

## Women and Poverty report:

# If you're a woman, expect to be poor someday

by Esther Shannon

In its report on Women and Poverty, the National Council of Welfare has gathered an impressive array of statistics to support its contention that women in Canada are the most common and devastated victims of poverty, first and foremost because they are women.

For feminists the knowledge that women are "only a husband away from welfare" is not new. But, judging from media and the general public's surprised and appalled reaction to the report, feminists must have had a corner on this information.

The objectives of the report are to "describe poor women, to examine why they are poor, and recommend ways of improving their situation."

### Poor women—facts and figures

"Overall 16% of adult Canadian women live in poverty. One woman out of every six—a total of 1,219,000—must somehow manage on an income below Statistics Canada's poverty line. The comparable figure for men is 11%, or one out of every nine—a total of 851,000."

Distinguishing between married women, single women who live alone and single parent women, the report found that percentage-wise widows and other formerly married women are most likely to be poor; 54% have incomes below the poverty line.

Three quarters of them are over the age of 55. Mary S., a 67-year-old woman quoted in the report, identifies her experience as typical of "what it's like being an old woman alone who's only got the government pension to live on".

Poor older women, she says, manage by paying the rent and utilities and eating less. A simple equation.

She talks of the fear that is a constant in the lives of older women. "Fear of the future, of more illness, less money, less pride....So fear keeps us in line. It is our punishment for getting old and sick."

It is a punishment few older women escape. According to the study, two out of three elderly widows live below the poverty line.

Because of their age, these women have little or no possibility of any change in their position. Because of our sex, the report concludes, most Canadian women can look forward to ending their lives in the same circumstances in which Mary S. will end hers...deprivation and fear.

The largest group of poor women in Canada are also the most ignored. Almost half a million married women in Canada live in poor two-spouse families. The report points out that "the habit of forgetting the wives of low income married men is so widespread that even the Quebec Status of Women Council in its recent plan of action, forgot to include wives in its enumeration of the women who were in receipt of social assistance in the province."

Despite the fact that married women constitute the largest group of poor women in Canada

the chances of a married woman being poor are comparatively low—9%. The explanation for this apparent contradiction is that the vast majority of Canadian women are married.

The report discusses a number of factors which "contribute to a couple's vulnerability to poverty."

The employment status of the husband is the most important influence on the economic situation of two-parent families.

Most single-parent mothers, contrary to our expectations, are women between the age of 40 to 45 whose children are teenagers. The report speculates fewer family responsibilities for the fact that only 30 per cent of these women are poor. Two out of 3 single-parent mothers under the age of 35, an incredible 68 per cent, are poor.

The report cites family responsibilities, education, and

consequence of the role women are expected to play in this society."

Sex role stereotyping, the expect to find their satisfaction and financial security in a husband. When that husband dies, is disabled, leaves, is unable to provide an adequate income or simply never materializes (90 out of 100 Canadian women do marry), women are thrown back on their own inadequacy mainly

mothers, elderly spouseless women, or married women living in poverty, can expect minimal assistance from government. No province in Canada is prepared to provide support sufficient to maintain women above the poverty line.

### Recommendations for Change

The report recommends both long and short term measures to "strengthen the financial position of women". Studying the recommendations for long term change is disheartening; not because they are not the solutions we need, but because they are measures women's groups have demanded for years.

The report pinpoints three broad areas where government intervention could ensure equality for women: education, the labour market and marriage.

Some of its major recommendations include: an end to sex role stereotyping in schools, television and advertising; equal pay for work of equal value legislation; employment stereotypes and job creation programs which include women's special needs; anti-discrimination legislation which puts the onus for action on the employer, not the employee; family law reform that will make marriage a relationship of economic equals; and inclusion of homemakers in the Canada/Quebec Pension Plan.

The Council's short term measures would provide immediate relief to Canada's low income women.

Concentrating on ways of redistributing income through modifications to the present tax system, the report points out that "tax exemptions are of no use to parents whose income is too low for them to owe any tax and that the present system for exemptions for children, like all tax exemptions and deductions, provide benefits that increase with a person's income."

The NCW recommended in 1978 that the tax exemptions for dependant children be eliminated and that the money thus saved be

cont. on page 10



Only one third of two income husbands are employed on a full time, full year basis.

The sociologists call these men "the working poor." If one supports the argument that the poor are poor because they deserve to be, the working poor present some what of a contradiction. This contradiction can be resolved however, when one learns that even though these people work full time they receive less than poverty line wages. If we believe people are paid what they're worth then obviously these men and their families are "getting what they deserve".

Age is another factor which contributes to poverty. Although most low income couples are between the age of 24 to 64, a much larger proportion of poor than of non-poor couples are over 65.

Another factor contributing to poverty for low income families is only 1 in 3 poor wives work outside the home; more than half of the wives of non-poor families are employed. When only full time jobs are considered, the difference is even greater. Non-poor wives are three times as likely to be employed full time. The report attributed the lower participation of poor women in the labour force to the presence of young children.

Forty four per cent of single-parent mothers are poor. For many people the report notes, the single-parent mother has become "the stereotype of the female poor".

labour force status as the factors that contribute most heavily to the economic situation of most single-parent mothers. Fulltime paid employment is the most important of these. The report concludes that if a single-parent mother "must rely on a former husband or welfare, she will almost certainly be destitute."

### Why Women are Poor

According to the Women and Poverty report women are poor because "poverty is a natural

because of socialization.

Even if women clear the socialization hurdle there are other barriers erected against them.

Labour market segregation, inadequate equal pay legislation, family responsibilities and the "understandable" desire of employees to maintain a docile and cheap labour force severely limit women's ability to provide for their own economic needs.

As well the report's statistics demonstrate that single-parent

## P.C.'s promise to deliver equality —by example

by Pat Daley

Equality by example is the way the Progressive Conservative government plans to improve women's situation in the work force.

Announcing the three-part strategy to a federal-provincial status of women conference in September, Employment and Immigration Minister Ron Atkey said his government will provide leadership by example and only use legislation as a last resort.

He said the objectives of the strategy are to lower the female unemployment rate which is running at 9.6 per cent; reduce and ultimately eliminate job

segregation which forces women into low-paying jobs; and lower and eventually end the wage gap between men and women which has continued to increase.

They plan to do it by allocating \$1.3 million to reinstate Outreach projects cut by the Liberals (not \$3 million as Prime Minister Joe Clark promised during the election), studying the impact on women employees before laying off 60,000 civil servants, and studying ways to better police the working conditions of domestic servants.

The employment strategy is being developed by an inter-departmental committee. Labour minister Lincoln Alexander also announced last

month some of the areas his department would be working on.

Stressing "the importance of sharing," Alexander said the labour department's women's bureau "will keep a 'watchful eye' on policy and program developments at the federal level with respect to concerns such as equal pay for work of equal value, affirmative action and discrimination of the basis of sex."

The bureau will also begin an evaluation of the Canada Labour Code, specifically sections on maternity leave and enforcement of equal pay laws, which should be completed by next spring.



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appelait le "sempiternel combat"

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

Agnes McPhail—1922



# UPSTREAM

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## ACROSS THE NATION

## Ontario's work incentive program:

*"Designed to make women look bad"*

by Mandy Chepeka

Provincial welfare recipients will be paid up to \$185 a month if they obtain full-time work, says Community and Social Services Minister Keith Norton.

Under the new program, municipal welfare recipients are not eligible to apply for assistance but the 110,000 people in Ontario receiving family benefits are eligible to collect. The majority of those receiving provincial benefits are sole-support mothers and the disabled, who together make up 75% of the recipients.

Women who are sole-supporters of a family, and who find work, can claim \$100 to \$150 a month, depending on family size.

Along with the cash incentive, recipients will still be allowed normal benefits such as health insurance, free drug prescriptions, and basic dental care. There will also be improvements in existing incentives for part-time workers. Those in this category will receive a reduction in the rate on the first \$1000 of part-time earnings.

Although the federal government has refused requests to participate in the program, Ontario will implement the plan "because we continue to believe we are going in the right direction in this particular area," Norton said.

"I hope social assistance recipients will seize these new opportunities. The success of this new program depends on their initiative," added Norton.

Ottawa Tenants Council president Dorothy O'Connell objects to the use of the word "initiative". She says, "That is really a loaded word, designed to make women look bad." O'Connell believes the plan has many drawbacks in it and that most sole-support mothers will not be able to take advantage of the new program.

"There will not be enough money available, there are no jobs for these women to take, and not enough daycare for their children. It's a cynical game they are playing," she says.

Nancy Purdy, a counsellor at

Women's Career Counselling, is in full agreement. "It is just another way for the government to say 'look how wonderful we've been.' The victims are being told to clean up their act," she says.

Purdy says adequate day care must first be provided and more services like Women's Career Counselling need to be available for women entering the work force. She says the system would not be able to cope should the majority of sole-support mothers receiving family benefits begin to work.

Moreover, the women who receive benefits and do not get a

job will be made to feel guilty as a result of the cash incentive program, according to Purdy.

Purdy also believes the plan will have the effect of channelling women into traditional occupations. "They are putting a bandaid on a rotten system," she says.

Jean Pierre Gagnon, general services supervisor for the ministry of Community and Social Services in Ottawa, is aware that the cash incentive is being viewed as a carrot dangled in front of family benefits recipients, but sees it as a step forward as well. "It will help

those people who return to work, and we have at least 20 people each month returning to work. For them the plan is a good one," he says.

Women will not be made to feel guilty about not obtaining work because "field workers will never push a client to go to work," says Gagnon.

The benefits will be paid for a maximum of two years and will be reduced by 50 cents on each dollar earned over \$7,000. Those earning over \$11,436 annually will not be eligible for the assistance.

*Women in Trades***Women helping women**

Statistics available from the federal and provincial departments of labour show that each year more women enter the paid labour force. Statistics also show that these women go to work out of economic necessity—to supplement their spouse's inadequate income or because they are the sole supporter of a family unit. Where women once left the paid labour force during their child-bearing years, many women are now spending the majority of their adult life in full-time occupations.

Despite active pressure from various women's organizations and some affirmative legislation by the federal and provincial

governments, women for the most part are still employed only in the low-paying service industries.

Women in Trades is an organization which began in Winnipeg in an effort to educate women in choosing careers in these non-traditional areas and to provide a support group for women already employed in the trades.

The Saskatoon community college and the Regina community college have since sponsored Pre-Trades Training for Women, in co-operation with the Canada Employment Centre.

These courses have given women exposure and experience in several trades.

Graduates from these courses, along with other interested women, recognize that these courses are only the beginning in opening the doors for women to be employed in these trades. A summer project is currently underway to produce materials that can be used by schools and career counsellors for non-traditional areas. Information is also being compiled for women employed in the trades or seeking employment in the trades.

The founding convention of

Women in Trades (Saskatchewan) is being planned for November 3 and 4 in Saskatoon. The conference will deal with the issues facing women in non-traditional work areas. Leah Cohen, co-author of *The Secret Oppression: Sexual Harassment of Working Women*, will be the guest speaker. Conference participants will also be given some first-hand experience working with various tools.

If you wish any additional information, contact Women in Trades, 723 Avenue 1 South, Saskatoon, or call 652-8732.

reprinted from Briarpatch

**University women's centre  
"smeared"**

by Stella Gaon

The halls of Carleton University's tunnels have always been covered with graffiti, and there has always been a lot of it that is blatantly sexist. This year, however, the university's women's centre faces a new problem as now its volunteers are being personally slandered on the tunnel walls.

Joanne Brown of the Carleton Women's Centre says that the use of individual women's names is part of a "definite smear campaign".

On September 20, the Women's Centre log was discovered missing. Two days later, misogynous comments began appearing on the walls about specific women at the centre. When the log was found later, it had been written in, in handwriting which seemed to be the same as that on the walls. No one at the centre knows who might be responsible.

When asked what kind of effect this new wave of graffiti has had on the women's centre, Brown replied, "It's had both good and bad effects. In one way we've had more people join the women's centre, because they

come up so mad about this kind of sexist stuff going on the walls; they want to do something and so they join the women's centre... but I think it goes much more the bad way in that we actually know of some people who at first came up to the women's centre, but now they're not coming back because they feel funny about being associated with this stuff that's on the walls."

Women at Carleton are now discussing possible courses of action, and according to Brown, the first step will be letters to the Carleton University Students' Association. The women's centre is also planning to publicize the issue and will discuss freedom of speech and censorship during one of their general meetings.

Although the university has no specific policies about graffiti, Brown says that it's a criminal offence to put up hate propaganda and "...it's hate literature, there's no question about it. People's names are being used, it's out and out libel and slander. It's not even just sexist stuff that sexist people can't understand why it's wrong. Even sexist people understand that this stuff down here is a smear."



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# ACROSS THE NATION

## Saskatchewan's new matrimonial property law

A new bill introduced by Saskatchewan Attorney General Roy Momanow in April of this year provides for an automatic 50:50 split of all matrimonial property and gives the courts discretionary power to vary this split if one of the spouses disagrees with the settlement. According to Louise Murray, chairperson of the Saskatchewan Advisory Council on the Status of Women, this new legislation "has very good points. In particular are the two basic premises of the 50:50 split and the unprecedented recognition of women's work in the home as being of equal value to the financial contribution of the spouse." An earlier amendment passed in 1975 to the Married Person's Property Act instructed judges to consider contributions other than financial in determining property settlements. The settlements have generally gone 70:30 in favour of the husband.

If either of the spouses disagree with the 50:50 settlement then the onus is on that person to prove differently in court. The courts begin with the 50:50 split but may alter it taking into consideration the following 17 criteria:

- Written agreements between one or both spouses and a third party;
- the length of time that the spouse have co-habitated before and during marriage;

- the date when the matrimonial property was acquired;
- the contribution, financial or in some other form, made directly or indirectly by a third party on behalf of a spouse to the acquisition, disposition, operation, management or use of the matrimonial property;
- direct or indirect contribution made by one spouse to the career or career potential of the other;
- the extent to which the financial means and earning capacity of each spouse have been affected by the responsibilities and other circumstances of the marriage;
- the fact that a spouse has made a substantial gift of property to a third party other than the purchaser;
- previous distribution of matrimonial property between the spouses by gift or agreement;
- tax liability that may be incurred by a spouse as a result of the transfer or sale of matrimonial property or any order made by the court;
- the fact that a spouse has dissipated or squandered the property;
- any benefit received or receivable by the surviving spouse as a result of the death of a spouse;
- maintenance payments of a spouse including debts paid during the course of a marriage;
- value of matrimonial property situated outside Saskatchewan;

- any other fact or circumstance.

Amongst the many good points Murray raised about this legislation is that either spouse can no longer sell, transfer or give away any property or money during the time of divorce and settlement. She went on to say that women and children are

given built-in protection during this time period so that their financial hardship is kept at a minimum.

Murray said that even though the legislation has many good points, she does have some concerns. "(1) It does not include common-law relationships; (2) The legislation has had three

readings in the House but will not be passed until the end of this year because of tax implications; and (3) Even though the criteria are good the Advisory Council will monitor any future settlements to see how the judicial discretion will be applied."

reprinted from About Women

## STELCO discriminates—women fight back

On Saturday, July 28, a small army of women invaded the bleak industrial section of Edmonton to protest the discriminatory hiring practices of the Steel Company of Canada (STELCO).

The women and a few men who had joined the demonstration carried placards stating "Women can do industrial jobs," "Typewriters, No—Rolling Mill, Yes!" and "Women into Stelco Now."

The demonstration was organized following the company's refusal to hire Lynda Little and Sarah Butson as laborers because the two women did not meet height requirements and the plant has no washroom facilities for women.

### Experienced production workers

Both women are experienced industrial workers. Butson trained at a machine shop to be a lathe operator and has worked at factories in Hamilton. Little worked at Sheritt Gordon Mines in Fort Saskatchewan and is currently driving a freight truck for Canadian National.

Following STELCO's refusal to hire them, the women filed a complaint with the Human Rights Commission and began the campaign to force the company to hire women. Their activities led to the formation of the Women into STELCO

Campaign Committee. The committee has contacted a variety of women's groups and trade unions in an effort to bring the case to the public's attention.

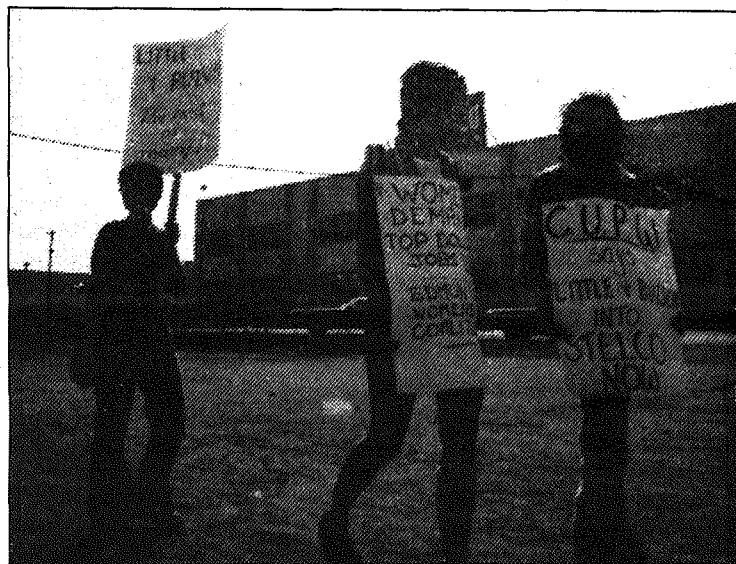
### Labour support growing

To date they have the support of the Edmonton Women's Coalition, the Alberta Caucus of Women, the Edmonton locals of the Canadian Union of Postal Workers and the Letter Carriers Union of Canada, the Alberta Union of Provincial Employees, Local 6500 of the United Steelworkers of America, and the

Revolutionary Workers League. The campaign has also attracted considerable media attention.

Committee spokespersons note that the Little-Butson case is not an isolated incident. They urge any women who have faced discriminatory hiring practices to contact the group. Interested individuals should write to: Women Into Stelco Campaign Committee, 103, 9936-87 Avenue, Edmonton Alberta.

As the signs read, "Little and Butson, the first of many." reprinted from Calgary Women's Newspaper



Calgary Women's Newspaper

## Pour voter, la femme doit prendre le nom de son mari

QUEBEC—Pour être inscrites sur les listes électorales et avoir le droit de vote au référendum et aux prochaines élections, les Québécoises devront une fois de plus abdiquer leur identité et emprunter celle de leur mari.

C'est ce que rappelle le Réseau d'action et d'information pour les femmes—RAIF—qui vient d'envoyer un télégramme au premier ministre René Lévesque pour lui demander de retarder le recensement jusqu'à ce que la loi électorale soit amendée de façon à permettre aux femmes de voter "dans la dignité, c'est-à-dire sous leur seule et véritable identité: sous leur nom de naissance."

Rappelant que la loi électorale actuelle oblige les femmes mariées à prendre le nom de leur mari si elles veulent voter, le RAIF déclare dans un communiqué: "les esclaves aussi portaient le nom de leur maître, puisqu'inscrire son nom sur quelque chose ou quelqu'un indique la propriété".

Le RAIF rappelle que, jusqu'ici, le gouvernement a fait la sourde oreille à ce sujet aux pressions et aux appels lancés par la Commission des droits de la personne, le Protecteur des citoyens, le Conseil du statut de la femme, de nombreuses femmes et mouvements de femmes "indignés de l'existence de cette loi."

Le gouvernement ne devrait pas attendre la refonte complète de la loi électorale pour amender la loi électorale actuelle. Il aurait dû inscrire parmi ses priorités de "ne plus humilier les femmes dans leur identité et leur égalité," dit le RAIF.

Rappelant que le gouvernement s'est fait élire pour "que le Québec se fasse respecter dans son identité" et qu'il puisse agir d'égal à égal, le communiqué conclut: "Que vaut pour les femmes un gouvernement où le double standard est aussi flagrant?"

—LA PRESSE

## "Right-to-Life" get guardianship of fetus

Halifax—A member of the Nova Scotians United for Life, an anti-abortion group, was recently granted permission by a Nova Scotia family court to become the guardian of a fetus.

The case involves a 19-year-old woman who was previously refused an abortion at a local hospital. Her estranged husband had threatened to seek an injunction against the hospital to prevent the operation.

The anti-abortion group then claimed that the fetus' existence was endangered.

Arthur Foote of the Dalhousie University Law School said he

believes the court erred in awarding guardianship.

"It is the first case I know of in the Anglo-Commonwealth system where a child not yet born has had a guardian appointed on its behalf. The traditional approach is that a child has to be born before you can have any particular proceedings in relation to the child."

The Supreme Court of Ontario recently turned down a similar request by Ottawa lawyer David Dehler.

As well, a British court ruled two years ago that the father had no legal right in preventing a woman from having an abortion.

## Toronto demonstration opposes anti-abortionists

Toronto—Approximately 250 women and a small number of men and children gathered in Queen's Park on October 6 for the rally preceding a march to the Royal York Hotel where Right-to-Life was holding its International Conference on the Unborn Child.

Margaret Moores of the International Women's Day Committee and Betsy Carr of CARAL addressed the demonstrators at Queen's Park.

According to Moores, "A circus of fetus fanatics has slid into town and we are here to answer back."

She said that although polls show the majority of people in Canada think that abortion should be available to all women,

"Right-to-Life", through slick, well-funded pressure groups, represents itself as a majority to politicians and often intimidates them into anti-choice positions."

The new Conservative federal government has proclaimed its intention to call for a free vote on abortion in the upcoming parliamentary session.

Moores pointed out that by creating a climate where abortions become more and more inaccessible, Right-to-Life forces women, once again, into back alley abortions and pushes poor women further into poverty with children they can't afford.

She stated, "Reproductive self-determination is a basic condition for sexual equality."

Carr explained that the goal of

Right-to-Life was "an amendment to the law which will ban abortions under any circumstances." She said they are not only against abortion but also against contraception, sex education in schools and research in amniocentesis (the detection of pre-natal birth defects.)

After a half-hour walk down Yonge Street to the site of the convention, the demonstrators marched back and forth in front of the hotel for another hour. At this point, a member of Right-to-Life carrying a placard attempted to walk with them but was persuaded to leave by the concerted and electronically amplified efforts of the other marchers.

## Cutbacks threaten subsidized daycare

by Sherene Razack Brookwell

The cutback of funds for daycare (UPSTREAM, July 1979) is finally having its effect on low-income families receiving subsidized daycare.

In a motion passed in August, the Ottawa-Carleton Regional Council voted to levy a flat monthly rate of \$10 on families

who formerly paid a daily rate of 50¢. Initially, the motion appeared harmless enough since it seemed designed to reduce the confusion and inefficiency involved in computing payments on a daily basis.

However, in a recent amendment to the motion, the Council added that families

previously considered unable to pay even the 50¢ daily rate will be reassessed. According to Dick Stewart, coordinator of Social Services, this means that people on welfare, "and others at the discretion of the municipality", will now have to pay the \$10 rate.

The Council also plans to increase the fees for all municipal daycare centres as of November 1.



INTERNATIONAL

# Woman wins damages against DES manufacturer

New York (LNS)— In mid-July, the New York City Supreme Court ordered that \$500,000 in damages be awarded to Joyce Bichler by the Eli Lilly Company, the largest manufacturer of DES. The verdict marked the first time that a woman had won a lawsuit involving DES.

DES (Diethylstilbestrol), a synthetic estrogen, was prescribed to pregnant women from the 1940's until 1971 to prevent miscarriage. At that time, a definitive link was discovered between use of DES

by women and high incidences of genital tissue changes and cervical cancer among their daughters.

The large majority of DES daughters have vaginal adenosis—an abnormal, but non-cancerous tissue formation. Some experts think it is pre-cancerous. One in 1,000 have vaginal clear cell adenocarcinoma, a disease that requires removal of the vagina and a complete hysterectomy. It was these operations that Bichler underwent in 1972.

DES sons and women who

took the drug are not immune to its effect. Although there is no clear evidence linking cancer and DES-exposed sons, there have been some cases of abnormalities in the genitals and lower urinary tract. The women who took DES seem to have a higher rate of breast cancer.

Only one week after the Bichler ruling, a final ban on DES as an additive in cattle and chicken feed was passed.

DES is still used in the morning after birth control pill and is marketed in various vaginal creams.

## Have You Taken These Drugs? Names under which DES has been marketed.

Nonsteroidal Estrogens		
Benzestrol	Estrosyn	Palestrol
Chlorotrianisene	Fonatot	Restrol
Comestrol	Gynben	Stil-Rol
Cyren A.	Gyneben	Stilbal
Cyren B.	Hexestrol	Stilbestrol
Delvinal	Hexoestrol	Stilbestronate
DES	H-Bestrol	Stilbetin
DesPlex	Menocrin	Stilbinol
Diethyl	Meprane	Stilboestroform
Dibestil	Mestibol	Stilboestrol
Dienestrol	Methallenestril	Stilboestrol DP
Dienoestrol	Microest	Stilboestrol DP.
Diethylstilbestrol	Mikarol	Stilestrate
Dipalmitate	Mikarol forti	Stilpalmitate
Diethylstilbestrol	Milestrol	Stilphostrol
Diphosphate	Monomestrol	Stilronate
Diethylstilbestrol	Neo-Oestranol I	Stilrone
Dipropionate	Neo-Oestranol II	Stils
Diethylstilbenediol	Nulabot	Synestrin
Digestil	Oestrogenine	Synestrol
Domestrol	Oestromenin	Synthoestrin
Estilben	Oestroman	Tace
Estrobene	Orestol	Vallestril
Estrobene DP.	Pabestrol D.	Willestrol

Nonsteroidal Estrogen-Androgen Combinations	
Amperone	Teserene
Di-Erone	Tylandril
Estan	Tylosterone
Metystil	
Nonsteroidal Estrogen—Progesterone Combination	
Progravidium	
Vaginal Cream—Suppositories with Nonsteroidal Estrogens	
AVC cream with Dienestrol	
Dienestrol cream	

## Anti-pornography action grows

by Sondra Corry

New York's Women Against Pornography now hopes for as many as 50,000 women to join the demonstration in Times Square on October 20.

In preparation for the march, the group has opened headquarters in a rented storefront in the heart of the porn

district. Because women have averted their eyes for so long, and believing this a contributing factor to the proliferation of pornography, the group displays pornography in the store and takes women on tours of the district.

Newspaper reports, "Maintaining that pornography contributes to a 'climate of

violence' in which crimes such as rape, wife battering and child molestation are on the rise, these women are urging other women to tour the bookstores, peepshows, and live sex shows to 'check it out', as they say in Times Square."

Significantly the group, whose slogan is "It's about time," shares the logo of an open eye with its sister group, San Francisco's Women Against Violence in Pornography and Media, which is also aiding in the organization of the rally. Organizers report that WAP has had excellent coverage from the mainstream media; they say, "Everyone knows our name."

## 30,000 women march for abortion

Paris—Over 30,000 women marched through the streets of Paris on October 6 demanding changed to France's stringent abortion law, which ends this year after a five-year probation period.

Abortions are difficult to obtain in France and medical personnel often give misleading information to women seeking abortions, causing them to miss the ten-week deadline for a legal abortion.

March literature and flyers are available for distribution. Also a poster may be purchased for \$2.00. Contact: Women Against Pornography 579 Ninth Avenue New York, NY 10036 (212) 594-2801

## Rapist poster under investigation

Rochester, NY— A private detective has turned up in the feminist community here. He appears to be trying to find out who is responsible for the printing and publishing of a poster identifying by name and description a man who follows young girls in his car "and fantasizes about them at age 16." The detective is suspected of gathering evidence for a suit to be brought by the accused man.

Last spring, police questioned the man after receiving

complaints from concerned parents in the vicinity of P.S. #23 in the Park Avenue neighbourhood on the east side of the city. He reportedly admitted following the girls, but was released by police. Parents were told that he was getting psychiatric help. Some parents now have reason to believe that he is not receiving such help and that he continues to follow the girls. Police apparently will do nothing further about the situation.

After the poster appeared on utility poles and sidewalks in the neighbourhood, police questioned members of Rochester Women Against Violence Against Women and threatened to arrest them, but never followed through on their threats. The women believe that no illegal act has been committed by those responsible for printing and posting the information about a person they consider to be a "terrorist."

reprinted from New Women's Times

## Cervical cancer linked to male sperm

(Her Say) The New England Journal of Medicine is out with a report linking cervical cancer in women to a virus carried by the male sperm. The Journal cites a study by Drs. Shanna Swan and Willard Brown at the Kaiser Permanente Medical Centre in Walnut Creek, California. The doctors studied 72 cases of cervical cancer and three matched control cases for each actual case of cancer.

According to the doctors, they found that the risk of cervical cancer for women whose

partners had not had vasectomies was four times greater than for those women whose partners had been sterilized. This, the researchers say, supports theories that some agent in sperm which is absent in vasectomized men carries a cancer-causing virus.

The virus believed to cause cervical cancer, the doctors say, is herpes simplex two, belonging to a family of viruses which cause genital lesions, cold sores, shingles and chicken pox.

## Children's Quality Used Clothes & Furnishings

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# EDITORIAL

The business of business is business. And in this case, it seems the business of the Tory Government is also business.

With a sad record for keeping campaign promises, the Tories have somehow managed to keep those promises designed to aid their business friends rather than the Canadian people.

If there wasn't a time to be poor in Canada this is it. The main thrust of the Conservative policy is to privatize the country and the economy to death. At the same time the Tories have aptly covered themselves, not to mention their actions, with a smokescreen of humanitarian thought. But lest we be fooled, privatizing Canada, and more particularly crown corporations, is only designed to help those who are already at the top.

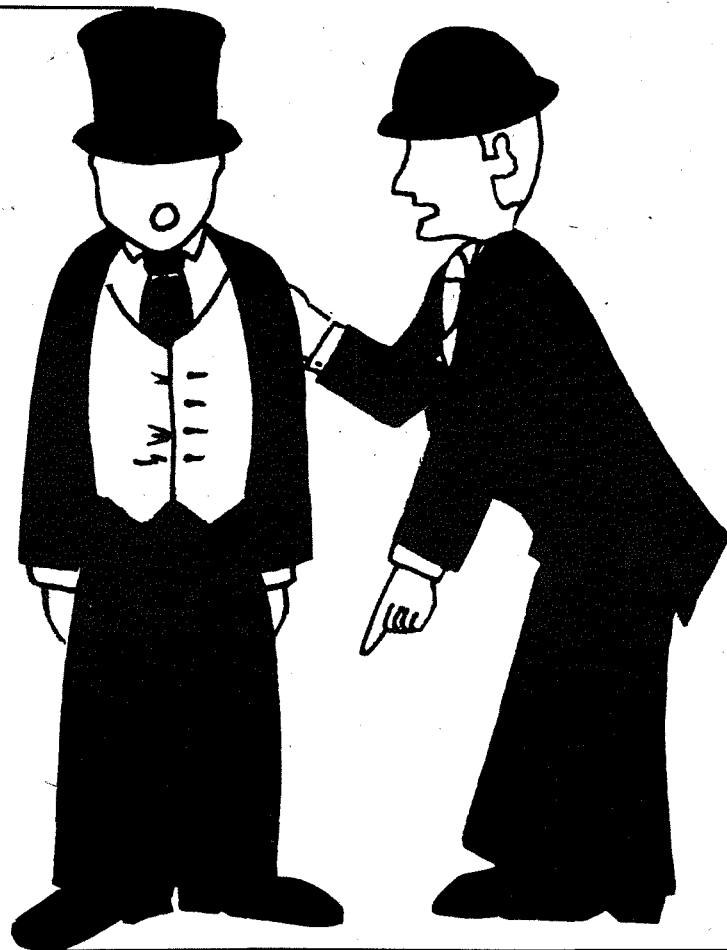
Although privatization has become the catch-word for Tory plans, cutbacks is the undertone—and cutbacks hurt no one, except the poor that is. And in Canada today the poor, for the most part, are women. And despite what the new minister for Secretary of State says or proposes, women are no exception in the government's plans. In fact, more and more it looks like women are becoming the rule, especially when the cuts are dished out and funds are reduced.

The seriousness of the Tories' actions is most pronounced in their decision to dismantle Petro-Can, the state-owned oil company. At a time when other countries are desperately trying to gain control over energy, the Tories are moving ahead, with the tenacity fitting a bull, to sell Petro-Can. In the face of statements made by oil-exporting countries that they prefer to deal directly with the state rather than through multinationals, the Tories steadfastly move on. To add a bit of self-destructiveness to the crazy but dogmatic scenario, Joe Clark in his wisdom has declared that only the profit-making parts of Petro-Can will be sold. In other words the government will keep all those elements that have not and probably will not make any money. Until now, the profitable parts of Petro-Can have subsidized the exploration and research aspects of the corporations.

So, not only will the Tories' corporate friends gain a corporation that is bound to make money, they will gain a corporation that has already proven to be profitable.

If the Tories are allowed to get away with their hare-brained scheme and sell Petro-Can, it will be a sad day for the country. The destruction of Petro-Can is not only an unwise economic step to take in a time when oil costs are soaring, but it also signals an era that is reminiscent of the 30s when individualism reigned and the government refused to interfere.

The philosophy underlying the decision to sell crown corporations is more dangerous than may be realized at first glance. It is a philosophy that promotes a health care system based on who can pay. It promotes university and college education as belonging to those who like the notion of Ivory Towers—to those who can afford to go. It is also a philosophy that says that people, especially women, not government nor private business nor the economy are responsible for unemployment. It is a philosophy that victimizes the victim.



Graphics—Press Gang Publishers, Vancouver

Under the guise of getting tough in tough times, the Tory philosophy is only tough on those who have already suffered enough. It certainly isn't tough on its corporate friends, offering crown corporations as if they were only bits of candy instead of the jewels that they are. For the most part, the crown corporations on the auction block have one thing in common—all of them are now profitable after many tax dollars have been spent to develop their potential.

Although the Tory government is going to announce and perhaps even pursue small reforms for women, they will be the icing without the cake. The privateers are benignly turning the country over to the profiteers who couldn't give two hoots for people.

The Tory philosophy believes dogmatically in the ability of the private sector to perform all functions in society from banking to daycare. The Tories may have recently announced an employment strategy for women but the responsibility for fulfilling it will undoubtedly belong to the private sector despite its poor record. The Tories do not believe in direct job creation.

Unless those most affected by the Tory moves stand up and collectively yell "STOP!", the notion that the rich get rich and the poor get poorer will, unfortunately, become a truism during the life of this government.

# LETTERS

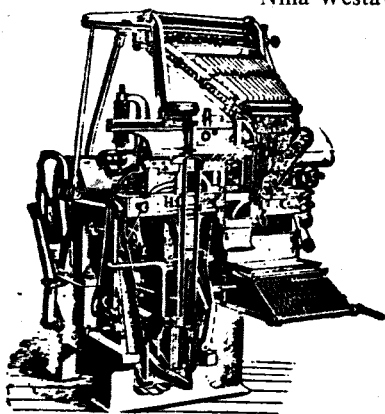
## UPSTREAM:

I am renewing my subscription. I would just like to comment on trying to rent a car in the city of Ottawa during a bus strike this year.

All but two rental agencies required a major credit card, charge or mastercharge. When I visited the other two, I was told a major credit card was needed as I made the mistake of telling them I was self-employed—as a housewife. In fact, Avis practically laughed in my face.

I didn't get the car but I had a good time anyway—sightseeing on foot and by Vayageur bus. It is, however, not okay to hold out against getting a major credit card or being a housewife. Although I have money in the bank, I probably couldn't even get a major credit card if I wanted to (being a housewife.)

Yours truly,  
Nina Westaway

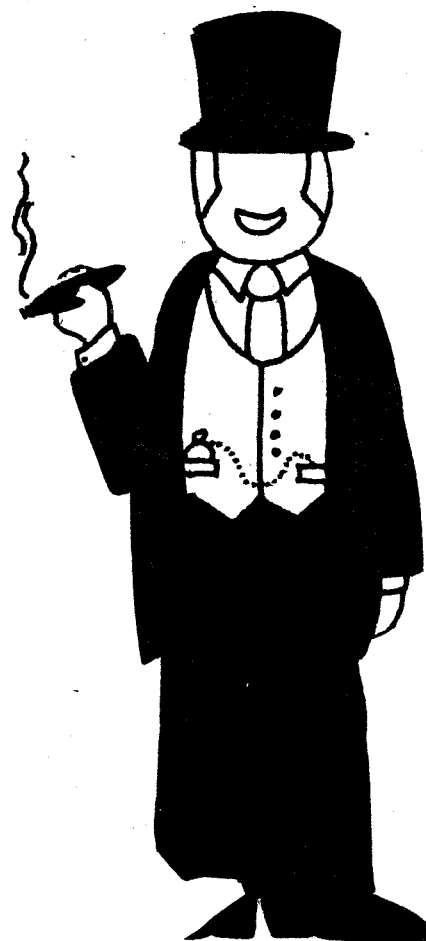


## UPSTREAM:

Here's my dollars for a subscription to UPSTREAM. It's vitally important to have a nationalist feminist press alive and well—particularly in this age of government cut-backs and the general retreat to the right. At times there seem to be so many battles on different fronts—although indeed they are all related—that women in towns and cities across the country sometimes feel isolated and overwhelmed. There's also the need for information about what's happening elsewhere—the struggles and the victories.

In Halifax there are a number of different groups involved in feminist issues and concerns, but there are problems of communications. This is especially so in a city where there is only one newspaper which is published twice a day in the guise of a morning and evening paper, and which relegates women to the women's pages and there prints recipes and wedding announcements. (It is primarily a place for advertisers to place their ads, c'est tout.) Often there is a feeling that the government can and will do anything, because there are few out there to watch and to protest. (The policies of the Tory government are such that, particularly in N.S., the opposition is increasing.) But there is a need for more information about women's issues.

Yours in sisterhood,  
Kathy Moggridge Krusisto





## Witches ANT

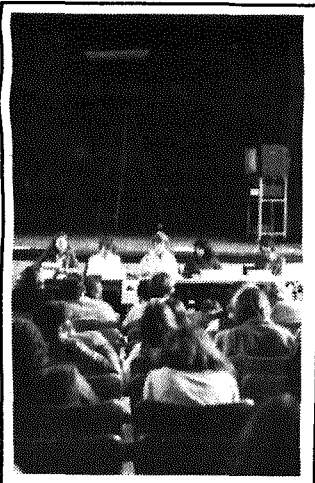
# Anti-nuclear guerrilla theatre

by Gay Bell

"Remember you're doing this theatre piece because you want to make a statement about nuclear power, not because you're trying to do professional theatre," nervous members of the Witches' ANT (Anti-Nuclear Theatre) just before their performance of "Sizzle City: Women's Nuclear Reactions."

The Witches' ANT is a guerrilla theatre section of Women Against Nuclear Technology, a Toronto group which organized an educational on September 9 following Holly Near's concert "For a nuclear-free future."

The Witches' ANT came together to do anti-nuclear theatre after the June occupation of the Darlington Nuclear Plant site near Toronto. The performers are: Jacqueline Frewin and Lilith Finkler, occupiers of Darlington who go on trial October 17; Katherine Brown, a Hamilton actor and mother who is concerned about nuclear power; Marcia Cannon, who did street theatre at the first Toronto action of Women Against Violence Against Women; Kari Reynolds and Margaret Moores, writers and songwriters who acted with "The Poisonal Friends" last March; and myself, Gay Bell (who is becoming, out of necessity, a hustler of guerrilla theatre).



Marcia Cannon as Dr. Miso

The play, which includes lively songs, is made up of three basic sections: a dead-pan monologue by a woman living in 1985 who has lost her thyroid pill when the radiation levels go up, a sendup of U.S. President Carter's July 15 "energy" speech with a satirical portrait of Joe Clark's complicity, and finally a visit to Pickering Nuclear Plant by three women and a reporter from Broadside women's newspaper. The hydro guide confidently explains the virtues of nuclear power, but as a result of the reporter's pointed questions, the women develop an anti-nuclear position and the guide gets "wasted."

In conjunction with a discussion period, our play is a valuable means of education. The topic is so scary that without some humour and human interest, many people can't deal with it. With a theatre presentation, members of an audience can identify with points of view of any of the characters (eg., "I agreed with Carter." "Well I agreed with the uranium miners," etc.), thereby expressing

their own feelings.

There are also advantages for the actor/director/writer/singer. Unlike attending endless meetings, it is creatively rejuvenating, a great antidote to burn-out, and theatre gives insights into political speaking and debate. One of the main purposes of our guerrilla theatre is to encourage and inspire other women to do it, so I'll write about our methods. We invented the play by sitting around in silly circles for a couple of sessions, jamming up every possible idea and sort of half-assed acting them out. Then, from my notes and general reading, I wrote a rough draft of a play and asked people if they wanted certain roles. Each woman thought up songs and scripts to go with her part, and on reconvening we had to deal with a frightening, seemingly chaotic mess of everyone's feelings about nukes. We condensed it to the requisite half hour.



Gay Bell aka Joe Clark

As a director, the main principles I followed were: the importance of each actor's best abilities having as full a range as possible so that where she felt weakest was balanced by where she felt strongest; the importance of each actor's political concerns having a voice in the piece; and skill sharing so that each is training the others (some can sing easily, some can think logically and thematically, some are comedians).

To relieve the feeling-silly barriers, we used clown make-up and practised our faces in the mirror.

One of our heaviest problems was scheduling rehearsals because most political artists are political activists with meetings galore, so we often had to rehearse the play in sections depending on who was available. However, reading an absent actor's part was a good exercise, for integrating all actors into the whole piece.

Also, because of short preparation time (the play was put together in a week), we had to rely on everyone's political sense and dedication; actors with a deep sense of meaning can convey a great deal through their personal poise.

As for the semi-obsolete position of director, I wish to say that if the others feel respected and their creativity is allowed to flow, they will allow a certain amount of "discipline" such as being told to write their pieces for tomorrow "or else."



Jacqueline Frewin, investigative reporter



Margaret Moores, Marcia Cannon and Kari Reynolds

## "Sizzle City" —good CR

by Wendy McPeake and Judy Lynne

We had the opportunity to see the Witches ANT perform Sizzle City at St. Patrick's College auditorium on Oct. 12. Four short sketches satirized the government's lack of concern for the dangers of nuclear technology.

The first sketch, set in 1985, shows a woman sitting alone in her room, who hears a high radiation level alert. After searching frantically, she finds her anti-radiation pill box empty. She contemplates going out for more pills but her mini computer predicts acid rain. She can't put on her lead suit because she left it at the dance. She realizes she's paying her hydro bills for enough light to watch herself die.

Next, a rendition of The Witching Hour, a song from the Willie Tyson album Debutantes Ball, reminds us that as feminists confronting our society, we are the people that we've been warned about.

Back to the present where we find the 'Voice of America'—various government officials valiantly trying to cloud the nuclear issue, with political jargon. For example, we hear Jimmy Carter, the all-teeth nuclear family man and nuclear engineer, "We will find a way to develop a safe nuclear power";

Joe Clark on overseas sales of Candu reactors, "We have to sell the reactors, not to worry about what the countries we sell them to are gonna do with 'em." These and other statements are intermingled with a chorus of protesting miners who wrap up the sketch with a song and dance routine:

"Get the hint  
The PM is a pimp".

The audience is then taken on a tour of the Pickering Hydro Plant where a Broadside reporter is probing for leaks. The hydro public relations spiel is interspersed with interruptions by the chorus and a number of others:

- Dr. Miso, who advocates eating miso as did the Japanese after Hiroshima, to diffuse the effects of Strontium 90 in the body, so "Eat it - like there's no tamari!"
- The country woman who argues for alternative energy forms and points out the irony of the government spending 93.7 million dollars on nuclear research and only 7.4 million on renewable energy sources.
- The chorus who sing mocking songs about the damage that's already been done to the land from nuclear waste; the feeble efforts to control it, and the present and future consequences to humankind; "What's Anita Bryant doing to save our children now?"

A siren goes off and the audience receives an alarming

broadcast message that an accident has occurred in the plant. We are immediately issued a pill—a smartie (the mind boggles to think how far we've come since worrying about additives in candy), with instructions to take it right away to prevent radioactive iodine accumulating in the thyroid glands.

However, we are warned that just as corporations have claimed that there isn't enough proof that their particular contaminant caused disease in their workers, if we take this pill, our future cancer and mutation will not show up wearing a label.

The performance is good consciousness-raising for looking at the priorities of current political and business leaders. We can imagine that this performance would work well to politicize any audience, and because of this some of the WANT performers should start collecting answers to the specific questions they raise and will be asked about hydro and government behaviour.

As women and mothers, it made us mad as hell to think about our years of thwarted attempts for quality education, daycare, and a humane way of life. Those who make decisions about our future have never had to hold a rummage and bake sale to buy a nuclear reactor. "Sizzle City" makes you think about things like that.

## 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  
Chez Nous

Tuesday, Oct. 30  
7:30 p.m.

Women's Centre  
410 Queen Street

*Don't miss it!*



# WELL~WOMEN

## Vaginal deodorants—can we afford them?

by Leslie Storozuk

The advertising industry is an exciting business. There are always new challenges—one is constantly trying to develop new ways of convincing people to purchase things they either don't need or can't afford. They must be doing an excellent job because every year women the world over spend millions of dollars buying vaginal deodorants or cleansers that are, at best, ineffective.

### Fiction

In my daily practice as a pharmacist, I am often requested by women to help them choose a particular douche or feminine spray. In my desire to be professional I ask them why they need these products. The answers range from "...You know...the smell..." and "I use it after relations with my husband." to "Oh, I just like to be clean all over."

The answers vary from woman to woman, but always I sense a feeling of terrible self-consciousness. Almost invariably, the replies to my questions are painfully whispered. Why is there such an apparent paranoia? Why is there such a need to smell like a freshly mown lawn or a strawberry milkshake? Is there a need? What will happen if one does use these products? What will happen if one doesn't? Let's examine some of these questions from both a political and a medical viewpoint to arrive at a practical answer.

### Fact

The fact of the matter is that there is no need to spray, douche or otherwise deodorize a vagina that is normal and healthy. When the vagina is free from disease, it has a natural propensity towards keeping itself clean, much like a self-cleaning oven. The discharge which so many of us view with distaste is actually an integral part of the required cleansing mechanism. Therefore, if the process and its visible manifestation are necessary to the well-being of the vagina, it would be logical to conclude that to interfere with this function by way of douching would be counterproductive.

The presence of an "odour" is also given as a reason for seeking a deodorant. However, the decision to obliterate this 'smell' has as much rationale as the desire to remove vaginal discharge, discussed above. In the normal, healthy state, vaginal "odour" (such as it is) is also normal. (Although the politics of "feminine hygiene" is yet to follow, I cannot help at this time making some comment about the word "odour" as used in this context. The word, through association, has acquired negative connotations and to use it implies a state that lacks sanitation. The word "odour" has also been used in connection with our female bodies in male-defined terms. It is not our word. Therefore, I choose not to use it. Henceforth, I will refer to the normal female smell as a "fragrance".)

There are possibly two occasions when this fragrance can take on odd characteristics in either nature or intensity. Even though it is a natural process, the discharge, if allowed to accumulate on the external genitalia for long periods, can begin to undergo bacterial decomposition. Simple washing with mild soap (i.e. no perfumes or deodorants) and water is sufficient. The same approach applies to the smell that mortifies women during their menstruation. Changing tampons or pads more frequently, (avoid deodorized protective devices), combined with simple cleansing is adequate.

The other explanation as to why the fragrance may change involves the actual presence of a vaginal infection. Vaginitis can present itself as a change in amount/consistency/colour of the discharge as well as a noticeable alteration in the vaginal fragrance. The changes merely represent a signal that the body requires attention, medical attention from a qualified practitioner and not as directed by a television commercial.

Hopefully, it is now apparent that if changes in the vagina are such excellent indicators of the state of health, it is important to conduct regular

examinations. How does one know if one is ill if one is not aware of what constitutes health?

The other reasons for using vaginal 'cleansers' or 'deodorants' are of even less value than those discussed thus far.

Douching should never be used as a means of contraception. The need to douche after sexual intercourse with a male partner would be an interesting topic for a political discussion but in realistic terms, the activity is primarily wasted effort. The benefit achieved is basically psychological as no advantage to plain soap and water can be documented. In fact, there is only one good reason to douche—when it has been recommended by a physician as one facet in an overall plan designed to treat non-specific vaginitis. Even then, gynaecologists usually suggest that povidine-iodine preparations be used.

### So I Use Them. So What?

With the utilization of deodorant vaginal products, particularly when used

on a healthy area, the existing state of affairs can very quickly be reversed. Once a woman begins to douche regularly, use a deodorant spray or even use deodorant tampons/napkins, the chances of her developing some form of vaginal infection increases. The degree of inflammation can range from a minor irritation noticeable only to a gynaecologist upon examination to a severe adverse reaction amenable only to oral steroid therapy.

There are two basic reasons why these reactions occur. The simplest to explain involves the fact that many women (and men as well) are unknowingly allergic to many ingredients found in these agents. Compounds found in vaginal douches which are known to cause allergic sensitivity include the following: benzocaine, parabens, propylene glycol monostearate, triethanolamine, phenol, chlorhexidine, chloroxylenol and benzalkonium and benzethonium chlorides. Ingredients in deodorant sprays are very similar to those found in douches except that the primary component is

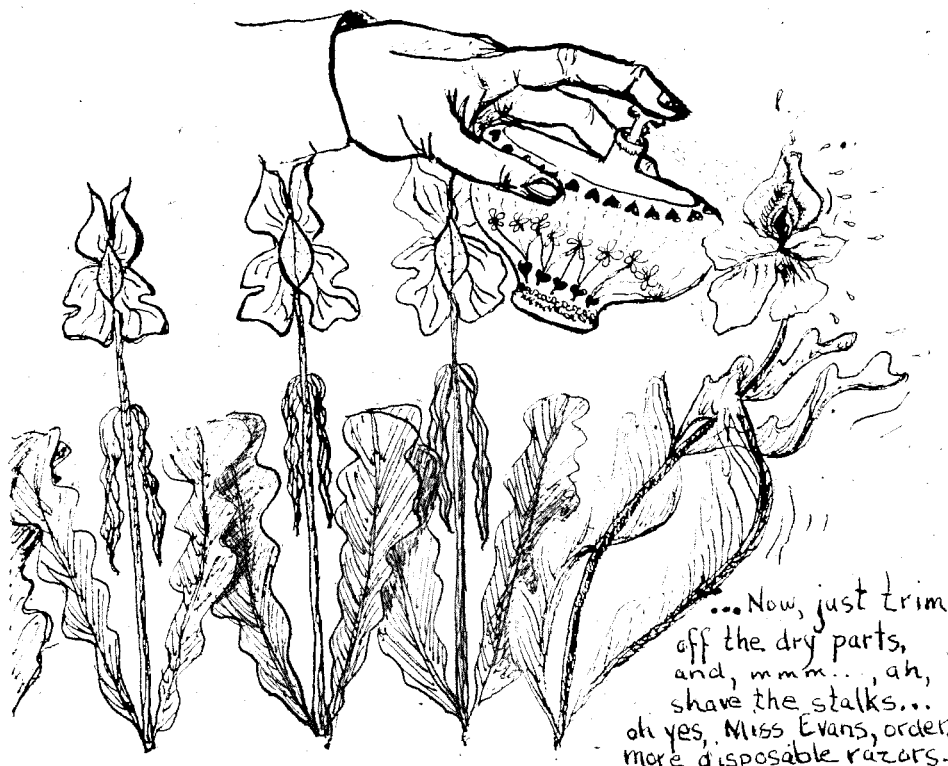
perfume. Therefore, if one exhibits an allergic response from having used a douche there is every reason to expect the exact same response from sprays. The FDA (Food and Drug Administration) in the United States, patch-tested 30 women and 2 men with the individual constituents found in 12 different sprays. The chemicals which elicited positive responses, thereby indicating an ability to cause an allergic skin reaction included: perfume, chlorhexidine, benzethonium chloride and isopropyl myristate. What all of this means is that if anyone uses a commercial product with one or more of these ingredients in the chemical composition, then there is a chance that some skin irritation/eruption will evolve.

The second major way that these chemical "improvements" can lead to trouble is by virtue of the fact that they alter the normal protective chemistry. A vagina is kept healthy through the careful balance of two main factors: pH (an indication of the acidity or alkalinity) and the presence of normal bacterial flora (normal bacterial inhabitants). The use of any vaginal agent is going to offset this delicate balance, thereby encouraging the development of an infection.

Unfortunately, there is no way the exact incidence of vaginitis resulting from the use of vaginal cosmetics can be calculated. Both the FDA and the Health Protection Branch, National Health and Welfare, in Ottawa, rely on data from various sources to arrive at their conclusions. Controversy arises when reports conflict. Evidence that these are harmful products comes from case reports or complaints received by manufacturers, physicians, and government agencies. Evidence that the converse is true is obtained from controlled studies where the use of the agents is controlled and each woman is given specific instructions in proper usage.

Some women can use these chemicals and not develop any adverse reactions. This is why these cosmetics would have to provoke a serious reaction and women would have to complain, loudly, to the correct officials for a long time before any action would be taken to curtail their use.

cont. on page 9



### Vaginal infections:

## Causes, symptoms and treatments

by Peggy Harris

A procedure is only effective if it has some ultimate benefit. The article on pelvic self-examination showed women that this procedure can be removed from the stronghold of the doctor's office and brought into the realm of our own responsibility. The ultimate benefit—knowledge and experience of our bodies in a healthy state and early detection of problems.

This article will deal with one such problem—vaginal infections; the causes, symptoms, treatment and above all the feminist implications.

There are few of us who have not experienced the discomfort of a vaginal infection. Again, because the area has been controlled for so long by a male-dominated medical profession, we tend to ignore minor discomforts, fearing either the inevitable pelvic exam or of being classified as a typical hypochondriacal woman waiting until the problem becomes unbearable and perhaps serious. A little knowledge is not a dangerous thing!

Basically there are two major processes which can occur under the term vaginal infection. The first is an inflammatory process such as vulvitis, vaginitis or cervicitis. If you see the suffix 'itis' attached to a word it means inflammation of that area. The second are abscesses and lesions, such as vaginal warts.

### Vulvitis

The causes of simple vulvitis are variable but the symptoms are similar, the most common being itching, swelling and redness which leads to scratching and further irritation. The glands in the groin may become enlarged and tender.

Vulvitis is predominantly an allergic reaction and the culprits can be many; soaps and detergents, underwear of synthetic material, local applicants like feminine sprays or drugs such as antibiotics or barbiturates.

The prime factor in any allergic reaction, be it concerned with eyes, skin or the vagina, is identifying the irritating agent so that it can be removed from use. Some of the causative agents are of dubious value in any case. They are sold to women under the pretext that they will clean up a dirty and malodorous area. As they clean and deodorize they interfere with the normal protective barriers of the vagina and open the doors to infection.

It is best to eliminate these articles from one's life-style but, if the irritation continues, further causes must be explored.

This is particularly important if gonorrhea is suspected. The primary lesions of syphilis are seen most often in the vulvar area. In women, the initial sites of infection for gonorrhea are the urethra (95%) Bartholin's gland (20%) and cervix

(80%). A more detailed discussion of venereal diseases can be found in either the Montreal Health Press VD Handbook or Our Bodies Ourselves.

Vulvitis caused by allergic reactions can be assisted by treatment with prescription ointments containing cortisone and small doses of antibiotics.

Vulvar inflammation can also be caused by viruses which will produce small lesions as well as swelling and redness. A frequent lesion is an infection of the Bartholin's gland. These ducts which drain around the vaginal opening can easily become infected. The opening of the duct closes, leading to accumulation of pus. The area becomes tender and swollen. An abscess of this gland can be treated conservatively with heat; however, if the infection does come to a head, it may have to be incised and drained.

Because of the incidence of gonorrhea associated with these glands, they should be checked. The viruses which cause these infections can be transmitted sexually and care should be taken in terms of sexual contact. Poor hygiene cannot be ruled out as a contributing factor. Cleanliness should be encouraged and exercised to prevent recurrence.

### Vaginitis

Vaginitis is the most prevalent of genital infections and the two most common cont. on page 9



# FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

by Helen Murphy

The informal group of women psychotherapists and lesbians, which was discussed last issue in this space, meets about once a month. Having outlined the reasons the group happened in the first place, here's a closer look at one particular meeting.

But a little more background....

I came to the group with two middle-class prejudices. One, women who work pay into and so support the health-care system (OHIP), and are entitled to the services that system provides; if the client is lesbian, she should not unreasonably expect access to therapy free of hostility. Two, the training therapists receive is biased in favour of the straight status quo, but it is training which, like an athlete's, can be applied in a different direction.

The women therapists in the group obviously had decided to challenge, in their work, the establishment view of the lesbian woman. And so they were, generally, the ones who suggested the topic for any one meeting; I say suggested, because each meeting is free-form, and for example, a meeting on coming out turned into a discussion of the participants' sexuality and sexual prejudices.

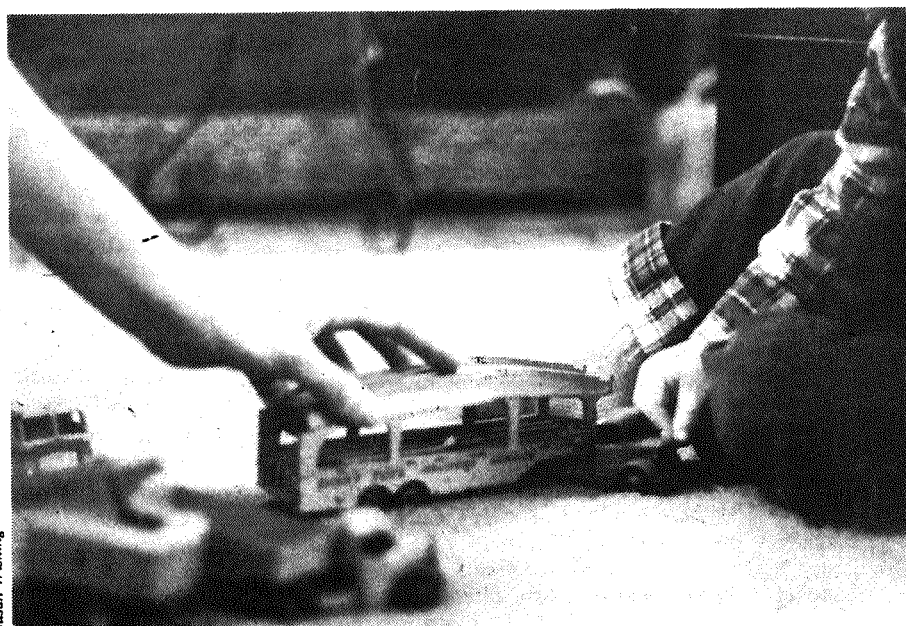
While some things like negotiating the intake process at hospitals could be discussed inside the group, some topics, like lesbian mothers, required help from the gay women in the community. One therapist wanted some help on this subject; three mothers came to the meeting, and it was this one which impressed me most. I

knew all three women more or less well, but I had no idea of the passionate concerns they had for their children, for many and varied reasons, associated with their lesbianism.

One woman, recently separated, was under extreme stress, afraid that her ex-husband would find out about her and take her very much loved kid away via the courts. We have all followed stories in the women's press and conventional media of custody cases involving lesbian mothers. However, the tension this woman produced by simply describing the subterfuges she practised, daily and everywhere, still makes my breath come short.

Many of us have wondered how to come out to our families. One woman, whose children were almost grown up when she came out, had always wondered how to come out to her kids, and hadn't yet resolved the problem to her satisfaction. Part of the problem was her anxieties about her behaviour with a lover in front of the children—not whether or not it would influence them, but how she would handle it; the continuous floating population of her women friends and their behaviour with each other; the entire absence of males.

The third woman had simply left her children with her husband, having tried to manage with them on her own. In fact, her husband had tried conscientiously to avoid his responsibilities for the children while reproaching her for being an inadequate mother. She missed her children, but could



Susan Wisking

not sacrifice her emotional and creative life to them.

One thing that these women had in common, and which would not have been obvious to the straight therapist, was their strong sense of community. I should in all honesty add that the women involved did not shower kudos on the lesbian community for its active support of the gay mother; too many women didn't want kids in their houses, and finding a babysitter among your friends when you wanted to go to that big party was impossible.

Nonetheless, the community to which these women belong, and which with the

straight therapist has no meaningful contact, is one which provides an identity, a social life and, generally, support for its members. The fact that the therapists can, on no matter how small a scale, see this other community at work, can discuss its implications for their work, and can share their perceptions with lesbians is reason enough, for me, to continue meeting.

The meetings will continue, but already a suggestion from readers is that a local conference be held, open to the community of lesbians and therapists. Suggestions for, against, about agenda are welcome...and soon.

cont. from page 8

## Politics Of A Whoosh And A Squirt

These products are offensive to many women. The reasons are multiple and obvious, but bear reiteration.

Firstly, most of these agents (other than those recommended by a physician) are useless. They have no medicinal value and in the States they are, in fact, classed as cosmetics. Some authors are even refusing to use the phrase "feminine hygiene" due to the lack of medicinal properties.

The whole idea of vaginal cosmetics has been a male idea. The basis for this particular industry is the fact that they don't like our fragrance. Plus, they have conditioned us to believe that it's our fault. It's simply another example of the ubiquitous misogyny present in our society. (See Crazy Salad; by Nora Ephron for an insightful interview with the creator of FDS spray.)

## Vaginal infections

cont. from page 8

causative agents are fungi (Monilia or Candida Albicans) and a parasite (Trichomonas).

The acidic environment of the vagina is essential for growth of the normal bacteria which protects it. The normal vaginal discharge is a combination of mucous, dead cells and during menstruation, blood. The following factors must be considered as causes if vaginitis is suspected: 1) a change in acidity caused by injudicious use of douches and deodorants; 2) irritation by tampons; 3) changes in the vaginal milieu as a result of pregnancy, birth control pills, diabetes or monthly cyclic influences; 4) overmedication with antibiotics which destroys normal vaginal bacteria; 5) long term steroid therapy.

What do you look for? The major complaint for both types of infection are a change in the discharge, itching in the vagina and vulva and, if it extends to involve the urethra, frequent urination accompanied by a burning feeling.

With Monilia, the discharge is whitish and cheesy or curd-like in appearance. Examination with a speculum will show whitish patches. If you pick these patches off a reddened swollen area is left.

The discharge from Trichomonas is greenish-yellow, foamy and foul-smelling. Irritation from the discharge may result in vulvitis. For a definitive diagnosis, a specimen should be taken of the discharge and examined microscopically.

Secondly, these products hurt women and only women. True, no man will ever know the 'joy' of acquiring the smell of tutti-frutti. But, no man will ever know the sorrow of developing a severe vaginal rash on a Friday evening when it's nigh impossible to get quick medical attention.

The whole group of products available, indeed, the whole concept of the cosmetic industry, has been developed by men to change us into something "better" (their definition) than what we are. In the process, women are becoming physically ill and suffering, all through their misguided desire to please the Man.

What women now have to realize is that their dollars are supporting industries that exploit women. Women are purchasing products that are only harming their bodies while male corporations are simultaneously reaping incredible financial rewards. Women have immense

power as consumers. Consider the implication if not another woman purchased any of these cosmetics. Consider what improvements for women could be achieved if these monies, now freed, could be rechannelled into ventures that promoted or restored women. True, on an individual basis there is not much

one woman can do. However, if our financial resources were consolidated, well, the mind boggles!

In my opening remarks, I said that I hoped a practical answer would be found to the question of the need for feminine "hygiene". The answer is obvious.

Both these infections can be rather stubborn. The organisms can lie dormant in the vagina until the environment is appropriate; thus the infection is hard to cure and recurs easily. It is therefore very important to have a specimen taken for correct diagnosis.

Look for causative factors and remove them if possible. Take the prescribed medication for the recommended period of time. If there is no improvement after several days, the diagnosis should be questioned.

Vaginal suppositories or creams are usually the treatment of choice. Fungicides such as Mycostatin or Nystatin are the best known. They are messy but usually effective. For Trichomonas, metronidazole (Flagyl) is used. This comes in the form of vaginal tablets but may also be taken orally at the same time. In an effort to return the vagina to an acidic environment, souches of weak acid (white vinegar in warm water) can be used. Vinegar douches are also quite effective to reduce itching. It may be necessary of not wise to also treat the sexual partner and to be careful in terms of sexual contact to prevent re-infection.

Treatment, of course, is aimed at cause but the overall health status of the person involved is important for complete success. Rest, appropriate nutrition, exercise and good hygiene can affect the success of the treatments.

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## Unemployment Insurance Review

# Women on the block again?

by Pat Daley

"It seems that the government has identified the characteristics of female unemployment and is designing cutbacks accordingly."

That was the reaction of the National Action Committee on the Status of Women (NAC) to the federal government's review of unemployment insurance legislation, announced in September.

In a meeting with representatives of NAC, Employment and Immigration Minister Ron Atkey told them, "I'm not going to get my employment plans through cabinet unless I cut somewhere."

The changes that have been proposed, NAC said, would reduce benefits to low-income earners who are disproportionately women. Overall, NAC maintained that there should be no cutbacks in unemployment insurance at a time of high unemployment.

"Reducing benefits even further is to fight the serious economic problems of this country on the backs of those least able to afford it, the unemployed," the organization said in a press release.

Like NAC, the Canadian

Advisory Council on the Status of Women (ACSW) released a strong condemnation of the proposed changes to the unemployment insurance legislation.

Before beginning any review of the legislation, ACSW said, the government should redefine what it means by "attachment to the labour force"—the basis for UI eligibility—and forecast the extent to which women will experience "high or unforseen unemployment" in the 1980's.

"The definition of attachment...is still narrowly restricted to the outmoded concept of the full-time continuous worker—namely the prime-age male wage-earner," ACSW said.

Because women's work lives are often interrupted by factors like childbearing, lack of daycare, and family responsibilities, their pattern of work "is seen to be unstable and has led to women being characterized as 'marginal' or 'secondary' workers." If the government does not first redefine the basis for unemployment insurance eligibility to accommodate women's work patterns, "then women are effectively denied the equal right to work and financial independence," the Council said.

### The two-tiered system

Two main options for unemployment insurance benefit rates are being studied in the review. The first is a two-tiered system, or benefits based on dependents, which NAC pointed out would result in reduced benefits for 96 per cent of women compared to 61 per cent of men.

The Advisory Council said it would affect single and married women alike, married women because "their opportunities to claim dependents (are) influenced by traditional attitudes and tax policies which favour the husbands as the higher wage-earners." As an example, the Council said that in 1974, 95 per cent of women claiming unemployment insurance benefits indicated that they had no dependents.

The other option being considered is benefits based on family income. "Although there would be no intent to discriminate against women, the impact would be discriminatory and many women would be denied the right to benefits because of the level of their husband's incomes," the Council said.

Repeating that it is critical that a clear analysis of women's

employment/unemployment patterns be integrated into the review, the Advisory Council said: "In tying benefits to dependents or family income rather than individual attachment to the labour force, both options are totally inconsistent with the government's acceptance of the demands by women for equal pay for work of equal value and more recent statements that support women's right to equality and indepen-

dence. Any reduction in costs for the government would clearly be made at the expense of its commitment to the principles of equality and economic equality and economic independence for women."

Both NAC and the Advisory Council reiterated their opposition to the last round of unemployment insurance cutbacks which made it more difficult for part-time workers—most of whom are women—to collect benefits.

## Women and Poverty

cont. from page 1

given to parents in the form of refundable tax credits. If the children's exemption was abolished, the tax revenues saved could immediately be used to raise the refundable child credit from its current \$200 to \$360 per child at no extra cost to the government.

The report criticizes the equivalent to married exemption. This exemption was purportedly introduced in recognition of the fact that it costs as much to keep a household for children and one parent as it does for two spouses and children. The report points out that like the tax exemption for dependant children it gives highest benefits to the richest single parents and none to those who don't pay tax. Again the report recommends that this exemption be converted to a refundable tax credit for single parents having lower than average family incomes.

The government can also do much to help low income women who don't have families. The means are much less complicated than those for low income parents. Government must establish welfare rates that are at least equal to Statistics Canada's poverty lines and must provide income supplementation

programs for all working poor.

Specific recommendations are also offered for improving the position of Canada's poor older women.

- The federal government should increase the Guaranteed Income Supplement, an income supplement for old age pensioners, to make pensioners' income equal to Statistics Canada's poverty line for urban areas.

- The present Spouses Allowance, which was introduced to guarantee the same minimum income to couples where only one spouse was over 65 as to couples where both spouses were over 65, should be extended so that an amount equal to the OAS-GIS is provided to all low income women and men between the ages of 60 and 65.

The report concludes that "unless governments vigorously intervene" to implement the NCW recommendations "there is no reason to believe that future generations of Canadian women will be any less vulnerable to poverty."

Copies of this report can be obtained from the National Council of Welfare, Brooke Claxton Building, Ottawa, Ont. K1A 0K9



## FEMINIST ISSUES ARE EVERYONE'S ISSUES

FEMINIST PARTY OF CANADA  
PARTI FEMINISTE DU CANADA  
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Since women first obtained the right to vote and to run for office, the number of women seeking federal office rose from four in 1921 to 144 in 1979. But the number of women who won seats in those 58 years rose only from one to ten. The dismal prognosis is that, at this rate, we will need another 842 years to achieve equal representation at the federal level.

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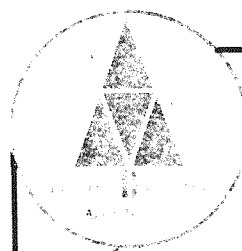
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par Louise Soucy

12 novembre

"La femme et la contraception"  
par Kathy Carrière

26 novembre

"La femme et la loi"  
par Louise Dulude

3 décembre

"La femme et sa sexualité"  
par Jocelyne Talbot

10 décembre

"La femme et la santé mentale"  
par Johanne Momy



ITICAL ACTION GROUP 50 MINUTES TO COME UP WITH MORE THAN 50 WAYS IN  
EATMENT IN THIS SOCIETY. WE DECIDED TO PRINT THE FOLLOWING 50.  
OME UP WITH 50 MORE.

F  
MEN

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- HOW COME we're only as good as our husbands?
- HOW COME we're called the "secondary labour force"?
- HOW COME we don't get equal pay for work of equal value?
- HOW COME most women prisoners are incarcerated for victimless crimes or for fighting back?
- HOW COME we, and not men, get charged with soliciting for the purposes of prostitution, a service that men demand?
- HOW COME we lose our credit rating when we get married?
- HOW COME they give us tranquillizers and shock treatments when we display healthy anger?
- HOW COME we're not supposed to have muscles?
- HOW COME we have to lie about our age, our weight and our hair colour?
- HOW COME when we like sex we're whores and when we don't we're frigid?
- HOW COME when we want to be independent, they call us dykes?
- HOW COME "dyke" is an insult?
- HOW COME native women aren't persons?
- HOW COME the majority of women workers aren't unionized?
- HOW COME the work we do for minimum wage so closely resembles the work we do at home for nothing?
- HOW COME the majority of the elderly poor are women?
- HOW COME we're asked "Is that Miss or Mrs."?
- HOW COME we only hear about "Man and His Society"?
- HOW COME it's the things that make us weak that are called "normal"?
- HOW COME the devaluation of our bodies is the central theme of pornography—and it sells so well?
- HOW COME we're blamed when we are abused for acting like we have the freedom of other persons?
- HOW COME we don't have control of our bodies in deciding whether or not to have abortions?

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Mrs. Nellie McClung  
1873 — 1951



Mrs. Irene Parlby  
1868 — 1965

For thirteen years, from 1916 to 1929, Emily Murphy led the struggle to establish that women were legally persons, and eligible to sit in the Canadian Senate. She was joined in her quest in 1927 by Irene Parlby, Nellie McClung, Henrietta Edwards and Louise McKinney. Together they are known as the Famous Five.

Mrs. Louise McKinney  
1868 — 1931



Mrs. Henrietta Muir Edwards  
1849 — 1931



Judge Emily Murphy  
1868 —



This tablet, unveiled in 1938, commemorates the Canadian Federation of Business and Professional Women and hangs just outside the Senate.



# WOMEN ARE PERSONS!

Despite the fact that by 1920 most Canadian women had complete suffrage, under British Common Law, they were "not persons in matters of rights and privileges," but were "persons in matters of pains and penalties" only. They were classed along with children criminals and idiots.

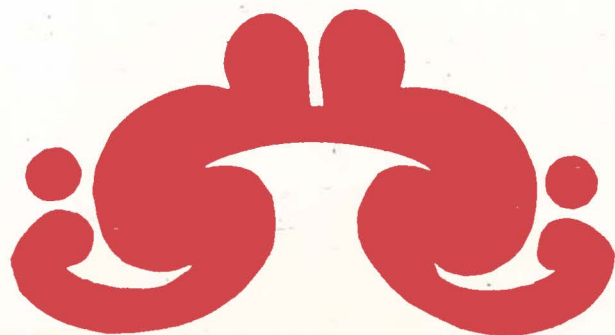
The famous Persons Case battle began in Alberta, in 1916 when the authority of the first woman police judge, Emily Murphy was challenged as she heard her second case. The defence lawyer argued that since the judge wasn't even a person, any decision she might make concerning his client would not be legally binding. Although Judge Murphy's authority was backed up by the provincial government, she decided to test the federal interpretation of the law. Her platform was the eligibility of women to sit in the Senate, because only persons could legally be Senators.

For 11 years, she wrote hundreds of letters, made speeches, and circulated petitions to women's institutions. By 1927, Judge Murphy realized that a bolder, more direct presentation of the question was needed. Since any five persons could petition Parliament for an interpretation of any part of the British North America Act, Murphy decided to request reassessment of Section 24, which deals with the appointment of Senators. Irene Parlby, Nellie McClung, Henrietta Muir Edwards, and Louise McKinney joined her in the appeal.

The Supreme Court of Canada took five weeks to deliberate the question. On April 24, 1928, it was declared that women were not qualified for the Senate and were not, therefore, legally persons.

As shocking and disheartening as that decision was, the women pushed their appeal to the Privy Council in England — their last hope. The Privy Council based its decision on the wording of the Act itself: "in some sections the words male persons are expressly used when it is desired to confine the matter in issue to males." In Section 24, however, the Act stated that "the Governor General shall from time to time summon qualified 'persons' to the Senate," without mention of gender.

The Privy Council decision of October 16, 1929 legitimized what women already knew, that, yes, women are indeed persons!



McClung, Parlby and Edwards photos courtesy of Glenbow-Alberta Institute.  
McKinney and Murphy photos courtesy of City of Edmonton Archives.

Feminist Publications of Ottawa  
227 Laurier Ave. W., Suite 207  
Ottawa 232-0313 — © 1978

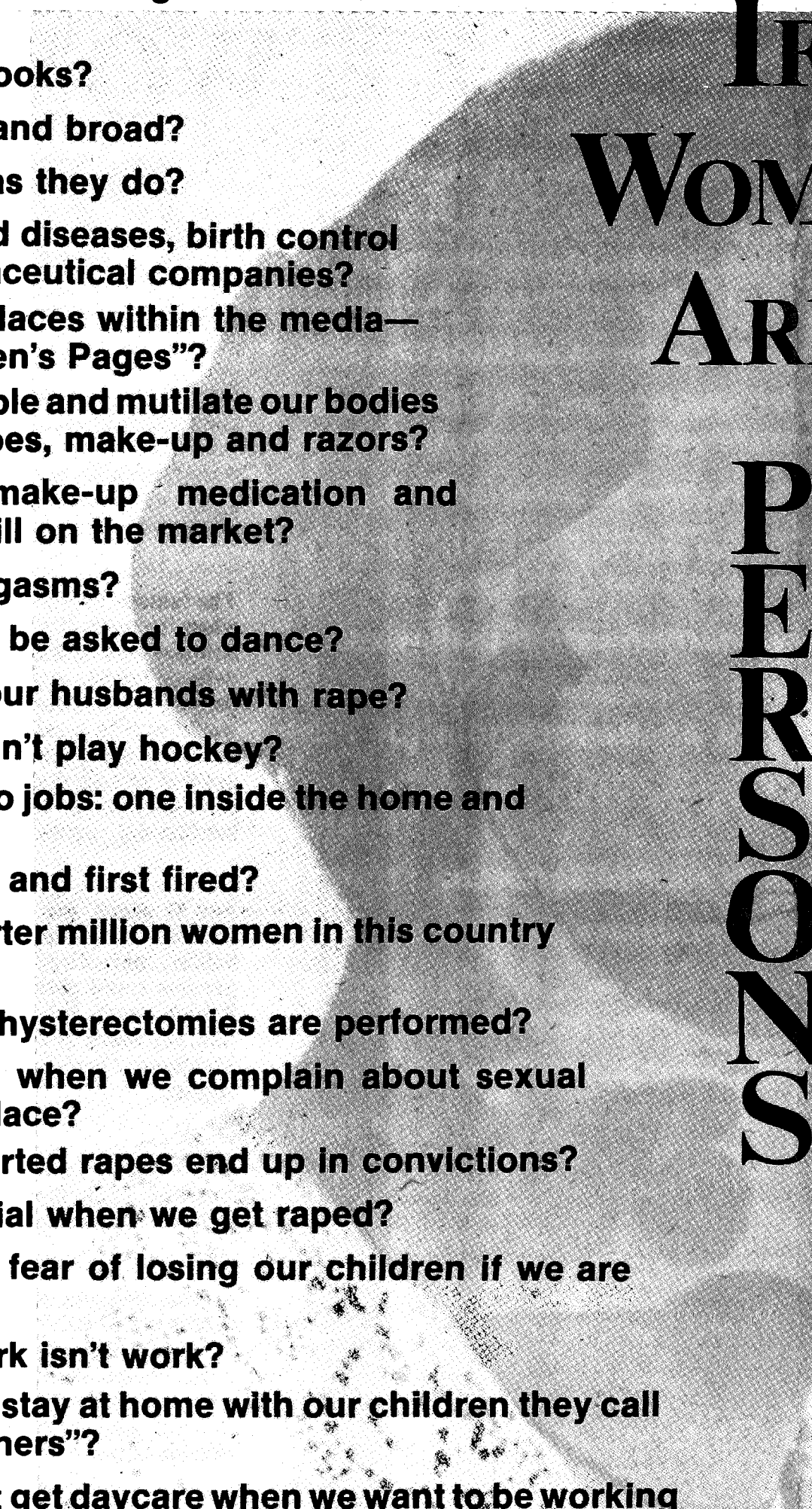
Judge Emily Murphy  
1868 — 1933



1938, was donated by the Canadian and Professional Women's Clubs, the Senate Chambers.



**AFTER 50 YEARS OF PERSONHOOD, IT TOOK FOUR WOMEN IN THE WOMEN'S POLITICAL PARTY TO GET A PERSONHOOD WHICH OUR PERSONHOOD HASN'T MADE ANY DIFFERENCE TO OUR TREATMENT. PERHAPS YOU CAN COME UP WITH A BETTER ONE.**

- 
- IF WOMEN ARE PERSONS**
- **HOW COME** we can't walk down the street at night without being afraid?
  - **HOW COME** we're not in the history books?
  - **HOW COME** they call us chick, baby and broad?
  - **HOW COME** we don't earn as much as they do?
  - **HOW COME**, unlike with male-related diseases, birth control research is controlled by the pharmaceutical companies?
  - **HOW COME** we occupy only two places within the media—sensational headlines or the "Women's Pages"?
  - **HOW COME** we're expected to cripple and mutilate our bodies with tight clothes, high-heeled shoes, make-up and razors?
  - **HOW COME** cancer causing make-up medication and feminine hygiene products are still on the market?
  - **HOW COME** we have to fake orgasms?
  - **HOW COME** we have to wait to be asked to dance?
  - **HOW COME** we can't charge our husbands with rape?
  - **HOW COME** our daughters can't play hockey?
  - **HOW COME** we hold down two jobs: one inside the home and one outside?
  - **HOW COME** we're last hired and first fired?
  - **HOW COME** one and a quarter million women in this country are poor?
  - **HOW COME** unnecessary hysterectomies are performed?
  - **HOW COME** we get fired when we complain about sexual harassment in the work place?
  - **HOW COME** so few reported rapes end up in convictions?
  - **HOW COME** we're on trial when we get raped?
  - **HOW COME** we live in fear of losing our children if we are lesbians?
  - **HOW COME** housework isn't work?
  - **HOW COME** when we stay at home with our children they call us "non-working mothers"?
  - **HOW COME** we can't get daycare when we want to be working mothers?
  - **HOW COME** we still use male-dominant standards when a woman is "successful"?
  - **HOW COME** we're too fat, too pretty, too plain, too flat-chested, too smart, too mouthy, too mousey, too aggressive, too unfeminine, too crabby, too gracious, too sophisticated when you get a minute?
  - **HOW COME** the list is endless?



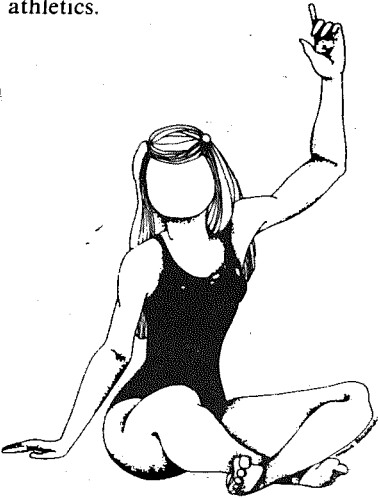
## SPORTS

## Canadian women at the Commonwealth Games: 1930-1974

by Barbara Schrodtt  
reprinted from CAHPER  
Journal

Is the splendid showing by Canadian women in swimming, diving, and track and field a recent phenomenon? Are these women better than their predecessors? Who have the outstanding performers been? And are the women really better than the men, as some journalists claim? This short survey of Canadian women at the Commonwealth Games between 1930-1974 will attempt to answer these and other questions.

The development of women's events in the Commonwealth Games has not advanced as far as in the Olympic Games, for the events in the former are limited to competition between individuals, and team sports are excluded. Five sports are open to women participants but in 1930, when the first Games were held in Hamilton, Ont., swimming and diving contests were the only ones offered for women. Athletics (track and field) was added in 1934, fencing in 1950, and badminton in 1966. Shooting events, for which women are eligible, were also introduced in 1966, but as of the 1974 Games, Canada's teams had not included women shooters. Over the years, the strength of women athletes has been demonstrated in aquatics and athletics.



The performance of our women swimmers has been outstanding during recent years, but the first individual to win a gold medal for Canada in a women's swimming event at the Commonwealth Games was Phyllis Dewar, outstanding performer at the 1934 Games in London. An 18-year old from Moose Jaw, Phyllis dominated women's swimming at these Games; she won the 100- and 400-yard freestyle races, and joined her team-mates to take the 4x100-yard freestyle and 3x100-yard medley relay events. She became the first competitor, male or female, to win four gold medals in the Commonwealth Games. Other fine swimmers on that 1934 women's team were Irene Pirie and Phyllis Haslam who each won individual silver medals in addition to their relay golds. Phyllis Dewar was also a member of the 1938 team which repeated its 4x100-yard freestyle relay victory. Her achievements were outstanding and her record a durable one; not until 1966 would a Canadian woman amass more medals than she did, and not until 1974 would a Canadian woman win gold medals in two different Commonwealth Games.

Although Mary Stewart, of Vancouver, won a gold medal in the 110-yard butterfly race in Perth, Australia in 1962, it was in 1966 that the Canadian women's

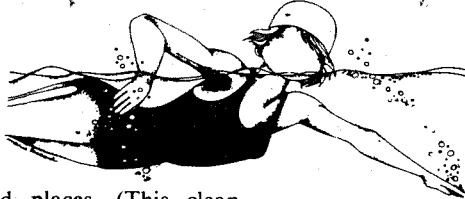
swim team emerged once again as a strong force in Commonwealth Games competition. That year, in Kingston, Jamaica, the talented Canadian swimmers won five gold, four silver and one bronze medal. Fifteen-year-old Elaine Tanner, from Vancouver, was the outstanding performer, winning the 110- and 220-yard butterfly, and the demanding 400-yard individual medley. She joined Janet Hughes, Louise Kennedy, and Marion Lay to win the 4x110-yard freestyle relay, and rounded this out with three silver medals, in the 110- and 220-yard backstroke races and the 4x100 yard medley relay. In the course of these Games, Elaine set two world records, two Games records, and bettered the previous Games records in three other events. Marion Lay was the other gold medalist of the Kingston Games, winning the 110-yard freestyle event.

Although the 1970 performance of Canada's women swimmers was very creditable, with Angela Coughlin leading the team with her 100m freestyle win, the achievements of the 1974 team in Christchurch, New Zealand were truly outstanding, with a domination not seen since 1934. Of the fourteen swimming events for women at the Christchurch Games, seven were won by Canada. Mention should be made of the double-gold, record-breaking performances of Leslie Cliff in the individual medley events, and Wendy Cook in the backstroke races. Canada also won both relay events. The overall results of the talented Canadian swimmers accounted for 59% of all women's swimming medals presented at the 1974 Games.

Most Canadians who follow international sport are aware of the accomplishments of our women swimmers, and it may come as a surprise to some to learn that, in relation to the number of events contested, these swimmers have been surpassed by the women divers, in medals won since 1930. In fact, the first gold medal won by a Canadian woman at the Commonwealth Games was that awarded in 1930 to Pearl Stoneham for highboard diving. Canadian women also took second and third places in springboard diving that year. Thus, the example was set early, and was followed in 1934 by Janet Moss, of Winnipeg, who won the springboard event. Three medals were earned in 1938, two of these by Lynda Adams, of Vancouver (silvers in both events). Twelve years later, when Lynda won a springboard bronze in the 1950 Games in Auckland, New Zealand, she became the only Canadian woman to win Commonwealth Games medals both before and after the second world war. The next Canadian diver to excel in the Commonwealth Games, was Irene MacDonald, from Hamilton. She won a bronze medal in the springboard in 1954, and a silver for that same event in 1958, to accompany her Olympic Games bronze of '56.

Then along came Beverly Boys, from Pickering, Ont., the most talented diver Canada has ever sent to the Commonwealth Games. Her first appearance was in 1966, when she won a silver and a bronze in the two diving events in Kingston. In 1970, she won both diving events in Edinburgh. That year, Beverly

was accompanied by Elizabeth Carruthers and Nancy Robertson, who won the silver medals in springboard and high board, respectively. In 1974, Beverly added yet another gold to her collection by winning the highboard event. But the climax to the increasing Canadian domination of women's diving at the Commonwealth Games came when the final results for the springboard event showed that the Canadians, led by Cindy Shatto, had taken first, second,



and third places. (This clean sweep has only been matched one other time in any sport by Canadians and that was in Edinburgh also, when our men swimmers placed 1-2-3 in the 100m butterfly race).

In all women's diving competition since 1930, Canadians have won just over 35% of all medals awarded, comparing favourably with swimming (21%) and athletics (16%).

In athletics events, our women have shown improved performances in recent years, following the same pattern seen in the swimming and diving. The 1934 Games in London were the first in which women's athletics events were contested. At those Games, Canada won one gold, six silver, and one bronze medal, an achievement that would not be surpassed for 40 years.

In 1938, Rolina Higgins, won the javelin event for Canada, but almost thirty years went by before another gold medal in women's athletics came to Canada. That was won by Abigail Hoffman, of Toronto, at the Kingston Games in 1966, when she drove through in the stretch for a surprise victory against a strong field in the 800-yard race. The general improvement of the Canadian women was demonstrated by a silver medal in the 100m dash (Irene Piotrowski) and bronze medals for the 220-yard dash, 80m hurdles, shot put, discus, and javelin. It was Debbie Brill, from Haney, B.C., who brought home the women's gold medal in 1970, with her unorthodox but effective high-jumping style. Again, Canada's increasing

depth was seen in the bronze medal wins for the 1500m race, 4x100m relay, long jump, discus, javelin, and pentathlon.

But 1974 would prove to be the year of major accomplishments, for at the Christchurch Games, the Canadian track and field team won four gold medals, as many as had been won by Canadian women in all athletics events since the Games first began. Glenda Reiser, of Ottawa won the demanding 1500m race, and Guelph's Yvonne Saunders

should not be forgotten that Canadian women have performed creditably in other sports, as well. In 1966, Sharon Whittaker, of Vancouver and Toronto, won a silver medal in badminton singles, the first year this sport was included in the Commonwealth Games. In 1970, our fencers placed third in the women's foil team event.

If the dramatic improvement by women in recent years is an indication of a response to government financial support, it would appear that Canadian women athletes stood to benefit more from this support than the men, for the women have improved to a greater degree since 1962. This poses interesting questions about the perceived worth of women's sport at the elite level prior to 1962, when demands were made upon non-governmental sources of funds. This is one of many important factors that have determined the place of women's sports in Canadian society, and a full and proper discussion of this subject is beyond the scope of the present paper.

At this point, it is appropriate to draw a comparison between

cont. on page 16

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# Mary Caton, sports reporter

by Mandy Chepeka

It's not easy to be the pioneer female sports reporter on a newspaper, but Mary Caton believes the picture is not as bleak as many women think it is.

A recent graduate of the journalism program at Ryerson Polytechnical Institute, Caton, 22 years old, has spent the last four months covering sports for the Windsor Star.

She was not their first choice though. The job went initially to a fellow journalism student from Ryerson who, fortunately for Caton, accepted something better three weeks later and the position was then offered to her.

At first she was disappointed that the job went to someone else. "I figured I was a shoo-in and I was angry because I thought I didn't get the job because I was a woman and they weren't interested in hiring women," she says.

Caton is from Windsor originally and participated on several championship winning teams when she was in high school there. Three times she won the women's all-city badminton title and was active playing baseball in the summer months. She received the Edward and Gladys Dawson Memorial Scholarship given for athletic and academic achievement while she was in high school.

She started reporting for a weekly paper by covering the sports events for her school and

continued her sports writing at Ryerson, despite little encouragement there. She explains, "The Ryerson journalism staff preferred it if your stories were well-rounded. If you handed in 12 sports stories and someone else handed in 12 news stories, they would do better in grades. But it was amazing how many stayed interested anyway. There was always a female sports editor for 'The Ryersonian' and others involved in sports writing."

When the Windsor Star called three weeks after she received her rejection letter, she was shocked and elated. "They had never had a woman sports reporter before and the other general reporters were amazed that the Star was breaking in a woman for the job."

Caton worked with five male sports reporters in the department. She says, "I heard the two of them did not like the idea of a woman doing the sports and that the rest didn't care." One that disapproved let her search madly for phone numbers and names and did not bother to tell her that there was a list of contacts, including their phone numbers, already available. "It made me more determined not to have to ask for help," she says.

She was given no special treatment when the assignments were handed out. She was on her own.

Caton's stories ranged from a party prior to the Port Huron

yacht races to reporting on a five day baseball tournament in North Battleford, Saskatchewan, in which a Windsor team was participating.

Golf, she says, was hardest for her to cover because she had never golfed before. "At the LPGA tournament I kept watching how they changed the leader board and learned that way. You have to ask the golfers a lot of questions in the interviews after the tournaments and they give you the lengths of the shots and describe their game," she says.

One of the more unusual assignments was the Canadian National One-Half Mile Dirt Track Motorcycle Races, held in Leamington, Ontario. Caton had never been near dirt bikes prior to this race but wrote a feature story on a founding member of the "Motor Maids of America", a woman who had been riding a Harley for 50 years.

There were times when old-fashioned prejudice was in operation, such as at track and field meets, when it was understood that she would write

up the girls events, and another reporter would do the boys events. "There were times when I stuck out like a sore thumb, like the press conference for the Molson Pro-Stars softball. The only other women there were tending bar and serving the food."

Caton has never had the problem of being refused entry into a locker room simply because she is not the type of reporter to try and force her way in. She says, "I don't want in locker rooms. The air is fresher outside. The interview is better outside the locker room because when you talk to a guy with his buddies around him, he may feel self-conscious. It makes for a better interview if you get the person on a one-to-one basis."

And what about reaction from the other end, from readers and interviewees? Mary says it's been very good, no hate mail at least. She explains that often people were incredulous. "Many people asked me if the story was really going to appear on the sports page. They assumed that because I'm a woman, the story would

run on the women's page. They asked me if I really worked there all the time. I have to say reaction has been great. Nobody really gave me a hard time."

It may take a special kind of woman to be a sports reporter, Caton believes. She says, "You must have the interest in sports and the knowledge. Not many girls are involved in a wide variety of sports, but any good news writer should be able to handle sports reporting." Her opinion is that women may have to be a little tough-skinned, but that this is the way it is for any reporter who faces prejudice.

The experience for Caton has been generally very exciting and rewarding. She only wishes that she could look out and see more women sports reporters in the crowd.

Caton's summer work term finished recently, and she now intends to travel before looking for another position as a sports writer. "I would like to stay in sports work," she says, "being a sports editor—that would really be something!"

## Commonwealth Games cont. from page 15

Canadian men and women at the Commonwealth Games, and to examine the truism of some Canadian journalists who suggest that our women perform better than our men in international competition. It has been stated that Canadian men have actually won more medals, but only because there are more men's events in the international games. At the Olympic Games, the performance of the women has been slightly better, in medals won compared to the number of events held; prior to 1976, they had won medals in 8% of their events, whereas the men had won medals in only 5.5% of all men's events. In the Commonwealth Games, the same kind of difference exists, and is particularly apparent in recent years. During the 1930-38 period the women's total percentage was 26, over the men's 22.2. From 1950 to 1962, women dropped to 9.5% while men led with 11.6%. Since 1966, the women have

moved well ahead, with 25.1% compared to 14.8% for the men. This latter improvement has, no doubt, been instrumental in bringing the achievements of our women athletes to the attention of the media and the public. Over the entire span of the Commonwealth Games, Canadian women have earned 19.7% of all medals awarded for their events, while Canadian men have earned 15.2%. This difference between the men and women corresponds quite closely to the difference noted for the Olympic Games.

This comparison between men's and women's performances can be very misleading however, and should not automatically produce the conclusion that our women are better athletes than our men. These figures may be saying nothing more than that Canadian women are now better prepared and supported than they used to be, when compared

to women athletes from other Commonwealth countries.

Over the years, many outstanding Canadian women athletes have stood on the winner's podium at the Commonwealth Games, but a few appear to be particularly prominent. Phyllis Dewar's achievements clearly mark her as the outstanding pre-World War II swimmer. Elaine Tanner, heroine of the '66 Games, is rated as Canada's all-time best woman swimmer. Her world records, her Olympic and Pan-American Games medals wins, and unmatched seven Commonwealth Games medals place her in an unchallenged category. Finally, Beverly Boys stands out, with her domination of women's diving, and the remarkable accomplishments of a double-gold in 1970 and gold medals in successive Commonwealth Games. The achievements of these women are particularly deserving of our admiration.

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## HISTORY

## Quebec's schools for happy marriage

by Sherene Razack Brookwell

During the 1950s and 1960s, Quebec's school system included over 40 high schools dedicated to preparing girls for marriage and motherhood. The *instituts familiaux*, boasted their promoters, had one explicit function: to provide girls with "a very thorough training in femininity." In an *institut familial*, a girl acquired domestic skills and "a mentality and emotional quality especially adapted to her future position as model housewife." In the annals of history, few educational institutions have engaged so thoroughly in the preparing of the feminine mind for the female situation in marriage.

The emergence of the *instituts familiaux* in a decade so close to our own warrants a somewhat lengthy historical explanation. The *instituts familiaux* were the last schools of a century-old tradition of Catholic, rural housekeeping schools in the province of Quebec. What all such schools shared in common was a loyalty to a religious and nationalist ideal of womanhood.

For the Catholic nationalists of the mid-nineteenth century, woman played a role of considerable importance in preserving the French Canadian collectivity as a Catholic, rural and French bastion in North America. As a wife and mother, she protected the survival of religious and cultural values through her influence in the home. Ultimately, of course, woman gave meaning to survival in a purely physical way by assuring the numerical strength of the community.

The importance of woman's role in the family held profound implications for her education. Both lay and clerical religious nationalists insisted on the importance of educating girls for their domestic responsibilities. In the nineteenth century, the strength of this conviction resulted in the establishment of the first housekeeping school. Specially designed for the daughters of the rural poor, the school had



Sourcebook on Canadian Women

a conviction he ably defended in his writings, speeches and films. More important, Tessier possessed a burning desire to create, through education, "the ideal wife and mother...the type of woman most needed by the Church and society."

The *instituts familiaux* represented the height of Tessier's promotional and pedagogical endeavours. What distinguished these schools from their predecessors was the remarkable extent to which every aspect of education faithfully mirrored Tessier's ideas on educating girls, mentally and technically, for the home.

Teachers at the *instituts familiaux* obtained a clear definition of their pedagogical methods and ideals from regular educational bulletins dispatched by Father Tessier. In these, Tessier

rooms and well-equipped kitchens, teachers promoted family life through frequent reference to the religious and patriotic significance of the French Canadian wife and mother.

The school curriculum embodied "a truly feminine and family spirit" as well. Students were introduced to the realities of domestic life through practical instruction in the culinary arts, housekeeping, childrearing and home economics. In the classroom, they absorbed the meaning of femininity and the exact dimensions of the feminine role.

All texts used in the *instituts familiaux* were especially written to complement the overall objective of the program. In the books written for religious instruction students learned that "man is king of the household. He provides the money by working, he makes the decisions, he assumes the responsibilities. Woman, reigns over the home. She supports the decisions taken by the man through constant and human application."

Psychology classes emphasized that a woman who deviated from her proper sphere faced dire consequences. In one lesson, a girl died from a mysterious fever soon after leaving home to work in the city near her boyfriend. The message here, as elsewhere in the text, was clear: a woman who left her familial sphere imperilled her life. She could also imperil the lives of others, a situation confronted in the examination question, "show the adverse effects on the family of a mother who goes out too often."

In fact, all the intellectual subjects taught in the *instituts familiaux* made

reference to the feminine situation. When students studied Molière in their French literature class, they paid particular attention to "Molière's concept of the ideal home." Likewise, in English class, essays took up the theme "how does a wife create a home atmosphere?" In history, of course, teachers were careful to stress that "the moral and material condition of the country" was in the hands of its wives and mothers.

In no aspect of life at an *institut familial* did the topic stray too far from the goal of forming competent wives and mothers. In physical education, Tessier cautioned his staff, "it is not a question of forming female athletes but healthy women capable of fulfilling their role in life." An *institut familial* even took great care to ensure that its pupils knew how to please a man emotionally. This aspect of preparation for marriages was left up to the school paper, a monthly production almost entirely written by Tessier and his assistant, Father Carignan.

One article in the school newspaper, written in the form of a parental letter, began: "We presume, my wife and I, that the day will come when our daughter Alice will have no other ambition but to please her husband." This was followed by several suggestions on how Alice might promote happiness in the home. In one of these, she was advised to encourage her husband in male sports since "he will feel more virile and you, by extension, will have the impression of being more feminine." For Alice and her classmates, no effort was spared to assure them future conjugal felicity.

The *instituts familiaux* hoped to create "an intensely feminine mentality" in their pupils. They pursued this objective with extraordinary single-mindedness and skill. Undoubtedly, their success must be largely attributed to Tessier and to the Catholic church. Yet, the *instituts familiaux* were not as anomalous as their evolution and character might have indicated. The society of the 1950s, in Quebec and elsewhere, clung tenaciously to its ideal wives and mothers. Educators hastened to devise programs, at the high school and university level, which would produce competent wives and mothers. In The Feminine Mystique, Betty Freidan describes vividly those "sex-directed" educators who proposed, in the name of humanism, "education for femininity."

The story of the *instituts familiaux* demonstrates that a considerable amount of care and energy is expended to foster a certain ideal of femininity. If the skill of Father Tessier is an indication, such ideals have a pervasive impact on reality through education.

This article was based on a M.A. thesis by the author.

...teachers were advised to devote considerable effort to inspiring in their pupils a liking for their domestic tasks. As Tessier noted, the tasks of the home were often difficult and boring.

"In physical education...it is not a question of forming female athletes but healthy women capable of fulfilling their role in life."

the expressed purpose of training future farm wives and mothers. Education remained, however, primarily a technical training in the domestic and agricultural arts.

In the twentieth century, the progress of education and the birth of an urban-industrial society brought several challenges for a form of education restricted to training girls for home life. First, the public school system expanded and assured girls of all social classes an opportunity for at least a rudimentary education. Added to this, industry soon provided the impetus for alternate programs for girls, such as vocational and commercial courses.

In 1937, perceiving that the age of the traditional housekeeping school was nearly over, and appalled, furthermore, by the departure of women from the home, the Catholic church spearheaded a campaign to promote and revitalize traditional domestic education for girls. At the helm of what was soon to become a powerful movement, was a young priest known for his talents as a propagandist of rural, cultural and Catholic values.

Father Albert Tessier was eminently suited to the task of reviving a traditional form of female education. He believed passionately in the religious and national importance of woman's role in the family,

outlined the principles of feminine humanism, a philosophy born out of Catholic and humanist ideals in education. Girls, Tessier wrote, were incapable of "any real thought." The proper female education therefore eschewed traditional academic subjects, concentrating instead on teaching pupils manual domestic skills and personal qualities. Education has also to teach students to be happy; and, a woman achieved happiness only through the fulfilment of her familial obligations. Finally, teachers were advised to devote considerable effort to inspiring in their pupils a liking for their domestic tasks. As Tessier noted, the tasks of the home were often difficult and boring. Woman had to be conditioned to endure its hardships.

Tessier's educational philosophy had no less an objective than the grooming of girls who were "well-educated, cultured, devoted to domestic life and talented in domestic skills." The process whereby girls might be encouraged to become ideal wives and mothers began with the physical surroundings and the mental ambience of the *instituts familiaux*. As boarding schools, the *instituts familiaux* took great care to create a special "climate and life style" conducive to the development of domestic virtues. Schools were pleasantly decorated to resemble intimate and cultured family homes. In model dining

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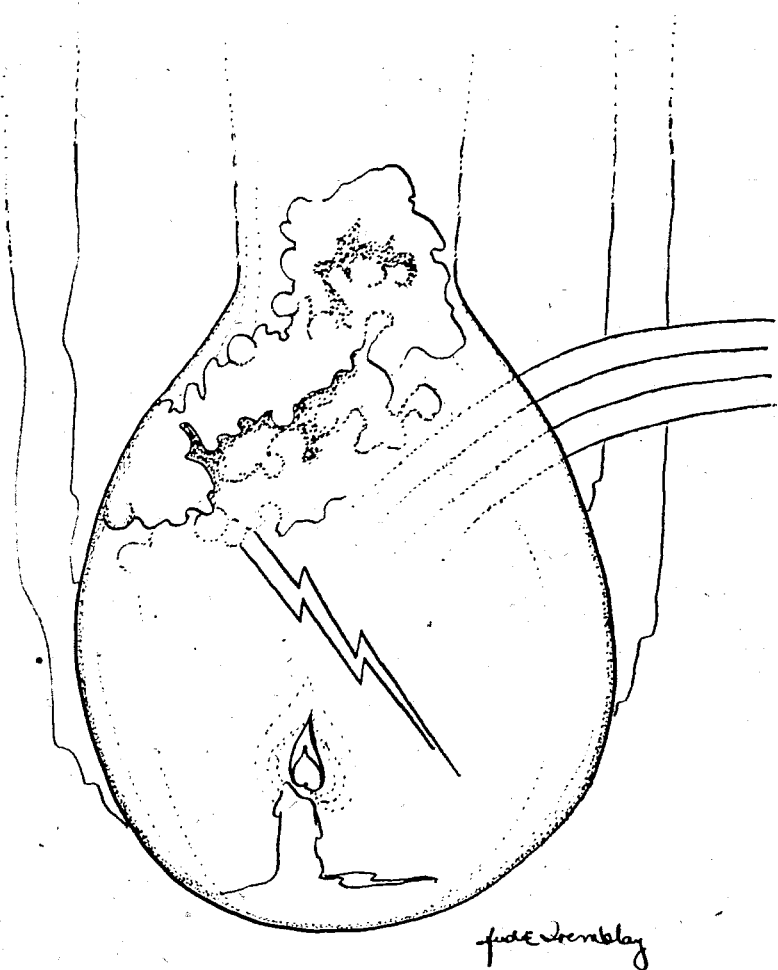
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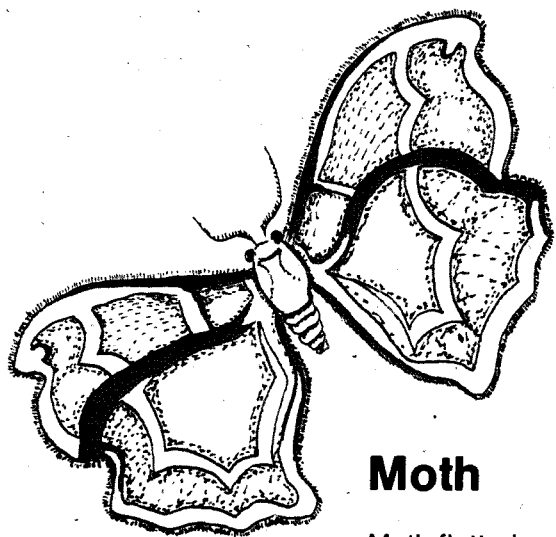
One tiny perfect teardrop magnified a thousand times  
to a giant crystal clear pear  
shimmering in no dimension  
absolute within a spectrum dazzling  
fragmented colour rays suspended

my teardrop holding in its core colourful shadows  
vanished ghosts and passionate battles  
empty defeats carefully buried dimming sorrow  
ritualistically hidden and tucked away  
beneath the focus of an electric opulence  
ready to capture you into a rainbow

lighted, prepared, perfected, by struggle  
a joy unmarred by the threat of despair

—Pep Rotter

## LITERARY



### Moth

Moth fluttering floating frantically into the fascinating  
flame

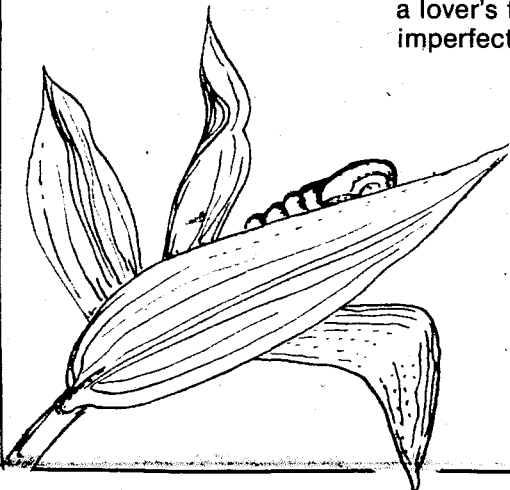
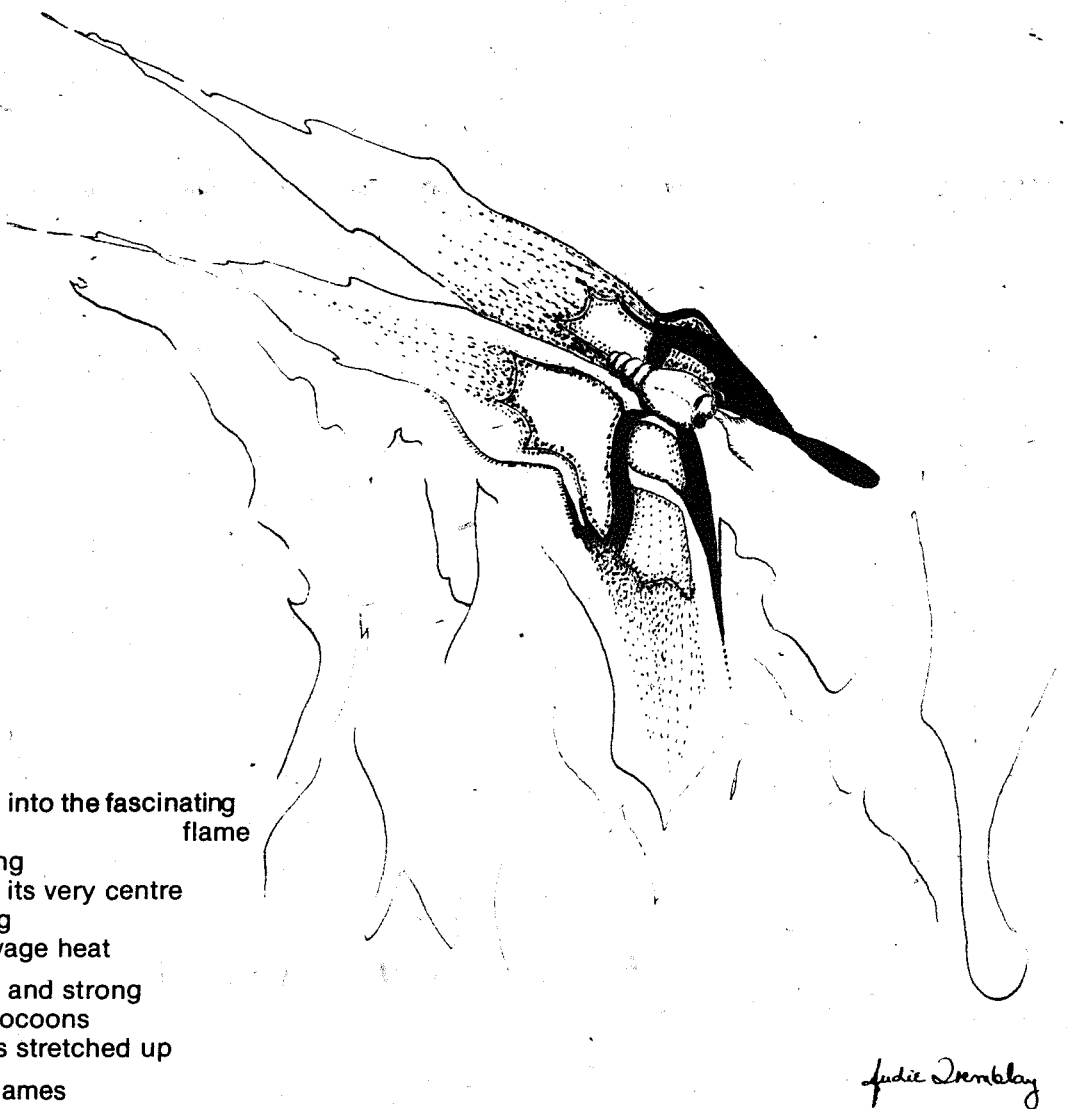
deadly hell-blaze furious crackling  
with magnetic aura drawing into its very centre  
wings breaking drooping burning  
yet no turning back from the savage heat

though once, wings soured high and strong  
ripped through claustrophobic cocoons  
towards enormous celestial skies stretched up

now aging, a history of ebbing flames  
and always a fresh inferno uncannily sucking  
blazing fascinated into the core  
moth soul on fire  
ecstatic moth—he cannot reason

a lover's fire—moth's desire  
imperfect friend until the end.

—Pep Rotter





## ARTS

Ann Mortifee:

## Intimiste et versatile

de Janick Belleau

Je ne connaissais pas Ann Mortifee. J'ai lu le nom pour la première fois en septembre dans le dépliant mensuel du Centre National des Arts. On associait deux qualificatifs à son nom: "spectacle intime" et "voix merveilleuse." J'ai acheté un billet.

Quel délice! Il y avait longtemps que je n'avais assisté à un spectacle intimiste à saveur anglo-saxonne. Ses monologues, d'ailleurs, accentuent cette impression d'intimité. Le public devient dialogue. Mortifee raconte l'Afrique, son pays d'origine, avec un enthousiasme anglais, comme seule une Anglaise, convertie au rythme africain, peut la raconter. Parfois, j'avais envie de ne pas aimer ses balades africaines, j'avais envie de "décrocher" mais, elle me retenait si bien que je ne pouvais plus donner libre cours à mes impulsions primitives. J'étais prisonnière de Gausaulau-lau.

Comment ne pas être séduite? Cette voix qui invoquait l'esprit d'un aigle (The Eagle) m'enchantait comme au récit d'un conte de fées ou plutôt de l'Odyssée. Enfoncée dans mon fauteuil, je pensais aux sirènes d'Ulysse et je n'avais pas envie de me boucher les oreilles avec de la cire.

## La Grèce antique

Puis, en deux temps, trois mouvements, Ann Mortifee devient cette vieille femme grecque assise dans sa berceuse qui, tout en s'écroulant les dents avec une lettre, fait la conversation à une Canadienne qui, présume-t-elle, préfère "her son than the sun." Cette constatation ne l'empêche tout de même pas d'inviter l'étrangère chez-elle dans Come on in out of the cold.

Je ne sais pas si c'est le souvenir de soleil grec ou celui du fils mais, Ann Mortifee m'a fait oublier pour un moment le fait qu'elle s'exprime en anglais. Sa voix est

envoûtement et versatilité, spécialement dans Centaur, chanson dans laquelle, elle rend un hommage apocalyptique à ce visionnaire mi-homme, mi-dieu, mi-animal. La première partie du spectacle s'achève dans un silence religieux digne de Delphes, cette ville "qui vivra encore après que New-York aura disparu."

L'acte deux (je savais bien qu'Ann Mortifee cachait des talents de comédienne) vagabonde entre la terre des Indes et le ciel du Moyen-Orient. The Guru Song, un bijou d'ironie moqueuse, relate l'histoire d'une jeune femme qui écrit une lettre à un journal dans l'espoir de trouver en gourou ayant lettres de créance: "Où qu'on aille, on cherche la réponse. L'avez-vous? L'a-t-il? Où qu'on aille chacun a la réponse. Faut-il suivre le gourou qui promet de t'enseigner toutes les vérités du monde, si tu lui donnes avant tout les clés de ta Mercedes?"

Mortifee en parlant des Indes, de la pauvreté matérielle alliée à

la richesse spirituelle, s'interroge sur "la parade qu'est la vie" et cite, à cet égard Lily Tomlin "Si l'amour est la réponse, quelqu'un pourrait-il reformuler la question?"

## Le Moyen-Orient

Au dernier tableau, la chanteuse de Vancouver (son pays d'adoption) emmène son public dans les temples de Beyrouth. Malheureusement, les incantations à Bouddha et Mahomet ont rompu le charme. Toutefois, je m'en voudrais de

passer outre Allah. "Ses yeux sont aveugles, sa voix muette", dit-elle en parlant de (non, non, ce n'est pas celui que vous croyez) ce vieux mendiant du coin qu'elle admire du haut de son balcon.

Ann Mortifee, malgré quelques passages fiévreux, donne un spectacle magnétique. Elle manie le geste et la voix avec une puissance peu égalée. Et sa modestie, si elle n'est pas feinte, charme à coup sûr. Jugez-en vous même: "Moi qui croyais que la salle serait vide. Quelle surprise! elle est à moitié pleine."



## Prostitution show original, but lacks analysis

reviewed by Ann Patchett

*"It seems to me that prostitution is somehow paradigmatic, somehow the very core of the female's social condition. It not only declares her subjection right in the open with the cash nexus between the sexes announced in currency, rather than through the subtlety of a marriage contract... but the very act of prostitution is itself a declaration of our value, our reification. It is not sex the prostitute is really made to sell, it is degradation."*

Kate Millett

One of the most exciting aspects of the women's movement is the continual

discovery of linkages between different issues. It is such discoveries that allow us to share experiences, to realize that we don't work in isolation, and to understand the need for unity.

The connection between prostitution and women's social condition seems clear. Prostitution can be viewed as the most blatant expression of our common oppression: the male definition of ourselves and our bodies as objects under men's control, which can be bought, sold, abused or misused in any way. The patriarchal attitudes in the religious and ideological sphere have served to justify male domination of women by the creation of a double archetypal image of women which remains with us to this day—virgin vs.

whore. Prostitution as a women's trade has existed for centuries—usually the only route to survival for poor, single, unsupported women.

Yet prostitution can be a difficult thing for many of us to come to grips with. For although most of us in some way or another "prostitute" ourselves to stay alive in society, few of us are forced to actually "walk the streets" for cold, hard cash. There is thus a mysterious fear of prostitutes and what they represent, in some of us, because of the reminder they constantly serve of the subjugation and degradation under which we all suffer. In others of us, there is perhaps an unspoken admiration for the courage and honesty which such women must possess. The prostitute herself can communicate to us the ultimate expression of loneliness and rage: her body totally alienated from self, and expropriated by another human being so that he may be master of it. Such strong yet conflicting feelings should lend themselves easily to dramatic interpretation, and it is such an interpretation that Theatre 2000 has attempted in its recent production of The Prostitution Show.

We ought to applaud their innovative efforts to deal with such a scantily-explored topic; it is unfortunate, however, that despite some unquestionable merits the show in general lacks a complete feminist analysis, and too often resorts to stereotypes, or a "bleeding-heart liberal" approach to the topic. There is little or no exploration of the kinds of sentiments described above.

Directed by Paul Helm, the show was scripted by Elizabeth Lundy, and their multi-media presentation is original; utilizing slides portraying women as sex objects and picturing typical "smut sections" of big cities, the cast dance and sing their way through a cabaret-style presentation. I'm not sure though if there was adequate consideration taken of the size and space of the theatre...sometimes the slides overpowered rather than complemented the

live actors, and there was perhaps not enough direct audience communication for a cabaret-style production.

In general, the cast of three women and three men interacted well, and displayed considerable enthusiasm in their parts. Through no real fault of the actors, however, the male characters were not very interesting or believable; the script did not even begin to touch upon the kind of misogyny or motivations of power and anger which "johns" (clients) and pimps must feel towards women. It is too bad that the male characters were so one-dimensional and cardboard-like. The dramatization of the story of an Ottawa judge seems irrelevant and uninteresting, yet it is repetitively enacted throughout the play.

The women were, on the other hand, more believable and more exciting to watch and listen to; the central story is of Rachel, a one-time victim of father-daughter incest, an alcoholic father violence, and of wretched poverty which forces her into prostitution. Rachel is sensitively portrayed by Peggy Sample, who speaks to us from the gut and from the heart; lonely, unloved and alienated from any human warmth or support, she reaches the conclusion that she might as well fuck for money as for free, barely supporting herself at menial work for menial wages.

Rachel herself does come to the realization that there is a connection between her condition as a woman and her condition as a prostitute. When, at one point, she applies for a waitressing job, her prospective employer rapes her, then lends her \$5.00 for the "favour". Near the end of the play she compares the police brutality directed against her with her father's brutal violence. How can they do such a thing? she wonders; her world is indeed full of all kinds of men doing violence in all kinds of ways towards her—a woman.

Unfortunately, though, we do not, through Rachel, or any of the other women characters, gain any notions of women's common lot or what sisterhood really

means. Prostitutes undoubtedly realize that other women do not buy or brutalize them as men do, and they must see in other women a kind of human tenderness and warmth which is so absent in the men with whom they come into contact usually. The only hint that we have of this in the play is a beautifully tender short farewell scene between Rachel and a sister prostitute with whom she had been living, and who has helped her in the past. This scene stands out in sharp relief from the rest of the play which, for the most part, deals with shallow, barren, exploitative or alienating relationships between people—mostly between men and women.

The only other reference to "sisterhood" in the play is a short reference Rachel makes to having worked at one time in a women's bookstore where she felt totally ostracized by the other, supposedly feminist women. It seemed to me unfair to make such short mention of this, without a deeper exploration of why such rifts can occur between women—especially between those who define themselves as feminists and those who do not.

Theatre 2000's production is the result of many months of work; the play was originally staged in July as a workshop production. I did not attend the workshop production so it is difficult for me to understand the evolution which the play has undergone since its original conception. It is important I think to congratulate this theatre group for tackling this subject, and for focussing it in its true light—the realm of economics, instead of morality. It would seem however that a more profound feminist analysis would have produced a much different final outcome—perhaps less sellable to the general public—because of a more radical approach—yet in the long run—intensely more interesting and relevant. We will have to leave such a production to a group which consciously sets out to explore the issue from a feminist standpoint.



Elizabeth Lundy (l) and Merle Matheson

Ron Zwierchowski

# Can men be raped?.... Swedish film has no answers

**Men Can't Be Raped**  
**Sweden/Finland, 1978**  
**Director: Jorn Donner**  
**Script: Jorn Donner from a story by Marta Tikkanen**  
**reviewed by Hannah Aach**

A commercial film that deals with rape from a feminist perspective instead of simply exploiting the topic would be as welcome as it is rare. But Swedish director Jorn Donner's "Men Can't Be Raped" is not the film we've been waiting for. Although loosely based on a best-selling Scandinavian

feminist novel, there is nothing particularly feminist about Donner's film beyond the concession that rape is in fact violent and women do not like it. The story concerns Eva Randers who is raped by a casual acquaintance and decides to track down her rapist to pay him back in kind. But unlike Tikkanen's sensitive and penetrating account of Eva's growth from helpless rage to feminist consciousness to revolutionary action, Donner's screenplay is what critics have labelled a "chronicle of bizarre revenge".

Donner scrupulously avoids including any of the ideas from Tikkanen's book that might contradict societal stereotypes about rape. We don't get any clear suggestion that Eva is learning things about rape or that her major motivation for raping Marty is to be arrested and create publicity so her action will inspire other women. For Donner, Eva's revenge has to do less with women, than with her relationship to the particular male who raped her. Once she's been raped, the film is devoted mostly to Eva's increasingly

obsessive pursuit of her rapist. Anna Godenius' mesmerizing performance as Eva, and Donner's skillful use of images suggesting numbness, fear, anger, work well to create a menacing atmosphere. But something is missing. Donner ignores Eva's understanding of rape. He treats her one-dimensionally as a driven creature, and robs her of motivation beyond the desire for revenge. To build suspense or add background, Donner invents story devices that sometimes reinforce the same societal rape myths Tikkanen shatters in her book: —Why must Eva have a "beauty makeover" just before she is raped? This implies that Eva, feeling silly and looking vulnerable in conventionally sexy clothes, "attracted" a rapist. —Later, during Eva's search, Donner gets a lot of suspense mileage out of close brushes between Eva, disguised or not, and her rapist. We're continually expected to believe Marty might recognize her, as though his rape had something to do specifically with the person Eva. —Similarly, Donner introduces scenes in which Marty's wife tells Eva how awful he's been, and his friends express discomfort about his sexual exploits. In other words, Marty is an exceptionally mean person, a rapist, unlike most men. —The film's most blatant example of male-centred thinking is a scene in which Eva questions a male lawyer, her ex-

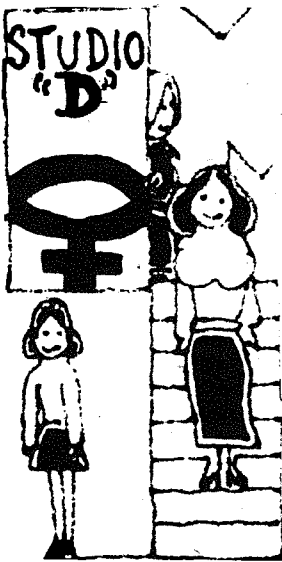
lover, about rape. He tells her the closest equivalent to being raped, for a man, would probably be the humiliation of being unable to "get it up" on demand. Absurdly, Eva appears to formulate her plan of revenge on the basis of this man's analysis of rape as merely humiliating. "Men Can't Be Raped" doesn't even work as a revenge story because, in the end, Donner cannot bring himself to allow Eva her revenge. In contrast to Marty's graphically violent rape of Eva earlier in the film, Eva's rape of Marty is treated in such a cursory manner that it was difficult to believe the film had not been censored. Relying on a gun for clout, Eva behaves in such a restrained and ladylike manner that it's difficult to imagine any violence could have taken place. She never comes within less than eight feet of her victim, restricts herself to verbal threats and even has to ask Marty to tie himself up with a rope she tosses in his direction. Immediately after this request, Donner cuts to Marty lying tied to the bed, Eva leaving the apartment, presumably having extracted her "bizarre revenge". We are left completely in the dark as to what sort of "rape" Eva perpetrated on this fellow, even to the extent of not knowing the answer to the "humiliating" and irrelevant question about whether or not Marty "got it up". Tikkanen's original story, "Manrape", does not suffer from the film's weaknesses and will be available in Canadian book-stores next month.



## NFB's Studio D

by Barb Arkle & Tamara Levine

While the National Film Board of Canada celebrated its 40th birthday with a week-long open-house recently, Studio D, the women's filmmaking unit in the English production branch feted its 5th anniversary with a special Day for Women on September 20. Some 100 women turned out for the Day. Represented were media interests, women's groups, and government departments, as well as women from the Montreal community. Films were screened throughout the day in both English and French. Workshops, under the skilled direction of executive producer, Kathleen Shannon, demonstrated the use of film as an animation tool and sought feedback on new ideas for films. While there were not definitive decisions reached in terms of the direction of new films, the plight



of immigrant women and women factory workers in general rated high amongst the concerns of several present. The discussion also challenged the need for consultation with women's groups, who are in a strategic position in terms of identifying the particular resource needs of women. It was further felt that Studio D could be responding to the needs of media women by providing technical training and assistance to aid other women filmmakers. The state of affairs at Studio D is not without irony. At the same time as ideas were being solicited for new films, the women present were told of the harsh cutbacks that have been suffered by NFB and the Studio. With these cutbacks, Studio D has been one of the first to feel the squeeze and in terms of the current year, this has meant staff cuts, little money for promotion and distribution of films, and last but hardly least, only money enough for the production of one film.

Needless to say, Studio D is looking for support. Both moral support from women and women's groups, and financial support from the government, either in the form of budget increases or sponsorship of new productions. In spite of the resounding budget-cut theme, the mood of the Day was one of sharing—sharing ideas, discussion and resources. For anyone interested in the Studio D film selection, some of the more recent titles include: **Eve Lambart** (56 mins.) - A portrait of Eve Lambart, a woman filmmaker and artist who is retired and lives alone in the country. She candidly shares with us the full, rich life she has made for herself. **The Right Candidate for Rosedale** (36 mins.) - A film about Anne Cools, a black woman, who enters the political arena by running for the Liberal nomination in the prestigious riding of Rosedale, Toronto. The party machine has other ideas.

**Patricia's Moving Picture** (26 mins.) - The passage of one very ordinary, extraordinary middle-aged woman through a mid-life crisis into the struggle for a sense of personal identity. **Sea Dream** (6 mins.) - An animated film about a young girl's underwater dream fantasy and her friendship with an octopus who is very handy with games. These and other films can be rented, free of charge, by contacting your local NFB office (Just keep in mind that you will likely have to book in advance.). A special item to watch for from Studio D, is a recently completed catalogue which lists over 100 films available in Canada about women. Entitled, **Image: A Guide to Films about Women and Change**, the catalogue will be available in December 1979 and will be obtainable from the National Film Board, Studio D, box 6100, Station A, Montreal, Quebec. H3C 3H5.

## Quebec rape film Cannes prize winner

by Sondra Corry

Anne-Claire Poirier's film, *Mourir à tue-tête*, a study of the violent and trauma-inducing nature of rape, premiered recently in Montreal and Sherbrooke. The film, starring Julie Vincent, Germain Houde, and Paul Savoie, was produced in Quebec by the National Film Board, and won a prize in a special category at this year's Cannes Film Festival. The impact of the film lies in its situating rape in a historical context by association with other atrocities of our time. The effect is achieved by flashes on the screen, during the aftermath of the rape, of faces of Vietnamese women during the fighting in their country, of scenes from Europe during the late thirties and forties, along with the

inclusion of a film of an actual performance of a clitoridectomy on a small girl in Africa. The film breaks down the barriers caused by the mythology of rape fantasy. Woman-hatred is clearly displayed in the beating of the victim, and the disgust the rapist has for her, including a running commentary of obscenities. There is no room for desire or pleasure on the part of the rapist or his victim. And Poirier is not content to allow the "respectable" to rest. For while the armed aggressor of the film invokes instant dislike, Poirier switches from the fictional story and exhibits other victims who testify to being raped by their therapist, boss or husband. The film closes with a series of scenes of places which women have learned to fear and sometimes find impossible to avoid at night: lonely doorways,

office buildings, metro stations, and empty streets. Accompanying the scenes is the haunting sound of a shrill whistle. In Sherbrooke, the first showing of the film was a feature of a symposium on sexual aggressions organized by the Centre d'aide et de lutte contre les agressions à caractère sexuel. Nearly 600 people attended the showing, with another 100 turned away. Many stayed for discussion and workshops on such subjects as violence, sexuality and rape; sexual crimes against children; pornography and advertising; and self-defense. The film is being translated into English under the title, *A Scream from Silence*, but much can be gained from viewing this film without a good comprehension of the French language. If you are in Montreal, don't wait for the translated version.

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# Suffragist army on the offensive

## My Own Story:

The autobiography of Emmeline Pankhurst  
Virago, 1979

Canadian Distribution:  
Canadian Women's Educational Press

reviewed by Pat Daley

*"Deeds, not words, was to be our permanent motto."*

This month, the 50th anniversary of Canadian women's victory in the Person's Case, is the perfect time to read *My Own Story* because, although the story of British suffragists, it shows clearly how far the women's liberation movement has to go and the necessity of demanding our rights rather than asking for them.

Emmeline Pankhurst's autobiography has been unavailable since 1914. It was originally written for *Good Housekeeping* magazine, with Pankhurst dictating to writer Rheta Childe Dorr, who was assigned to the story. In her introduction to this new edition by Virago, Jill Craigie says: "As Dorr was herself a crusading feminist, *My Own Story* was written partly to fulfill the terms of the contract but primarily for propaganda purposes."

It is stirring propaganda and is as much a tribute to the members of the Women's Social and Political Union, founded by Pankhurst and her daughter Christabel, as it is to Pankhurst's own leadership abilities.

## An early beginning

Pankhurst attended her first women's suffrage meeting at the age of 14. Her parents and their friends in Manchester were ardent suffragists.

"I suppose I had always been an unconscious suffragist," she said. "With my temperament and my surroundings I could scarcely have been otherwise."

In 1879 she married Dr. Pankhurst, who had drafted the first women's enfranchisement bill in 1870. At the beginning of their nineteen-year marriage she was actively involved in the Women's Suffrage Society. But in 1881, the Liberal Party established the Women's Liberal Federation, which promised that "by allying themselves with men in party politics, women would soon earn the right to vote."

registrar of births and deaths in Manchester. As a result of that experience of sitting on the board of administration of the poor law, and of sitting on the school board, "it was rapidly becoming clear to my mind that men regarded women as a servant class in the community, and that women were going to remain in the servant class until they lifted themselves out of it. I asked myself many times in those days what was to be done. I had joined the Labour Party, thinking that through its councils something vital might come, some such demand for the women's enfranchisement that the politicians could not possibly ignore. Nothing came."

It also became clear to Pankhurst that the vote was not an end in itself; that it was a tool to which women had to have access in order to right the injustices to which they were subjected.

## "We must act"

In October, 1903, Pankhurst and her daughter Christabel formed the Women's Social and Political Union (WSPU). They began with traditional lobbying methods: sending deputations to the opening of Parliament, attending candidates' meetings, and when they found no one would answer them, heckling. Heckling at political meetings is a long-standing tradition in both England and Canada but, when women did it, they were physically thrown out of the meetings.

The first suffrage procession in London took place at the opening of Parliament in 1906, three years after the founding of the WSPU.

members are absolutely single-minded; they concentrate all their forces on one object, political equality with men."

In the modern women's movement we tend to work in collectives, trying to build a truly democratic process. Not so with the WSPU because its members believed they were fighting a war. They had identifiable leaders who directed the organization. Each leader had an understudy who could take over immediately in the event that she was arrested.

Pankhurst explained: "This, then, was our situation: the Government all-powerful and consistently hostile; the rank and file legislators impotent; the country apathetic; the women divided in their interests. The Women's Social and Political Union was established to meet this situation, and to overcome it."

"Any woman could become a member by paying a shilling, but at the same time she was required to sign a declaration of loyal adherence to our policy and a pledge not to work for any political party until the women's vote was won."

"Autocratic? Quite so."

"The WSPU is simply a suffrage army in the field. It is purely a volunteer army, and no one is obliged to remain in it. Indeed we don't anybody to remain in it who does not ardently believe in the policy of the army."

## Militancy: the only solution

Most of us are familiar with the militancy of the British women's suffrage movement: the window-breaking, fires, hunger strikes, and the terrible forced feedings in prison. *My Own Story* explains how they were

*"This, then, was our situation: the Government all-powerful and consistently hostile; the rank and file legislators impotent; the country apathetic; the women divided in their interests. The Women's Social and Political Union was established to meet this situation, and to overcome it."*



Pankhurst arrested May 1914

demand.... The 'popular sentimental uprising' to which Mr Hobhouse alluded was the burning to the ground of the castle of the Duke of Newcastle, an opponent of universal male suffrage, and of Colwick Castle, the country seat of another of the leaders of the opposition against the franchise bill."

Of course, when the women set out to prove him wrong, hundreds were arrested and their demands went ignored by the government.

## Strategy issue still relevant

*My Own Story* does not have an ending because it was written in the middle of the suffrage struggle. Pankhurst, by the way, died in 1928, the year British women were finally granted full and equal suffrage.

It is an inspiring story despite a number of factual errors which Jill Craigie points out in her introduction.

Two things are apparent after reading the book. The first is that Emmeline Pankhurst and her colleagues in the WSPU were excellent strategists.

Secondly, the turn-of-the-century debates over the issue of a militant movement were no different than those in the women's movement today. A reading of those debates raises a crucial question: If our foremothers risked their lives to gain a tool to right wrongs which we are still trying to right today (child care, equal pay, poverty, training opportunities), should we perhaps adopt some of the militancy and sense of urgency as expressed by Christabel Pankhurst? She told her mother: "How long you women have been trying for the vote. For my part I mean to get it."

It applies to everything women have been fighting for for a century.



Suffragists carrying prison symbols in 1910 parade

The women's suffrage movement, Pankhurst said, collapsed in 1884 as a result of this move. It was then that she entered a new phase of "years of public work before I acquired the experience and the wisdom to know how to wring concessions from the English government."

In 1898, Dr. Pankhurst died and Pankhurst found work as a

"I think there were between three and four hundred women in that procession, poor-working women from the East End, for the most part, leading the way in which numberless women of every rank were afterward to follow."

The WSPU grew quickly, and Pankhurst attributed that growth to the fact that "our

given no alternative but to take radical action."

They began moderately enough with deputations to the government, holding public meetings, successfully campaigning against government members in by-elections. But rather than meeting their elementary demand, the Liberal government responded with

police harassment, arrests, and dusting off archaic laws originally enacted to stop the formation of the Liberal Party itself.

Pankhurst explained that every great political movement in Britain has followed a set series of tactics: first lobbying, then window-breaking, and finally arson. But, she said, "window-breaking, when Englishmen do it, is regarded as honest expression of political opinion. Window-breaking, when Englishwomen do it, is treated as a crime."

Still the Liberals refused their demands, instead imprisoning women and saying women had not shown that there was mass support for their movement, although in 1908 they held the largest public meeting in the history of England, with an audience of 500,000, according to newspaper reports.

In 1912, at the same time as Pankhurst was telling the WSPU that they had adopted a new strategy of all-out destruction of property, a cabinet minister "addressing a large anti-suffrage meeting in his constituency of Bristol, said that the suffrage movement was not a political issue because its adherents had failed to prove that behind this movement existed a large public

# Tillie Olsen—Why women are silent

**Silences**  
by Tillie Olsen  
306 pages, Delta Books, 1979  
\$5.75 (softcover)

reviewed by Wendy McPeake

This book is destined to become a classic in feminist literature. It is a passionate book that takes a deep, hard look at the ways in which women's art has been thwarted, made invisible, obliterated.

**Silences:** "...the unnatural thwarting of what struggles to come into being, but cannot. In the old, the obvious parallels: when the seed strikes stone; the soil will not sustain; the spring is false; the time is drought or blight or infestation; the frost comes premature."

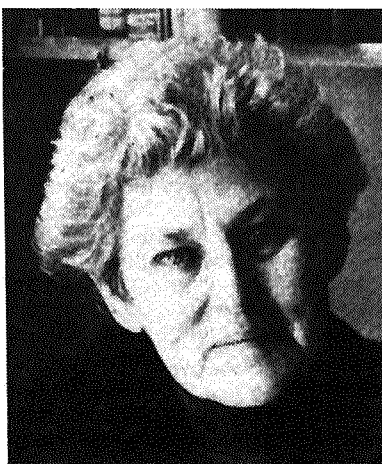
This is not a scholarly book, says Olsen, "do not approach it as such."

And it is not. It is an oddly structured work consisting of

two talks given a decade apart (*Silences in Literature and One Out of Twelve—Writers Who Are Women In Our Century*), an afterword to a rediscovered novel *Life In The Iron Mills* by Rebecca Harding West, and a long aftersection of supportive material for the two talks.

Short sentences, brief phrases, and hundreds of quotes are at first distracting but later give you a sense of urgency reflective of both the subject matter and Olsen's own silence. ("In the twenty years I bore and reared my children, usually had to work on a paid job as well, the simplest circumstances for creation did not exist.")

Tillie Olsen has the qualifications to write this book. Having given up writing for over twenty years while she raised her family, she survived to write *Tell Me A Riddle*, a collection of short stories, the title novella of



which won the O. Henry Award as the best American story of 1961 (male approval which, for once, got its act together), and to publish a 'lost' novel, *Yonnondio: From The Thirties*.

Now, in *Silences*, Olsen brings to us an accumulation of fifty

years of thoughts, an over whelming picture of the oppressive conditions under which women have had to write.

Some examples of the ways women writers have been silenced:

**Time**—not being able to dedicate oneself full-time to the job of writing; having to be responsible for the continuation of the species; being mothers, being 'enablers' (helping others (men) to find the conditions for creation), being the 'angel in the house';

**Censorship**—by society because they were women (witness the number of women forced to write under male pen names; how many didn't have the courage?); self-censorship women's lives was not the stuff of Major Art ("Childbed is not a place or an event; it is merely what women do.");

**Dévaluation**; critical attitudes—the common critical approach to the 'feminine sensibility' of women's writing; the treatment of women's literature as minor; and, what Olsen calls the 'dancing dog phenomenon': "Sir, a woman's preaching is like a dog's walking on his hind legs. It is not done well, but you are surprised to find it done at all."—Samuel Johnson.

**The Literary Situation**—Olsen warns writers to skip the major part of this section; gives you an idea of how bleak it is.

These thoughts are not meant to discourage, but Olsen's book contains an important political message. History has a way of repeating itself and without the support of women as readers and educators, today's discoveries will be tomorrow's silences.

Read this book. Buy it for a friend. "We are the injured body. Let us not desert one another."

## Feminist resource for video and film

*Women in Focus* is a Vancouver women's media group which has worked to produce and distribute feminist video and film since 1974. They are presently engaged in expanding their distribution

library and are inviting interested feminist producers to contact them regarding distribution of their tapes.

A women's artist-controlled centre surviving on sporadic grants and volunteer labour,

their work includes production and distribution, a monthly gallery display of women's art, workshops on technical and theory media production, and organizing their own presentations and those of visiting women artists both within the centre and in the community.

"Through our work within the women's movement we have become aware that our experience of the world has by and large not been represented in video and film. Images of women portrayed in this medium are male-defined. They reinforce an ideology that represses women by restricting us to the traditional roles of nurturer and sex object. The messages in these images are no longer acceptable to women with a feminist consciousness. We want to see our own interpretation of our life experience."

The WIF Society also produces a catalogue which lists for rent at a cost of \$20-\$25. Among the listings are "Fashion as Social Control," "Feminist Folk Songs: Beware Young Ladies," "Mrs. Mary Norton: Socialist Suffragette," as well as interviews with feminists Ti-Grace Atkinson and Dorothy Smith, novelist Margaret Atwood and anthropologist Margaret Mead.

The catalogue is available from *Women in Focus*, 6-45 Kingsway, Vancouver, B.C. V5T 3H7 for \$3.00 (individuals) or \$5.00 (institutions). They are in need of financial support so if you can send more, do. If you have a tape or tapes you want them to distribute, contact them at the above address.



Ottawa women will be treated to a rare musical evening October 18 when Heather Bishop, Winnipeg-based singer, musician and songwriter performs at Chez Nous, 410 Queen Street.

Heather Bishop's musical influence is blues although she is equally comfortable singing and playing contemporary folk and traditional country tunes. She is a feminist and her own compositions reflect her politics.

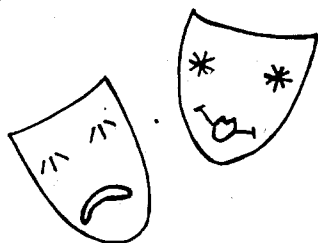
Born in Regina, she has studied and taught music for many years. Since 1974 she has become a well-known performer at prairie and west coast festivals. Her popularity has recently spread to the east and we urge you to take advantage of this opportunity to see her in concert.

The first set begins at 9:00 p.m. There will be a \$3.00 cover charge. Her album "Grandmother's Song" will be on sale. Heather Bishop is a powerful performer not to be missed...once heard, she is not forgotten.

## Clowning Around

with

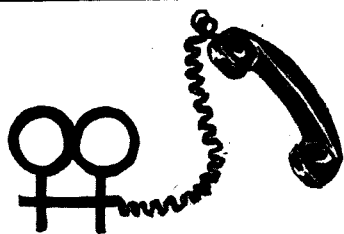
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Campaneras is a group of women who are collecting for publication the writings of Latin American women living in "exile". Their purpose is to produce a book which will not only document the "exile" experience but will also contribute to our understanding of the sometimes particular role of women in resistance movements.

They are interested in receiving first-person narratives, creative writings such as short stories and poetry, remembrances, letters and interviews relating to the themes of the book.

If you would like to contribute to this project please write to: Campaneras, c/o Press Gang, 603 Powell St., Vancouver, B.C.

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# CURRENTLY

## THEATRE

Oct 18 **The Person's Play**, presented with the help of the Ottawa Tenants Council, Interval House and Rape Crisis Centre. 6:00-8:00 p.m. at reception and discussion hosted by Ottawa Women's Lobby at the Chateau Laurier.

Oct 20 **The Person's Play**, see above. 11:00 a.m. on grounds of Supreme Court, Wellington Street. No charge for admission. Call Brenda Longfellow or Ellen Adelberg at 232-2677 for more information.

Oct 25-Nov 25 **Dusa, Fish, Stas & Di** by Pam Brighton. Theatre Plus, 35 Front Street East, Toronto. Write for tickets. Prices vary but tickets for preview on Oct 23 and 24 are \$4.00.

## LECTURES, WORKSHOPS, CONFERENCES

Oct 1979-Mar 1980 **Women's Job Search Workshop**, Montreal Women's Information and Referral Centre, 3585 St. Urbain, tel. 842-0649. Program is free to all women (French and English) wishing to find a job; consists of workshops and individual consultations. Active job hunting also included.

Oct 20 **Bernadette Devlin McCallisky**, author of *The Price of My Soul*, will speak on "Northern-Ireland: Ten Years of Struggle", Carleton University, Room C264, Loeb Bldg., 12:30

p.m. Sponsored by the International Socialists. Admission: \$1.50.

Oct 27 **Skills Building for Union Women**, sponsored by Organized Working Women. Registration 9:00 a.m. One day workshop 10:00 a.m.-5:00 p.m. Legion Hall, 49 Elm Street. Fee: \$8.00 (lunch included). Open to all union women. Child care provided for women who register before Oct 19.

Oct. 26, 27 Conference on **Counselling Women for Change**. London Ontario. Speakers: Rosemary Brown, Helen Levine, Hogie Wyckoff. Fee \$50.00-Burseries, daycare available. CWC: Conference Committee, P.O. Box 7083, Station E, London Ont. N5Y 4J9

Nov 2, 3 **B.C. Women's Studies Association Conference and Symposium**, Vancouver, tel. 684-2457.

## EXHIBITS

Oct 1-20 **Women's Bookworks**, Powerhouse Gallery, 3738 St. Dominique, Montreal.

Oct 1-20 **Images in paper/Images en papier** by Rosemary Miller, Powerhouse Gallery.

Oct 1-30 **Women in Focus Art Gallery**, 6-45 Kingsway, Vancouver, 872-2250. Portland, Frank & Persimmon: anti-psychiatry prints and sculptures.

Nov 1-30 **Women in Focus Art Gallery**, see above. Wendy Davis, photography.

## FILMS

Sept 11-Dec 4 **Ciné-mardis/Ciné-Tuesdays**, film series sponsored jointly by the Institute of Social Communications and NFB. Free French and English movies on alternating Tuesdays, featuring: Phoebe, Waiting for Caroline, Tendresse Ordinaire, Fluxes. 8:00 p.m. St. Paul University Auditorium.

Oct 18 **Girlfriends**, Towne Cinema, 7:30 p.m. Tickets: \$5.00, \$2.50 for low-income women (advance sales only), available in advance from Ottawa Women's Centre and Interval House. Proceeds to Interval House.

Oct 18 **L'une chante, l'autre pas** (with English sub-titles), Towne Cinema, 9:30 p.m. Tickets: as above. Proceeds to Interval House so please show your support.

## MUSIC

Oct 17 **Heather Bishop**, Ottawa Women's Centre/Chez Nous. 9:00 p.m. Cover charge: \$3.00.

**In Her Place**, a monthly Ottawa women's T.V. program. Sundays, 5:00 p.m., Ottawa cablevision Ch. 12, Mondays, 3:00 p.m., Skyline cablevision Ch. 12, Tuesdays, 10:00 p.m., Ottawa and Skyline cablevision Ch. 12.

**Women's Videotapes** for rent/sale. Contact Women in Focus Production and Distribution Centre, 6-45 Kingsway, Vancouver V5T 3H7. Women in Focus is a non-profit video/film production and distribution

centre. Catalogue available upon request. Also interested in hearing from individual women and women's groups who have worked or are working on tapes which they would like distributed.



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## Rates

Individuals: 10¢ per word, minimum \$2.  
Business: 15¢ per word, minimum \$6.  
Forwarding service: \$1 per ad per issue.  
Print your ad clearly in block letters.  
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Demande une professeure de guitare populaire ou classique (feministe.) 234-populaire ou classique (feministe.) 234-8670.

Feminist Book Collective will sell calendars, poster, used books at the Ottawa Women's Centre, Thursdays and Fridays from noon to 2pm, beginning November 8.

## THE cue'n cushion BILLIARDS

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women's  
career  
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THOUGH A WOMAN HASN'T BEEN RECEIVING A REGULAR PAY CHEQUE IN RETURN FOR HER TIME AND SKILLS, SHE HAS BEEN DILIGENT IN MANAGING THE FINANCIAL AND HUMAN RESOURCES FOR WHICH SHE HAS TAKEN RESPONSIBILITY

A WOMAN RETURNING TO THE LABOUR FORCE HAS, FOR YEARS, USED HER TRAINING, EDUCATION AND SKILLS AT HOME AS WELL AS IN COMMUNITY SITUATIONS. SHE HAS CONTINUED HER EDUCATION IN LEISURE TIME BY MEANS OF PART-TIME STUDIES, READING, SOCIAL CONTACTS, COMMUNITY SERVICES ETC. - SHE HAS TESTED HER LEARNING AND TRANSFERRED IT TO NEW SITUATIONS. SHE KNOWS HOW TO LEARN FROM OTHERS AND HOW TO LEARN ALONE IN THE MOST EFFICIENT MANNER.

**WOMEN'S CAREER COUNSELLING SERVICE** HAS DAILY CONTACTS WITH WOMEN RETURNING TO THE LABOUR FORCE. AS COUNSELLORS AT W.C.C.S., OUR JOB IS TO KNOW THESE WOMEN WELL - THEIR EXPERIENCE, QUALIFICATIONS, NEEDS AND ASPIRATIONS ARE THOROUGHLY DISCUSSED. WOMEN'S CAREER COUNSELLING SERVICE MAY BE ABLE TO FIND THE EMPLOYEE YOU NEED.



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WE CARE ABOUT EMPLOYERS.  
THINK ABOUT IT!!**

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MAIL TO:

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

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## RECHERCHEES

### COORDINATRICE ARTISTIQUE

Elle garde un oeil vif fixé sur la culture féministe, sollicite l'effort collectif de bénévoles et se complait à placer des appels téléphoniques chez les gens afin de leur rappeler les échéances.



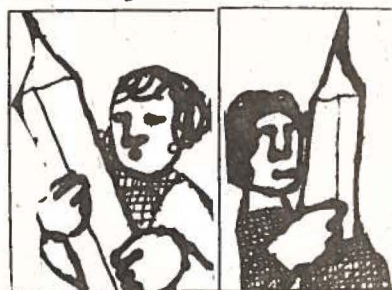
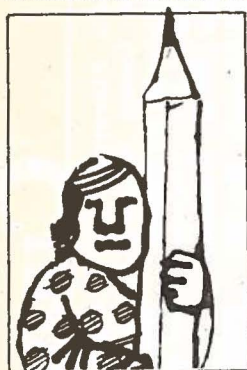
### COORDINATRICE SPORTIVE

Elle connaît plus de détenteurs de records que la GRC elle-même, croit que les sports organisés ne sont pas tout et manifeste la même manie téléphonique que la précédente.



### COORDONATRICE DES NOUVELLES

Elle dévore tous les journaux, pose sans arrêt des questions, possède le mystérieux pouvoir d'obtenir tous les tuyaux et doit occasionnellement être tenue éloignée du téléphone.



### DES BENEVOLES

Elles sont difficilement repérables car elles vivent éparpillées dans tous le Canada et espèrent que le service postal saura les rejoindre; elles sont convaincues que toutes les femmes doivent être informées de ce qui se passe dans leur région. A Ottawa, elles ont tendance à répondre aux appels téléphoniques, à faire la mise en page de certains journaux qu'elles distribuent par la suite.

## RECOMPENSE

Figurer parmi les nombreuses femmes qui oeuvrent à la mise sur pied d'un journal féministe national au Canada.

Ca vaut "le coup"!

Tout renseignement peut être posté ou déposé à

# UPSTREAM

A CANADIAN WOMEN'S PUBLICATION

Vol. 3, No. 10

50¢

Oct./Nov. 1979

If women are **PERSONS...**

then  
how come  
we're so  
**POOR?**



- The National Council on Welfare report
- Vaginal politics
- Ann Mortifee: intimiste et versatile