/or experience in Assertiveness Training
Location: Heron Park (This course will also be offered at the Gloucester Community Resource Centre)

Times: Wednesdays, 1:00-3:00 p.m. (8 weeks starting Oct. 3)

Thursdays, 9:30-11:30 a.m. (8 weeks starting Oct. 4)

Thursdays, 7:30-9:30 p.m. (8 weeks starting Sept. 27)

Cost: \$30.00

Assertive Skills in the Office

An assertive training course for the young woman with career goals who wants to improve her ability to express herself to her colleagues and supervisors. Sessions will combine theory and practice of basic assertive skills. Other areas covered, according to group needs, may include dealing with difficult co-workers, losing your temper, dealing with awkward male/female situations and risk-taking.

Course leader: Karen Kristjanson

Time: Mondays, 5:15-7:15 p.m.

Duration: 8 weeks, starting Sept. 24

Location: Heron Park campus
Cost: \$30.00

Assertive Management

This weekend program, now entering its third year, is designed for women presently in supervisory positions who wish to improve their managerial skills. The workshop will stress the understanding and practice of assertive skills as they apply to leadership, management of time, delegation, employee supervision, male-female communication and conflict resolution.

Participants will be encouraged to analyse management situations drawn from their own experience. The workshop will include lecturettes and case studies with ample time for discussion and feedback.

Course leaders: Jan St. Amour and Beth Weick

Times: Friday 7:00-9:30

Sat. 9:30-5:00

Sun. 9:30-12:30

Dates: Weekends of Oct. 12,



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CONTINUING EDUCATION

WOMEN'S PROGRAMMES

731-7193

13 and 14 and Nov. 16, 17 and 18

Cost: \$65.00

Maximum of 12 participants per group. Completion notice will be awarded.

Note: Registration for the Assertive Management workshops can be sent by mail. Use registration form below.

Workshop About Women and Change

This workshop is designed for the woman who is experiencing a need for change in her life, but who is unclear about what direction to take, not sure of her own abilities and potential, and uncertain of what possibilities may exist. The workshop will provide her with an opportunity to take stock of herself and her situation, with a view of setting new priorities and taking the first steps to making changes—whether to retrain, to re-enter the work force, or to change jobs or life style. Small group discussion, life planning exercises and practical problem-solving approaches will be emphasized.

Location: Heron Park

Times: Tuesdays, 9:30-11:30 a.m. (10 weeks starting Sept. 25)

Thursdays, 7:30-10:00 p.m. (8 weeks starting Oct. 4)

Cost: \$37.00

Single Again

A program designed especially for women who are separated or divorced, and who wish to explore with others the possibilities for new life patterns. Within the supportive atmosphere of the group, some very practical aspects of working out a new way of life will be examined: managing the household, single parenthood, dealing with financial or legal matters, and other areas of concern identified by participants.

Course leader: Jan St. Amour

Location: Heron Park

Time: Wednesdays 7:30-10:00 p.m.

Duration: 8 weeks starting Sept. 26

Cost: \$37.00

Women in Search of Jobs

For the woman who is "job ready", this course is designed to help her help herself in her search for jobs in the city. Participants will be involved in the process of

gathering information about part-time, full-time and seasonal jobs. Practical and creative ways to translate the traditional skills of the woman at home into traditional and non-traditional career and job requirements will be explored, with the aim of building self-confidence and increasing options, especially for non-traditional jobs.

Course leader: Bente Addison
Location: Heron Park

(This course will also be offered at the Gloucester Community Resource Centre)

Time: Mondays, 7:30-10:00 p.m.

Duration: Heron Park, 8 weeks starting Sept. 25.

Cost: \$37.00

The Art & Practice of Being Interviewed

A one day workshop for women to help them present themselves effectively in the job interview situation. Tips for preparing for the interview, questions to anticipate, presentation of self through dress, posture and language, effective entry, closure and follow-up will be discussed. Participants will have the opportunity to practise in simulated interview situations.

Course Leaders: Jan St. Amour and Pat Hunt

Location: Heron Park

Time: Sept. 27, 9:30 a.m.-4:00 p.m.

Cost: \$20.00

Stress and the Homemaker

Do you cope positively with stress? How does stress affect your daily routine? This course of eight hours which is designed for the homemaker, will teach her how to identify signs of stress and to understand how it affects her personally. Through lecture, discussion and group activities, the participants of the course shall learn ways to adapt to stress in various situations.

Course Leader: Jeanne Martin

Location: Heron Park

Time: Wednesday, 9:30-11:30 a.m.

Duration: 4 weeks starting Sept. 26

Cost: \$15.00

Women's Health and Fitness: A common sense approach

As women are becoming more aware of the importance of regular physical exercise,

they need to gain more precise knowledge about their bodies. The course presents basic facts about how fitness happens, what it means when we speak of energy level, rate of metabolism, or proper oxygen supply. Participants will obtain an introductory knowledge of the physiology of the body, nutrition, functions of hormones and glands. Although this is not an exercise program, basic exercise routines will be presented, and breathing and relaxation techniques will be practised in each session.

Course Leader: Maria Viteznik
Location: Heron Park

Time: Tuesday, 9:30-11:30 a.m.

Duration: 8 weeks starting Sept. 25

Cost: \$30.00

Women Writers in Canada

Did you know that the first novel in Canada was written by a woman?

The course presents a survey of women writers in Canada from the colonial period to the present day. It explores some of the dominant attitudes, themes, and concerns of Canadian women as seen through their novels, short stories and plays.

Course Leader: Catherine Adams

Location: Heron Park

Times: Tuesdays 7:30-9:30 p.m.

Duration: 10 weeks starting Sept. 25

Cost: \$37.00

Freelance Writing

(Learn to write for fun and profit)

This course is designed for women who wish to develop basic journalistic skills suited to the print media. Emphasis will be placed on how to select and research marketable material; how to adapt writing techniques for magazines, newspapers and other publications, and how to market articles. Practical assignments will be given and discussed.

Course Leader: Lana Ritchie

Location: Heron Park

Time: Mondays, 7:30-9:30 p.m.

Duration: 10 weeks starting

Note: The course "How to start your own business" will not be available through Women's Programmes this fall. Women interested in this aspect should watch the announcements for Women's Programmes early in January.

Sept. 24

Cost: \$37.00

Career Planning for the Working Woman

This course is for women who are already part of the labour force and who would like to explore their career options. It is designed to give practical career advancement skills, such as: unblocking personal power, devising strategies for advancement, decision-making and life planning, assertiveness, and techniques for successful interviews.

Each session will include theory as well as personal growth and gestalt exercises, and be supplemented with take-home exercises.

Course Leaders: Jutta Teigeler and Fernande Kretz

Location: Heron Park

Time: Tuesdays, 5:30-7:30 p.m.

Duration: 8 weeks starting Sept. 25

Cost: \$40.00

Stress and the two-career woman

Women working outside the home—whether as students, volunteers, or paid workers—often find they have the responsibilities of two jobs: home and family as well as outside work. This workshop will provide an opportunity for women to examine their roles as wives and mothers and as workers, and to see how their double load of responsibilities can lead to an overload of stress. Each woman will be helped to find her own ways of reducing stress in her busy, everyday life.

Course Leaders: B. Weick and Jan St. Amour

Time: Saturday, Sept. 29, 9:30-5:00

Cost: \$30.00 INCLUDES LUNCH

WEAR COMFY CLOTHES

Leadership Lab

A workshop designed for women to identify their leadership styles and capabilities. Of particular assistance to those who are in leadership positions in the community or the paid labour force. Participants will be encouraged to analyze their own leadership interventions and to practise communication skills to increase their effectiveness.

Times: Friday 7:00-9:30 p.m.

Sat. 9:30-5:00

Sun. 9:30-5:00

Date: Weekend of Oct. 26, 27, 28.

Cost: \$70.00

Maximum 12 participants. Completion notice awarded.

Note: Registration for the Leadership Lab can be sent by mail. Use registration form below.

Registration Information

Since registration for each course is limited, participants are encouraged to register in person on Tues., Sept. 11, 9:30-12:00 a.m., Wed., Sept. 12, 2:30-4:30 p.m. and evening 7:30-9:30 at the Heron Park campus, 1644 Bank Street. (Just behind Lady Jane Donut Shop.) There will be an opportunity to talk to course leaders about particular courses during these registration periods.

Registration by mail will be accepted only if vacancies exist, unless specified otherwise in the course description.

Renseignements pour l'inscription

Le nombre d'inscriptions pour chaque cours est limité. Il est donc demandé que l'on s'inscrive en personne le mardi 11 septembre de 9h30 à 12h, le mercredi 12 septembre de 14h à 16h30 et de 19h à 21h30 au campus Heron Park, 1644 rue Bank (derrière le Lady Jane Donut). Vous aurez, à ce moment, l'occasion de causer avec les professeurs des différents cours.

L'inscription à travers le courrier sera acceptée s'il y a de la place; à moins que noté sur la description du cours.

**WOMEN'S PROGRAMMES
PLACE AUX FEMMES**

COURSE TITLE:

Nom du cours: _____

NAME:

Nom: _____

ADDRESS:

Adresse: _____

Make cheques payable to Algonquin College, enclose with registration form and mail to: **Women's Programmes, Algonquin College, 1644 Bank Street, Ottawa, Ontario, K1V 7Y6**

COURSE TIME:

Heure du cours: _____

PHONE: HOME

Téléphone: Maison _____

OFFICE

Au bureau _____

POSTAL CODE:

Code postal: _____

Veuillez faire votre chèque au nom du Collège Algonquin, annexer votre formulaire d'inscription et les faire parvenir à: **Place aux femmes, Collège Algonquin, 1644, rue Bank, Ottawa, Ontario, K1V 7Y6.**

**ALGONQUIN COLLEGE
COLLEGE ALGONQUIN**

Programmes Offered In Gloucester

In co-operation with the Gloucester Community Resource Centre, the following two courses will be held at the Resource Centre in Gloucester Township.

Assertiveness Training

(See course description above)
Time: Wednesdays 7:30-9:30 p.m.
Duration: Eight weeks starting October 3.
Cost: \$30.00

Women In Search of Jobs

(See course description above)
Time: Tuesday 1:30-3:30 p.m.
Duration: Ten weeks starting October 2.
Cost: \$37.00

Note: Register (in person) for Gloucester programmes at the following times, Tuesday, Sept. 18, 1-3:00 p.m. and 7-9:00 p.m. at the Gloucester Community Resource Centre, 2040 Arrowsmith Drive (near Shopper's City East). (telephone 741-6025)

PLACE AUX FEMMES COLLEGE ALGONQUIN 731-7193

PROGRAMMES DE SOIR:

Affirmation de soi:

Un atelier pour les femmes qui veulent améliorer leur communication personnelle ou professionnelle. S'affirmer signifie prendre conscience de ses idées et de ses sentiments et les exprimer plus clairement sans se sentir agressive ou soumise. L'atelier inclura des sessions de discussion et de démonstrations pratiques afin de pouvoir appliquer les techniques à la situation réelle.

Endroit: Campus Heron Park
Heures: Mardi, 19h30 à 21h30
Durée: 8 semaines débutant le 25 septembre
Coût: \$30.00

(s.v.p. vous inscrire en personne au local 16A au campus Heron Park, le mercredi 12 septembre, après-midi et soir.)

"La femme et sa santé"

"Le Centre d'Auto-Santé des femmes francophones d'Ottawa-Vanier" en collaboration avec "Place aux femmes" du Collège Algonquin met à la disposition des femmes françaises de la région une série d'ateliers sur la femme et sa santé. Le but de cet atelier est de renseigner la femme dans la prise en main de sa santé tant physique que mentale.

Chacun des ateliers présentera des sujets différents et la femme pourra s'inscrire à l'atelier qui lui conviendra.

Pour de plus amples renseignements, veuillez communiquer au 731-7193 et demander pour Lise Leduc.

Endroit: Centre Richelieu à Vanier
300 rue White-Fathers
Vanier, Ontario
741-0966

Coût: \$2.00 par soirée
l'inscription est faite à chaque session.

Programme:

17 septembre "La femme et le viol" par José Belleau	5 novembre "La femme et sa nutrition" par Louise Soucy
24 septembre "La femme et les médicaments" par Madeleine Malouin	12 novembre "La femme et la contraception" par Kathy Carrière
1 octobre "La femme vs l'alcool et la drogue" par Madeleine Malouin	26 novembre "La femme et la loi" par Louise Duluth
15 octobre "La femme et le stress" par Marthe Tremblay	3 décembre "La femme et sa sexualité" par Jocelyne Talbot
29 octobre "La femme et le menopause" par Doris Pecék	10 décembre "La femme et la santé mentale" par Johanne Momy

PROGRAMMES DE FIN DE SEMAINE

Programme de fin de semaine organisés conjointement avec: Pro-femmes, projet d'animation auprès des franco-ontariennes, 325 Dalhousie, 5ème étage, Ottawa. (613) 237-6050.

Introduction au travail en comité

Session sur le rôle de chacun des membres, l'organisation, le vocabulaire, les procédures, avec une emphase sur la communication: l'importance d'écouter et de se faire écouter en réunion.

Date: samedi le 17 novembre 1979 de 9h30 à 16h
Personne-ressource: Aline Roy
Coût: \$20.00

Dynamique de vie:

Théorie et pratique alterneront afin de vous faire vivre diverses expériences orientées vers la croissance personnelle.

Date: vendredi le 30 novembre, 1979 de 19h à 21h30
samedi le 1er décembre 1979 de 9h à 16h
dimanche le 2 décembre 1979 de 9h à 12h
Personnes-ressource: Aline Roy et Josette Puttee
Coût: \$45.00

Qui fait quoi?

Une session d'information et de discussion sur les organisations qui regroupent des femmes à Ottawa, en Ontario, au Canada.

Date: samedi le 17 novembre, 1979, de 9h à 16h.
Personne(s)-ressource(s): Carmen Paquette et Ginette Sabourin
Coût: \$20.00

Affirmation de soi:

S'affirmer signifie prendre conscience de ses idées et de ses sentiments afin de les exprimer plus clairement sans se sentir agressive ou soumise. L'atelier inclura des sessions de discussions et de démonstrations pratiques afin de pouvoir appliquer les techniques à sa situation personnelle ou professionnelle.

Dates: vendredi le 3 novembre de 19h30 à 21h30
samedi le 4 novembre de 9h à 16h
dimanche le 5 novembre de 9h à 12h
Personne-ressource: Adèle Lavoie
Coût: \$45.00

CURRENTLY

Women's Dance—Ottawa Women's Centre Benefit. Saturday, Oct. 6, 8:30 p.m. Sandy Hill Community Centre. Admission \$2.00 Cash bar. All women welcome.

Women For Sobriety

Mondays: Our Lady of Fatima Church Corner of Woodroffe Ave. & Byron Ave. 7:30-9:00

Tuesdays: Lower Town Resource Centre 40 Cobourg Road (French speaking group) 7:00-8:30 p.m.

Wednesdays: Parkdale United Church 429 Parkdale Ave. 7:30-9:00 p.m. Starts September 5.

Now ongoing at Amethyst Women's Addiction Centre Thursday nights, same time, 425 Parkdale Ave. right next door.

Thursdays: The Women's Centre 410 Queen St. 7:30-9:00 p.m.

Fridays: The Old Forge Community Centre, 2730 Carling Ave. at Pinecrest. Afternoons 1:30-3:00. Drop in or call 728-3745.

The Elizabeth Fry Society of Ottawa invites you to attend the **Open House at MacPhail House**, 24 Adelaide Street on the afternoon of September 12, 1979, between 3:00 and 7:00.

VANCOUVER—October 14, 1979—conference sponsored by Working Women Unite, on **feminism and trade unionism**. Themes include health and safety, the older working woman, sexual harassment, relation of feminist issues to working women, etc. All women invited to attend. For further information write to Working Women Unite, Box 65563, Stn. F, Vancouver, B.C.

Chez Nous get-together brunch—Sunday, Oct. 7, from noon on. There'll be brunches the first Sunday of each month for the rest of the year. Lots of toys for the kids. Lots of food and good company for you. Ottawa Women's Centre, 410 Queen Street (233-2560 or 235-4035)

Fifty years later—Women: Persons In Word Or In Deed? Canadian women today in law, politics, religion and the work force. A panel discussion in honour of the 50th anniversary of Canada's "Persons" Case to be held in the Ottawa Public Library auditorium, 120 Metcalfe Street, 8 p.m., Tuesday, October 16, 1979.

A vaginal self-examination demonstration will be held at the Ottawa Women's Centre on Thursday, September 20 at 8 p.m.

Posters on women and mood altering drug addiction. Mood altering drugs such as alcohol and minor tranquilizers continue to pose a serious problem to women's health. While consumption of alcohol by women is rapidly increasing so too is alcoholism. A women's alcohol problem is more likely to be compounded by cross-use and addiction to minor tranquilizers. Repeatedly studies confirm women receive twice as many minor tranquilizer prescriptions as men. Furthermore, women presenting the same complaints as men are more likely to receive a minor tranquilizer prescription. If you know of a health clinic, women's group, community centre or individual doctor in your community who would be interested in obtaining copies of these posters, send info to: Q.O.L. Resource Directions, 2466 Dundas St. W., suite 506, Toronto, Ont. M6P 1W9 (416) 534-4379.

Feminist Publications of Ottawa, Corp. is the publisher of UPSTREAM. It's other current project is the production of a series of 12 historical posters on Canadian women. The FPO Annual General Meeting will be held September 27 at 7:30 p.m. at the Ottawa Women's Centre, 410 Queen St. New members can join at that time if they have contributed in some way to FPO work for three months and pay a membership fee of \$5. The annual general meeting will involve election of a new board of directors and reports on FPO and UPSTREAM business.

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PUBLICATIONS

Material requested for an anthology concerning the life and work of PAT LOWTHER. New or reprint criticism, impressions or poetry welcome. Please enclose sase. Send to Frances Rooney, 372 Lippincott Street, Toronto M5S 2P7 by March 31.

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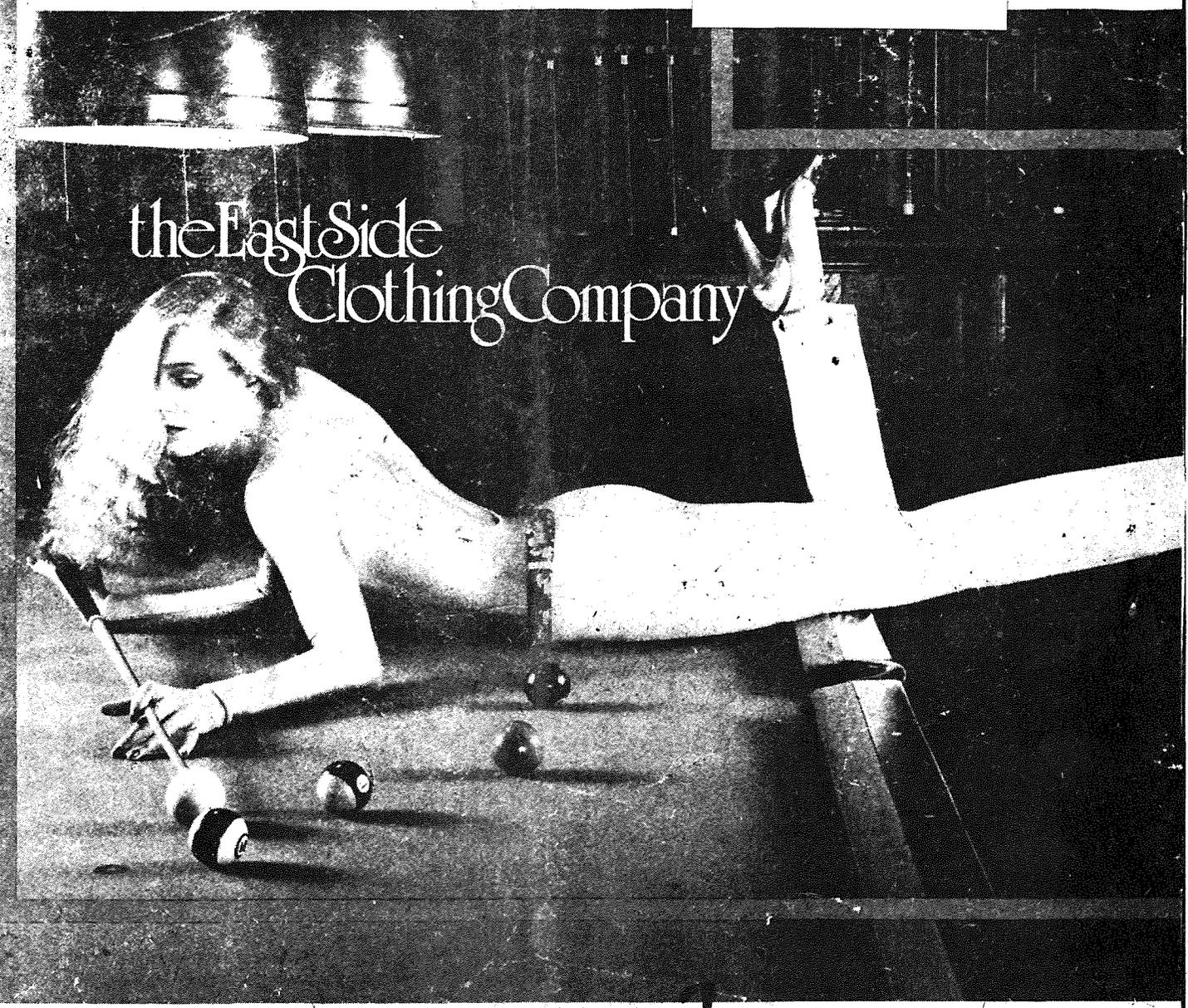
UPSTREAM

A CANADIAN WOMEN'S PUBLICATION

Vol. 3, No. 9

50¢

September 1979



the East Side
Clothing Company

LADIES IN THE BILLIARD ROOM! NOT TO WORRY!

Liberated from the billiards room of The Rideau Club,
84 Wellington, Ottawa, July 1979

(The private club of the Canadian male establishment, situated conveniently facing the Parliament Buildings,
adjacent to the American Embassy.)



...power, training:
...is strong
...Sexual harassment:
The boss shows his muscle

Why you have
money problems