

UPSTREAM

December 1979

1979—What did it amount to?

by Esther Shannon

Now comes one of the most depressing tasks for any UPSTREAM writer: totalling up the debits and credits in the year end review and announcing what almost amounts to a foregone conclusion. Nineteen seventy-nine was a year of backlash; the character of that backlash is evident in escalating government cutbacks.

At the end of 1979 we find ourselves re-fighting all the old battles while the struggle for more radical change is put off to yet another day.

Abortion

Abortion is a perfect example of this reality. While no new legislation limiting a women's right to choose has been passed this year pro-choice forces are once again facing the necessity of mounting a campaign to protect what little abortion rights Canadian women currently have. A growing pro-life movement, well financed and organized, is apparently bent on achieving "compulsory pregnancy", and is winning some important battles.

In Vancouver, pro-life forces have finally managed to elect 4 of its members to the Board of Directors of the Lion's Gate Hospital. This victory jeopardizes access to abortion for thousands of B.C. women. In Nova Scotia a right-to-life group was recently awarded, for the first time in Canadian judicial history, "guardianship of a fetus." According to news stories of the case, pro-lifers do not want responsibility for the child yet to be born, they just want it to be born. The woman who was refused the abortion is 18 years old, separated from her husband, has a 19 month old baby and on welfare.

On November 23 the pro-life movement will be arriving in Ottawa from across the country to lobby individual M.P.'s in anticipation of a Conservative promise for a free vote on abortion.

Meanwhile the struggle for abortion on demand is left in the background where all of Canada's federal political parties hope it will remain. The federal government may maintain our present limited rights to abortion, though there is no reason for that level of optimism, but the crucial battle for a woman's absolute right to control her own body will be put off again.

Employment

Starting in November of 1978 the Liberal government introduced revisions to the Unemployment Insurance Act in Bill C-14 which affect women far more harshly than men. Eligibility requirements for part-time workers were switched from being based on weekly earnings to hours worked per week; 22% of women in the Canadian labour force work part time. New comers and re-entrants to the labour force, primarily women and youth, have to work 20 weeks up from 14 to apply for UI benefits. A reduction in the benefit rate from 66 and 2/3 per cent to 60% of average weekly earnings also hit us hardest, because women are the lowest paid workers and percentage reductions affect low paid workers most. Our new Conservative government is studying further revisions to the Unemployment Insurance program. Current discussion is centered on a two-tiered benefit rate based on dependents. This change would lower benefits for 96% of women workers as compared to 61% of men. Another Conservative idea is benefits based on family earnings. If this proposal is accepted women's benefits would drop significantly because of their husbands higher incomes.

The latest word on UI changes from the Conservatives are plans to "adjust maternity benefits". In view of the severe limits on present maternity benefits, it's probably safe to assume that this Conservative proposal won't include increases in maternity benefits.

In 1979 Women's Outreach was cut three million dollars. Outreach, a Canada

Manpower program, provided funds for employment counselling for women and the disadvantaged groups. There are presently seven women's Outreach programs operating in Canada, down from 21. The Conservatives came to power promising to restore the \$3 million the Liberals cut from Outreach budgets. In October they promised to restore \$1.5 million. Then early in November news reports quoted Ron Atkey, Minister of Employment and Immigration, as stating that the Government would be restoring the full \$3 million. Reporters couldn't pin him down on minor details such as when.

Job training for women also came under attack in 1979. Job training budgets were drastically reduced; single women seeking re-training were offered a 75 dollar a week allowance, single parents got \$90. To ice the cake, a government report on job training for women made public in October concluded that Manpower's Women in Non-Traditional Occupations programs were not effecting "any real change" for women who enrolled in these courses.

These cutbacks have proven an enormous drain on women's energy, both in a personal and political sense. Even if the Conservative government restores Outreach budgets, even if job training programs are fully re-instated (unlikely), even if the UI review does not escalate the discrimination against women, (excuse the hyperbole), women would be fools to think these "gains" were real victories.

No Canadian government has moved, nor does our present government intend to, on the key employment issues for women: equal pay for work of equal value legislation with teeth in it, affirmative action plans with quotas and set timetables, and fully subsidized daycare to mention just a few.

Labour

1979 was the year that labour truly began to put some muscle behind its claims of taking women workers seriously. A

coalition of women's and labour groups massed behind the demands of Puretex textile workers, mainly women, for higher pay and an end to employer monitored television cameras in the Puretex Knitting factory in Toronto. The Puretex workers won their demands after a 3 month struggle.

On the west coast though, the United Bank Workers (UBW) local of the Service Office and Retail Workers Union of Canada (SORWUC), a woman-established and controlled union, was forced to apply for decertification of its 24 bargaining units in British Columbia and Saskatchewan banks. The UBW was the first Canadian union to meet with real success in organizing bank workers. Their efforts failed, largely because of the banks' refusal to negotiate fairly with the bank workers but also because of the refusal of the Canadian Labour Congress (CLC) to offer financial support to SORWUC.

Currently, women at Radio Shack, a company with profits of \$150 million a year in Canada alone, have gone on strike to back their demands for the right to form a union. Like the Fleck strike of a year ago, the women have gathered support from feminists and labour. (Story elsewhere in this issue.)



If nothing else feminists and labour organizations share common enemies. In the past feminists have been wary of allying themselves with other groups, our fears of

Continued on page 4



Good news...

- Manitoba women organize to prevent their provincial government from appropriating their child tax credit and win (January)
- Ontario Federation of Women formed (February)
- Canada's first Women's Building opens in Winnipeg (April)
- Feminist Party of Canada founded (June)
- Maria Ballesta, an employee of a Toronto meat packing plant, files a sexual harassment complaint against her foreman and wins a settlement of \$3500 from her employer (August)
- Toronto-based Employment Services for Immigrant Women gets funding renewed (October)
- Saskatchewan family law provides for a 50-50 split of family assets on marriage breakdown (October)

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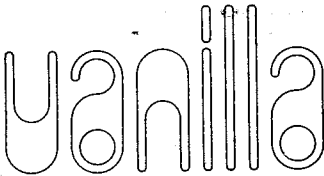
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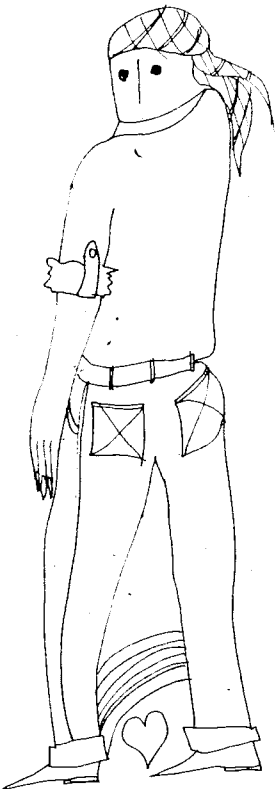
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"If I am to keep on as I have begun (in public life) that means one unending struggle...However, for me, more pleasure will come going upstream than down, but believe me it is no enviable position."

Agnes McPhail—1922



UPSTREAM

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Staff this issue

Judy Lynne
Wendy McPeake
Patty Brady
Esther Shannon
Dorothy Elias
Pat Daley
Sue Clarke

Pat Daley

Dorothy Elias
Mich Hill
Joanne Boucher

Cover photo

Jasmine Sinclair

Mireille Daviau

Terry Guptell
Pat Daley
Jasmine Sinclair
Elaine Lund
Heidi MacDonnell
Joanne Boucher
Dorothy Elias
Sathi Sutherland
Helen Forsey
Esther Shannon
Patty Brady
Mich Hill
Judy Lynne

Production this issue

Penny Thompson
Suzanne Street
Gracia Lalande

Typesetting

Kate Nonesuch
Patty Brady

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Address all correspondence to:

UPSTREAM
424-B Queen Street
Ottawa, Ontario
K1R 5A8

Phone: 232-0313, 232-0568

Radio Shack, Blue Cross

Union contracts on the line

by Esther Shannon and Vivian McCaffrey

Like the Fleck strike last year, Radio Shack and Blue Cross workers are fighting for the right to join a union.

Radio Shack

Radio Shack moved their warehouse to Barrie, Ontario for two reasons. First the town is known to be a weak area for unions and secondly, the company was seeking a marginal female labour force in order to keep its wages down to a bare minimum. The plant even has a "housewife shift"—9 a.m. to 3 p.m.—minimum wage, and no security and summers off if you want.

Radio Shack, a subsidiary of the Texas-based Tandy Corporation, which boasts that no union has ever got a foot in the door, is refusing to negotiate with the striking women.

It has been a year now since the workers at the plant won certification as a local of the United Steelworkers of America (USWA) and they still do not have a first contract.

They have been subjected to continual harassment from the company: the firing of nine union members and company spying at union meetings are just two examples of Radio Shack's bargaining tactics. The workers' main demand is union security by means of a compulsory dues checkoff. The Steelworkers argue that unless all employees pay dues union supporters can be identified and harassed until the fledgling local collapses.

Other issues make the need for a union obvious.

According to one of the striking workers "...benefits are zilch, just 40% of our OHIP is paid and nothing else. No sick days until after two years, minimum vacation and a half hour, unpaid lunch break.

"Five minutes before quitting time they'll tell you to change shifts the next day. If that means babysitter problems, well, you can always quit."

The company has offered the union a 6% wage increase based on a merit system, but it will negotiate no changes in overtime,

vacations, shift premiums, or sick benefits. The company's "compulsory demands" include an elaborate code of employee conduct (for example, workers would be fired for parking improperly four times) and a clause that would fine the union \$10,000 for mentioning the company's name outside the plant.

Strike support recognizes struggle

by Vivian McCaffrey

Thursday, November 8, was proclaimed "Women's Day of Solidarity" and almost 200 women braved the wind and cold to come out and join the picket line of the union on strike at Radio Shack in Barrie, Ontario. Later in the day a smaller contingent continued on to participate in the picket line of a similar strike at Blue Cross in Don Mills, a Toronto suburb.

The women who took part in the demonstration of solidarity represented locals from the United Steel Workers of America, the United Auto Workers and the Canadian Union of Public Employees, as well as such groups as Organized Working Women, the International Women's Day Committee and the Ontario NDP Women's Committee. Marion Bryden and Evelyn Gigantes, the two women NDP MPP's, both joined the Radio Shack picket line.

Like the Fleck strike of last year, the strikes at Radio Shack and Blue Cross concern newly-formed unions of predominantly women workers fighting for recognition by their employer and their first contract. During the past two years, the women at Radio Shack have had to overcome a systematic attempt by their employer to undermine their attempts to organize and join USWA. The Radio Shack company has persisted in defying Ontario labour laws.

Radio Shack chose Barrie for its warehouse location because it is known to be a weak area for unions. The company was also seeking marginal female labour to work its so-called "housewife" or part-time shift in order to keep wages down to a bare minimum.

In an effort to force the company to bargain in good faith, the union has called for a nation-wide boycott of Radio Shack. Support for the boycott has grown quickly. A demonstration in Ottawa attracted more than 100 protesters to Radio Shack's main Ottawa store, in Sudbury picketers have cut the company

business by 90% and in Kamloops, the local Labour Council has urged its members to join the boycott. This week the powerful Canadian Labour Congress called on its members nation-wide to support the striking Barrie workers.

It was this kind of support that helped the Fleck workers win their strike. Tandy Corporation,

Radio Shack's parent company, has profits of over \$1 billion a year. The women at Radio Shack won't win this battle unless all of us join the Radio Shack boycott.

Blue Cross

At the Blue Cross offices in Don Mills, Ontario, approximately 400 clerical workers, mostly women, have been on strike since September 24. Here, as in the Radio Shack struggle, the main issue is union security.

The workers, members of the United Auto Workers, want compulsory dues check-off. This arrangement, whereby all employees pay union dues while union membership remains voluntary, is known as the Rand formula and has been a standard feature in union contracts for many years.

Wages and fringe benefits are also at issue.

Auto workers at General Motors, Ford and Chrysler recently made the Blue Cross situation an issue in their own contract negotiations, demanding that their health coverage be switched from Blue Cross to another insuring agency. The company claims to have lost \$30 million in revenue from the switch.

As a result of this loss, they plan to lay off more than 20% of their employees.

The implementation of the job cutbacks is a further source of contention between management and the union. Although an earlier agreement between the two called for layoffs based on seniority, the company now wants the layoffs to be determined by "loyalty to Blue Cross", in other words, jobs for those who have crossed the picket line during the strike.

In the face of pressure like this, demonstrations of support for the women are crucial. Events such as the Women's Day of Solidarity and the boycott demands of other members of UAW will all help the Blue Cross workers to continue their efforts to obtain the basic right to organize.



Blue Cross and Radio Shack picketers on November 8

As with other current strikes in the province of Ontario, the principle of equal pay for work of equal value is one of the main issues at stake for the women at Radio Shack.

The short-term goal of the Women's Day of Solidarity was to shut down the operations at Radio Shack by preventing the scab workers from crossing the picket line to begin their 7:30 morning shift. When the buses of strike supporters arrived at the plant at 7:00 a.m., the scab workers were already inside having been told to begin their shift that morning at 6:00 a.m. in order to foil the efforts of the union.

If the immediate goal of the demonstration was not realized, the day was far from being a failure. After the picket demonstration, at a gathering of the striking women and their supporters, there was no doubt that the show of solidarity had rekindled the determination of the Radio Shack women.

This positive spirit of the

meeting was further sustained by the reading of telegrams from labour groups from all across

Canada lending their encouragement and support to the women on strike. Among the women who addressed the gathering was a delegate from the Fleck union which won its struggle and a representative from the group of women who organized to support the INCO strike in Sudbury. Both offered their group's support and organizational skills.

Mary Eady of the CLC emphasized that of all the present union organizing taking place in Canada, the most significant part is that involving women like the group on strike at Radio Shack. Women are increasingly struggling for equality in the workplace.

Women's Day of Solidarity was a good example of women discovering the strength that can come from women joining together and fighting for each other.

Match—development agency with a difference

by Mandy Chepeka

When a group of women living in a slum area of Ecuador needed a kindergarten and women's training centre, the Ottawa South Women's Interest Group, Ottawa Senior Citizens, and Child-Reach, got together to raise one-quarter of the funds required, a total of \$1,400. The Canadian International Development Agency, non-governmental organizations division (CIDA/NGO) contributed the other three-quarters necessary. And when community gardens were required in South Africa to teach women how to grow vegetables and thereby improve the health of their children, a community group in Alma, Quebec took up the task of raising the money to aid them.

The switchboard linking the projects in the Third World to women's groups in Canada is the MATCH International Centre, which is co-financed by CIDA/NGO. MATCH is a small development agency based in Ottawa which responds to projects from women in developing countries. Its basic principle is that development

cannot be done properly unless women are involved.

This sort of development, through women and by women, is important as Michèle Quenneville, a program development officer at MATCH says, "because it is about food which women grow, and about women's work such as raising children and supplying food. MATCH responds directly to these women's needs because they have no resources and no power."

Unfortunately, the women in the developing countries lack the starting funds or tools necessary to get their projects off the ground. For two years MATCH has been receiving project proposals and then proceeding to contact women's groups across Canada who may have something in common with the needy women or are interested in helping out. "We sit here and wait and then respond to what these women perceive to be the needs in their community. We do not impose technology or change lifestyles in a way that might harm a community," says Quenneville.

Once a Canadian women's

group has shown interest they co-finance by giving rummage sales, car washes, raffles or dances. MATCH is willing to offer ideas on how to raise funds and MATCH members, besides looking for sponsor groups, at times travel throughout Canada giving talks on the situation women in developing countries must cope with. "Few people realize that women work regularly, almost 18 hours a day in these countries. People wonder why these women are illiterate or why they don't go into education programs. The answer is that they don't have the time in the day to attend any of these," Quenneville explains.

When special skills are needed, MATCH draws from their "Talent Bank". This is a list of women in Canada and the Third World willing to make their skills available on a voluntary basis. These women help assess projects and sometimes travel overseas to help initiate projects. A resource centre at MATCH provides information on over 450 Canadian women's groups as well as material on women and development to anyone who is interested.

But when Norma Walmsley and Suzanne Johnson began MATCH, after taking part in the tribunal at the World Conference of the International Women's Year in 1975, they had a two-fold purpose in mind. Not only was MATCH to aid developing countries, but also to awaken women in Canada to their responsibilities in international development. Michèle Quenneville explains, "We're not doing this because we feel charitable, but because we learned the issues."

MATCH, as a development agency with a difference, is dedicated to bettering communities with the help of the women

who live in them. Women in Tanzania were under-educated because they were spending six hours each day getting water. Girls were taken out of school for water duty. By finding starter money for a well in the community, the education of the girls no longer suffered.

The day when MATCH no longer has to exist is something Michèle Quenneville looks forward to because it will mean that finally development groups in Canada are recognizing women's needs. She says, "Development is supposed to respond to all people's needs but the problem in the past is that it has omitted fifty per cent of the population."

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Women remembered on November 11



photo: Kate Middleton

by Judy Lynne

Approximately 30 Ottawa women participated in Remembrance Day ceremonies at Confederation Square on November 11. They carried a large black banner with white letters that read "For Every Woman Raped in Every War", from the Ottawa Women's Centre to the site of the annual commemoration ceremony.

Following the traditional ceremony, the women's procession moved to the cenotaph where, in unison, a poem written by Kate Nonesuch was read aloud. Each woman placed a single flower on the steps of the cenotaph, each flower identifiable by a white ribbon with the same inscription as the banner.

Some hostility was generated by the mention of rape on the banner—"Talk about rape is in poor taste at a time like this", "Who'd want to rape you goddamn bitches anyway?" Organizers felt that although it was a frightening and unnerving experience to face these reactions, it is a discomfort we cannot afford to be silent

about. Rape is not a compliment, as the quote above suggests. It is the experience of women and children as victims of men's battles.

In British Columbia, the annual convention of the B.C. Federation Of Women was held in Victoria, and a contingent of over 100 women participated in the ceremonies held there. After the veteran's parade, and during the speeches, the women made their way gradually to the microphones to read the memorial poem. Just as an unidentified clergyman finished his speech, an elderly legionnaire standing nearby collapsed. While a couple of BCFW members assisted the man, two other women took over the lectern and read the poem outlining the atrocities that women have borne while men have battled over property. They had almost finished the poem when the mike was cut as police and medical officials hustled out the stricken legionnaire. The women then laid one rose on the cenotaph and the group completed their statement in unison, "Our war is going on. We are still waiting for our Armistice Day."

Stelco fight moves to Hamilton

The fight against Stelco's discriminatory hiring practices has spread to the company's giant Hilton Works plant in Hamilton. Four women have taken their complaint about Stelco's sex discrimination to the Ontario Human Rights commission and have formed the Hamilton Women back into Stelco Committee.

Committee member Janette Abbot said at a news conference that the committee is fighting for all women who have a right to jobs at Stelco. Abbot said that 30,000 women have applied for jobs at Stelco over the last 15 years. All have been turned down. As well, the committee is fighting for all women who didn't

bother to apply to Stelco because they knew the unwritten law that Stelco doesn't hire women, she said.

Action against Stelco began in the company's Edmonton plant. In October, two women, Linda Little and Sarah Butson laid a complaint against the company for sex discrimination in hiring (UPSTREAM Oct/Nov).

Reactions to the women's call for support have been swift. United Steelworkers locals at Hamilton and Edmonton have endorsed the women's struggles. In Hamilton, Cec Taylor president of Local 1005 of the Steelworkers, has called the

move against Stelco a "long-awaited step". Local 1005 has also lodged a complaint with the Human Rights Commission and has agreed to authorize funds for a possible legal battle.

According to Little and Butson, the more women who take on industrial companies with feminist and union support the greater are the chances of success.

In the midst of all this Stelco announced November 1 that it was hiring two women production workers. Although the women are the first hired for Stelco production in 15 years the company denies that the hiring has anything to do with the campaign.

We are bringing these flowers in remembrance of all the women who died in all the wars that men have fought.

We remember the nurses who died tending the wounded of both sides.

We remember the women who were raped by soldiers of their own country and by the invaders, and who were then rejected by their fathers and their brothers and their sons.

We remember the women who died or were wounded because they lived in cities where bombs fell out of the sky.

We remember Indian women who were killed by European settlers, and settler women carried off by Indian war parties.

We remember all our sisters, non-combatants, whose lives were ended or foreshortened or crippled because their fathers and brothers went to war against the fathers and brothers of their sisters in another land.

We weep for them. We do not forget them. And as we remember them, we dedicate ourselves to making a world where we and our daughters can live free: a world where our granddaughters and our sisters' granddaughters and great-granddaughters may look back in wonder at some archaic, almost forgotten time when women died because men went to war.

Kate Nonesuch

Continued from page 1

co-option and eventual betrayal are, we have learned, well founded. A coalition of feminism and labour in a time of government restraint is a short term strategy that promises benefits for both groups. Whether such a coalition proves of lasting benefit remains to be seen.

Social services

The following essential women's services have not received core funding from the government this year: women's employment counselling services, rape crisis centres, transition houses for battered women, women's information and referral services. And they are not about to.

Most of these services, initiated as a result

of needs identified by the feminist movement, are not eligible for funding under current social service legislation. (Why hasn't that legislation been revised?) In fact a new social services act which would have included these women's services was introduced in Parliament in early 1978. It waited on the order paper until November of that year when the Liberal government quashed the bill; their rationale: government "restraint".

Unbelievable as it may seem we are still waiting for social services legislation that provides services for victims of rape and wife abuse. Over the past two years family planning budgets have been cut by 50%. The Planned Parenthood Federation (PPF) has already fallen victim to Health and Welfare's

"5-year cutback plan" which in 1979/80 has shaved \$160,000 from PPF's annual budget (\$600,000 to \$440,000). We can hardly dare to imagine what will be left when the five years are up.

These cutbacks are all the more startling when one considers that the Badgley Committee reported that 35% of Canadian women have no major source of birth control information. They are less startling when one remembers the current threats to abortion rights for Canadian women, consistent cuts in daycare funding (see story page 19) and "our" government's definition of women as secondary workers. Family planning cuts make sense when we understand them a part of a deliberate government attempt to force Canadian women out of the labour force and back into the home.

As the recently released Women and Poverty report made clear, security for Canadian women who stay at home is, if anything, more elusive than it is in the labour force. Elderly women, the vast majority of whom have been married, live below any realistic poverty line. Women are penalized by current pension systems, high turnover rates in the labour force, low wages, interrupted employment records and longer life expectancy.

During 1979 two federal governments have come up with no concrete changes in Canada's pension plan. It is now 12 years

since the Royal Commission on the Status of Women first recommended changes in Canada's Old Age Pension Plan that would offer women the same protection it offers men. For women in Canada, a longer life expectancy means you're penalized by your country's pension plan.

Human rights

Elsewhere in this issue "progress" on two of the major human rights issues in 1979 is described (Indian women, page 3; immigrant women, page 8).

The struggle for a woman's right to define her sexuality has not progressed one step in the past year. Quebec is the only province in Canada which allows this freedom. To give some idea of how far we are from obtaining this basic right, consider the case of the BC Human Rights Commission.

This year BC feminists called for the dismissal of the Commissioners because of their blatant sexist and homophobic statements. Alan Williams, provincial minister responsible for the Commission, said that even though he did not approve of the statements made by some Commissioners he had no intention of chastising or dismissing them. Perhaps he's hoping they'll change their attitudes.

If we look over 1979, in fact, if we look back over the last 10 or 15 years, denial is a familiar reality for Canadian women. It is hard to believe we are asking too much. Perhaps the problem is who we're asking, or even that we're asking.



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ACROSS THE NATION

Empty promises and cold winters

by Maureen O'Hara

Many Indian women at the Tobique Reserve in New Brunswick are facing winter without proper shelter for their families. They are also facing a winter of continued harassment from their Band Council and those supporting the Council, which has steadily escalated since their return from protesting in Ottawa last summer.

More than four months have passed since women and children from Tobique walked for six days to the steps of Parliament Hill, trying to force the government to respond to their grievances.

The 100-mile march received daily media coverage and elicited public attention. When the marchers arrived in Ottawa meetings with Federal Cabinet Ministers were set and promises of attention to their problems were made.

While drawing attention to basic human rights denied all native women through existing legislation, the problem of discrimination by Band Councils and the lack of redress available to the women suffering the discrimination were the primary issues.

The Tobique women occupied their Band Council office last year when the same problems of discriminatory housing allotments and harassment were not being responded to after petitioning and trying to elicit government interference. The Federal Minister for Indian Affairs and Northern Development is the only authority to overturn a Band Council decision, however the government consistently refuses to get involved in what it refers to as internal disputes. There is no internal regulation which requires a Chief and Council to account for their actions. And complaints to provincial and national Indian organizations are meaningless since the Chiefs are usually the Band representatives.

Jake Epp, the Federal Minister responsible for Indian Affairs in the new Conservative govern-

ment recently drafted a letter sketching the action his government has taken in dealing with the problems outlined to him by the women of Tobique and their supporters last July.

The six-page letter offers no concrete information regarding government actions, decisions or new policies. In July the Minister told the protesting women he supported them and their struggle. He said his government would ensure revisions to the Indian Act would eliminate discrimination on the basis of sex. And he said his government would immediately explore the issues brought to his attention by the Tobique women.

In his letter he says his government supports them and their struggle. He says his government will ensure revisions to the Indian Act will eliminate discrimination on the basis of sex. And he says his government is looking into the issues brought to his attention by the Tobique women.

Four months ago the Tobique women urged the Minister to set up an Indian Human Rights Commission and/or an Ombudsman's office immediately. They are told in the letter that the Department is "exploring possible appeal procedures" which could be used for redress against discrimination.

Of all the problems and issues noted point by point in the letter including discrimination, housing, funding, education, status, Indian Act revisions and adoption, they are told their suggestions for dealing with these problems are being either "reviewed", "explored", or "considered".

The Tobique women told UPSTREAM recently that since "only the Minister has the power to overturn band councils' decisions and since he will not use this power" they urge anyone taking an interest in their affairs to write the Prime Minister to: (1) set up an Indian Human Rights Commission and/or Ombudsman's office immediately; (2) to

include in the revised Indian Act a body outside government which would act as an appeal board for discriminated groups

on reserves; and (3) to insist that women of native background be included in negotiations on the Indian Act revisions.



Bulletin, November 19, 1 p.m.

"I'm still living in a trailer, my water is frozen, and my kids are all over the place."

In an attempt to get action over housing needs, Glenna Perley, one of the original protesters at Tobique, has re-occupied the Band Council's office. According to Perley, the band chief, George Francis, says that work on her house has "stopped for good".

Perley says she is "sick and tired of harassment from the chief of the Tobique reserve," and will stay at the band office until the Council provides the money to finish her house, which still needs plumbing and electrical work, insulation and a furnace.

The women who have been involved in the struggle for decent housing have rallied to Perley's support and have joined in the occupation.

Fetus ruled a person in B.C.

VICTORIA (CP)— A County Court judge has ruled that a fetus in the process of birth is a person under the Criminal Code.

Judge Peter Millward made the ruling yesterday in the case of Margaret Lillian Marsh, 52, of Sooke, British Columbia, charged with criminal negligence causing death in a home childbirth.

Marsh is charged in the death on July 12, 1979, of Nigel Ambery during a breech delivery. The fetus showed no signs of life when born and cause of death was given as cerebral hemorrhage.

"The fact of death intervening between the time of birth and the moment injury was sustained does not change the quality of the wrongdoer's conduct," Judge Millward said. A human fetus, at

full term, immediately before the moment of birth, is inherently indistinguishable from a newborn child.

The judge also rejected a defence motion that the

prosecution did not include any evidence of a link between the cause of death and any alleged negligence of Mrs. Marsh.

The trial will continue in March of 1980.

The Ontario government announced in June of this year that legislation revising the Ontario Human Rights Code would soon be introduced. The Coalition for Gay Rights in Ontario (CGRO) is determined that gay people will not be left out of the code—again. CGRO has begun a province-wide campaign of public action and lobbying to ensure the inclusion of sexual orientation in the revised Human Rights Code.

The CGRO is appealing for help in this massive effort to ensure "once and for all that human rights and gay rights will be indivisible."

For information on what YOU can do to help or to make a financial contribution to the campaign write to:

Coalition for Gay Rights in Ontario
Box 822, Station A
Toronto, Ontario M5W 1G3

Quebec day care policy criticized

by Sondra Corry

The Québec government recently announced an increase of \$10 million to be spent on day care in the coming year bringing its total expenditure to \$32.5 million. The program will include, for the first time, a partial subsidy of \$2 per day per child for children cared for in private homes. Such home centres will be subject to inspection and restricted to caring for four children per worker, including the worker's own children. Due to go into effect in the spring, the plan increases grants for existing institutional centres as well as providing funds for opening new centres. There are now 354 centres serving 16,000 children in Québec.

The announcement brought immediate criticism from day care workers and from women's groups. Claire Bonenfant, president of the Conseil du statut de la femme, criticized the government for forming policy without input from women's groups. The Regroupement des garderies sans but lucratif du Québec, an umbrella group representing 70 centres in the province, staged protests in major cities. The organization wants day care for all parents who want it, complete funding by the government, and control in the hands of the workers and

parents who use the centres. The government now retains control of the centres receiving grants.

The group has been critical of private day care facilities which might have as many as nine children in the care of one woman. It has, for some time, asked that all such services be subjected to the same regulations as public centres. The group points out that the new law will not affect those who do not apply for the \$2 subsidy.

There is also criticism from parents that the government has failed to establish a safeguard to prevent the worker who receives the subsidy from simply raising the price by \$2. One mother pointed out, in an interview

published in the Gazette, that she now pays \$10 a day, does not declare the expense on her income tax and the worker does not claim the income. With the subsidy, the worker will be forced to declare her income, and thus will probably have to raise the rate.

The strongest criticism seems to be of the government's lack of an overall plan or family policy. While the government pours money into the area, it does not have adequate consideration for parents' or workers' demands. Groups would like to see a more imaginative use of funds, citing programs in Ontario and British Columbia as superior to that in Québec.

Equal pay

MONTREAL (CPA)—The Canadian Human Rights Commission is on the verge of winning a landmark decision that would force the federal government to put women's salaries on a par with men's, says chief commissioner Gordon Fairweather.

The commission is currently acting on several complaints from women in the federal public service who say they are being paid less than men working under the same conditions, Fairweather said recently.

He said he is confident that a decision on the case by the treasury board will favour the women and eventually have a profound effect on the wage practices in both the civil service and private industry.

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EDITORIAL

We're carrying an article this month about a new law in Switzerland that gives women who stay at home the right to collect a weekly allowance from their husbands in return for keeping house.

In Canada, the province of Manitoba recently instituted a similar law.

While the work women do in the home—keeping house, preparing meals, raising children—must be recognized, there are definite problems with this sort of law.

Wages for housework has been a controversial demand both in and outside the women's movement. Many of its supporters today are low income women's groups. Many of its detractors are middle-income women who work outside the home. This division contributed greatly to the problems experienced at the annual conference of the National Action Committee on the Status of Women early in the summer.

But before we can talk about the problem, we have to understand why the demand is being made.

Wages for housework makes a lot of sense to women on fixed incomes, particularly single mothers. In the first place the jobs available to most women pay very little.

If you are living on a government income like Mother's Allowance, chances are you'd end up worse off by working outside the home. You'd lose benefits like dental coverage and your costs would increase to cover transportation, childcare, clothing and lunches.

Of course, there would always be the problem of what to do with your children if you went out to work. Daycare facilities are quite a scarce commodity.

And when you got home from work



you'd still have to cook supper, clean house and do the laundry.

That's work too. And if that's the work you're doing now, why shouldn't it be recognized (after all, it does keep the labour force down and take the strain off government for funding more daycare) and why shouldn't you get paid for it? Ergo, wages for housework.

So what's the problem with these new laws?

Well, in the first place, both put the onus on a husband to pay the wage. If you're a single mother, it doesn't apply. If you do have a husband, why should he be the one to pay? Consider these points:

- There is no minimum wage established. If your husband earns a low wage are you going to force him to pay you an allowance? It is simply unfeasible for a man who does not earn a certain amount.
- It turns a husband/wife relationship into an employer/employee relationship. It does nothing for the feminist concept of marriage as a

partnership of economic equals. And if he doesn't pay, will you take him to court? If you do, will he beat you up?

- Husbands are not the primary beneficiaries when their wives stay at home. In fact, society benefits. If everyone decided to work outside the home, it would put an incredible strain on the labour market and government would have to provide more social services, particularly for children.

But these are minor problems. The crux of the matter is that these laws, the demand for wages for housework itself, do not address the real issue—child care.

We are sure that wages for housework proponents would never suggest that single people be paid for doing their cleaning up. Housework is a responsibility that every being has—man, woman and child—and it should be taken care of in a co-operative way. Your mother was right all those times when she told you to pick up after yourself.

It is the caring for children that keeps many women in the home. And it is the notion that children are the sole responsibility of their parents that must be changed.

For the short term we see the necessity of a guaranteed adequate income based on the individual and not the family unit. There should be no problem finding the money for this. Millions are spent on social services and social workers who concentrate on protecting children from their parents. By eradicating many of the financial pressures of caring for children—especially as a single parent—we will also remove many dangers for children, dangers that result from frustration and anxiety.

For the long term, we see the need to develop a whole new approach to childrearing that lifts the responsibility from individual parents.

Is there any reason why a child must be taken care of exclusively or even mainly by a biological "mother" or even a female "mother"? Is there any reason for not giving both women and men the option of caring for children or doing other work? And wouldn't it really work towards building a society based on mutual trust to have children raised co-operatively?

Wages for childrearing? Yes. But not childrearing by women only, not in the isolated family unit only, and not at the expense of an adequate, living income for everyone.

In our special section on children in this issue, you can read about how our present methods of childrearing don't really benefit anyone—least of all the children.

LETTERS

To the Political Action Collective and UPSTREAM,

I would like to comment on the fourth article put together by the Political Action Collective of the Ottawa Women's Centre, which appeared in the September issue of UPSTREAM.

The article under the heading 'Feminist Values' raised the concerns: 1) feminist passing judgements on non-feminist on the basis of apparent politics. 2) the effects of these judgements on the overall growth of the women's movement. 3) and our own inability to communicate to other women the reasons for our values and the radical ideas on which the values are based.

These concerns are valid and it is important that we analyze our behavior in relation to the growth and strength of the women's movement. The analysis put forth by the collective, however, has generated an uneasiness that arises in me whenever the discussion of the politically correct or incorrect standard arises. It is in these discussions that the political feminist is often judged and/or written off for being elite. The message that comes across is dangerous in its liberal overtone and as with any liberal argument, it is difficult to pinpoint its flaw.

My objection with the article is that it blames the 'great losses' of the women's movement on the movement itself and cites this 'harsh reality' as the reason to lift the blame from the real enemy, i.e., 'the media, the system, the government, the liberal woman.' If feminism has taught us anything, it has taught us that by internalizing the guilt and responsibility of our oppression it is intensified and its causes left unchallenged.

It is an old pattern of the oppressor to employ negative labels to oppress. With our own oppressed mentality, we take up this patterning. In so doing, we drain and force limits on the essential radical elements of the movement.

I do not fail to see the danger of rigid political lines or of the emptiness of rhetoric which makes individual process difficult. It remains crucial that we be open to change

and that we communicate our developing awareness to sisters 'new' to the process. I would add, it is also important to recognize that each new woman has her own awareness to communicate with individual women and the movement at large.

My point is not to justify elitism or ignore the validity of the concerns raised by the collective. I would, however, ask the collective to re-examine this statement; "We cannot continue to exclude women on the

basis of their politics...". I wish to express concern and caution against the liberal twists that such a 'line' can generate.

We must push our political understanding and our actions as far as we can, for as we well know, our liberation will only be realized by the strong and clear movement of women.

In Sisterhood
Paula Clancy

Politics...

Policy...

UPSTREAM,

Enclosed please find a check for my subscription renewal.

Your reminder reads: "...Renew right away today to make sure you continue to receive UPSTREAM's comprehensive coverage of news, arts and sports for and about Canadian women..."

However, I'd like to point out that when you print an entire interview with some woman (the only word I could read was 'lesbian'—the named interview, July issue) in French, it's all very incomprehensible to me.

I don't object to bilingualism per se. When you go bilingual, please have English translations—and French ones, I suppose. I just don't like getting shut out. I was very annoyed when I couldn't read the above-mentioned interview. The woman looked very interesting; and I was very much interested in hearing what she had to say.

Now that I got this complaint out of my

way, I'd like you to know that I enjoy reading your paper. I especially enjoy reading about good women, viz. your Mayor. I'd be interested to hear more of her in the future.

Finally I'd really appreciate an English translation of the above-mentioned interview. I'm sure other readers would appreciate reading it too. Possible?

Best wishes in your future endeavours!
Sincerely,
Ada Ho

UPSTREAM introduced French content in order to provide some opportunity for francophone women to communicate their concerns and interests in UPSTREAM. We believe that such information should be available to francophone women in their own language.

We appreciate that this information will

often be of interest to anglophone women as well, but we have neither the time nor the expertise to translate all the French material. Translating some articles and not others does not seem to be a satisfactory solution. Neither does translating only the French articles into English and not the other way around too.

Finally, practically speaking, if all copy appeared in both languages, the content of UPSTREAM would be reduced by 50%.



FORUM

Person's day - a liberal celebration

by The Political Action Collective of the Ottawa Women's Centre

We wish to make a statement about the recent "celebration" of Person's Week as it was organized by both the federal and Ottawa municipal governments. We protest this inappropriate expenditure of both our and other women's time and energy for the following reasons:

- The persons case is not the most notable event in our herstory. Celebration of an event such as winning of suffrage which involved hundreds of thousands of women would have been much more appropriate. The government avoids this event because it may force them to look at today's struggles. The persons case does not represent the struggles of women—it took five women and

half a dozen letters for the government to decide to "give" women the privilege of taking a seat in the Senate, a position hardly worth struggling for. What other benefits has "personhood" reaped for us?

- The method of celebration was inappropriate. If the government wished to proclaim the past struggles of women, we believe that more imaginative ways than doing it at the Governor General's mansion could have been found. The women who were honoured deserved to be honoured. Their contribution to women would be better served by mailing a pamphlet on their contributions to every woman in the country.

- Women may be persons but we're still second-class citizens. As the British

Columbia Federation of Women said, "We need more than gestures, we need action".

- Celebrating the event in the Governor General's mansion was a contradiction, since he represents the very government which refuses to move on issues of vital concern to women, such as rape, such as equal pay for work of equal value. It is that very same body he represents which refuses to amend the Indian Act to give Indian women the right to maintain their status no matter whom they marry. Then he turns around and gives Mary Two Axe Early an award for bringing this injustice to everyone's attention.

- We are aware that feminists were responsible for organizing this event and for this reason, we feel some pressure not to be

critical. However, the government does not respond to women's demands and feminists who wish to pretend that it does can no longer expect support from those of us who identify the government as an agent of our oppression.

- We believe that the Persons Week celebration reflects the liberal struggle for equality with privileged men.

- At the municipal level, as if to add insult to injury, the Women's Centre's display at Ottawa City Hall was censored of information on abortion and women's sexuality, because it was controversial.

Feminism is controversial. It took early feminists 50 years to see that being nice wasn't going to work. Do we have to wait 50 years too?

Crashing at the person's ball

Rideau Hall, the Governor General's mansion, was the scene of an official commemoration to mark the 50th anniversary of the "Person's Case". Guests at the reception included representatives from women's groups across the country—none from the Ottawa Women's Centre, Rape Crisis Centre, Interval House (women's and children's hostel), Amethyst House (women's drug abuse centre) to mention a few.

Four of us who work in the women's movement arrived together, representing four different Canadian women's newspapers. No official invitations had been issued to any women's publications. We were virtually sneaked in.

Not long after our arrival, while mingling in the foyer before the actual event began, I became engrossed in a conversation with two women guests. A man approached us. The conversation stopped. "Good evening, Mr..." was injected, and he became the focus. I looked around me. Groups of women in two's, are talking animatedly, enjoying each other, discussing commonalities, sharing aggravations. A man approaches. The scene changes. He expects it. This is not unusual, of course. It's just that it's rather ironic that it's happening here at the "Person's" celebration.

We are ushered into the ballroom. Their Excellencies are introduced. Excellencies are obviously special kinds of persons and of course there is an Excellency #1 and a Mrs.



Excellency #1, who doesn't have a name of her own.

Jan Tennant welcomes the guests and gives us a slide presentation depicting the five Alberta women "persons". Schreyer gives a speech in which he manages to not once say the word "woman" and then turns the platform over to Lily, "someone who has always been a person in my mind and who will take equal time, or more". Isn't Women's Liberation cute?

Angèle Arseneault sang "I am free" and spirits soared. The audience sang with her.

A cabaret, "Heaven will protect the



Graphic: Judy Lynne

working girl" was performed. It was all lovely, and evoked a feeling of celebration and gratitude. I began to understand (or remember) why we defer to men when they interrupt our conversations—we are dependent on them for our crumbs, so we'd better be nice. This whole event reminds us that women became "persons" when men said we could. It pretends that this government has done something to improve women's conditions. In fact, changes have been a result of women's struggles, impeded by government resistance.

The British Columbia Federation of Women sent a statement for presentation at the commemoration ceremony. It was not read. The organizing committee had apparently recommended that it be incorporated into the Governor General's speech. It was not.

The BCFW paper outlines the ways that this government has maintained women as second-class citizens, the ways we are not treated as persons. It exposes the Person's Case as "a victory on paper only", and concludes that "commemorating the Person's Case is a nice gesture but we need more than gestures, we need action".

A reception was held afterwards, with an elaborate bar and gourmet delicacies. It was an opportunity to ask people if they felt the women's liberation movement had something to celebrate. A man, whom I will save the embarrassment of naming, responded thoughtfully "at some socio-economic levels, yes, and at some socio-economic levels, no." Then he went "blah, blah, blah" about what women should do and how liberation was "like swimming—if you pretend you can do it, you find, as if by magic, that you can. For some women, who are more passive, the events of today are..." and so on. Perhaps he is still standing there in his kilt wondering how to cross his legs if he has to sit down. Incidentally, while taking down his name on my note pad, I asked if that were Mr. or Hubby. It unnerved him. I think I'll remember that and use it again.

LETTERS ...and pleasure

UPSTREAM,

J'ai décidé d'offrir UPSTREAM en cadeau à mes soeurs qui, sauf une, sont mariées, mères de famille à plein temps, et, chacune à sa façon, en pleine découverte de sa beauté et de son individualité.

UPSTREAM sera pour elles un moment de réflexion et de détente et de découverte et de discussion avec leurs filles et leurs fils qui eux aussi découvrent.

Je veux qu'UPSTREAM nous lie comme elle a lié tant d'autres femmes à travers les mois.

Il n'y a pas que l'information.

Il y a, surtout, la solidarité.

Veuillez donc renouveler mon abonnement et ajouter à vos listes les femmes suivantes...

Jacqueline Pelletier

UPSTREAM,

Enclosed please find a request for a gift subscription for a friend. I continue to enjoy your magazine—particularly last month's spread on the 'Person' case. The poster now enjoys a prominent place on my wall and I often find my husband reading it intently—often with an expression of innocent wonderment. 50 minutes well spent and 50 points well taken!

Sincerely,
Judith Bernstein

UPSTREAM,

I just read my first copy of UPSTREAM (Sept. '79) and am very impressed indeed!

Please give me a one year subscription and two copies of your excellent September issue. The cost of a subscription isn't mentioned, so I'm enclosing a \$10 cheque for same. If it's too much, give your talented and dedicated staff coffee on me. If too little, please let me know. In the meantime, could you rush me 2 copies of your Sept. '79 issue for friends.

Thanks for being there, our movement certainly needs you!

Sincerely and with new hope,
Pat Henderson

UPSTREAM,

I'd like to give you my sincere praise for producing an excellent newsmagazine. You are dedicated in publishing regularly and maintaining a consistently high level of informative and literate articles.

I have subscribed to UPSTREAM since the spring and have immensely enjoyed reading each issue. Many of my friends who I have given subscriptions to also find it interesting.

Do retain your enthusiasm which makes the quality of UPSTREAM so good. Your many readers really do appreciate your efforts.

Sincerely,
Cathe Campbell

Open letter to Lorenne Clark

Dear Lorenne Clark,

On Saturday I attended the session of the Children's Rights Conference at which you presented your paper entitled "The Rights of Children v. Parental Rights: Problems in the Foundations of a Coherent Approach to the Question of Children's Rights".

Unfortunately I arrived late (I was putting my son to bed) and I missed your presentation. However, I did stay long enough to hear two other papers presented as well as questions from the floor. I had to leave early (I had to get home for the babysitter) and I left angry. My anger is the reason for this letter.

Why am I angry? I am angry because, with the exception of yourself, Carol Swan and one or two other women, most of the people taking part in the discussion were men. Male academics, defending the Family, denying the relationship between the rights of children and the rights of women. Male academics, whom I am sure never took the time from their important jobs of theorizing about the needs and rights of children to provide these needs and rights to their own children. Male academics who seemed to have no awareness of the hundreds of thousands of women in this country who are raising their children alone under the most

despicable conditions; no awareness or knowledge of what it is like to spend 12 hours a day with a child, day in, day out; no knowledge of what it is like never to have a moment to oneself; no knowledge of what it is like to always have to be there. Male academics who seemed to forget that the family has as its origin **their** self-interest, **their** immortalization. These men dare to deny alternatives to the family? Dare to talk about love? Dare to pass judgement on the kind of system under which children **should** live? I say they haven't the credentials to do so.

Men have now had ten years of the second wave women's liberation movement to change. Most of them have not, and we don't have our rights and neither do children. When men take responsibility for child rearing, they will then have the right to participate in the decisions about what is "best" for kids. In the meantime, ask mothers, ask kids - they know.

Lastly I was and am angry because there was no childcare provided. Irony of ironies.

I admire your paper very much. I feel less admiration for your persistence in talking to a bunch of fools who don't understand a word you are saying.

Yours in sisterhood,
Wendy McPeake

LAW FOR WOMEN

Shopping for a lawyer

by Tamra Thomson
Ottawa Chapter,
Women and the Law Association

What happens when you need a lawyer?

In recent columns, you have read about your legal rights in various areas. But this information is very general and applies in different degrees to your personal situation. Where do you go to get help with your problem? There are many legal services in your community where you can go for assistance. Although this guide is geared to the Ottawa area, it will give an idea of where to look in your city.

Do I need a lawyer?

You may be uncertain if your situation warrants the services of a lawyer. Or you may be contemplating a major change in your life (whether it be buying a house, starting your own business or leaving your spouse) and you want to know the legal repercussions of your actions before you get too deeply involved.

The Law Society of Upper Canada, which is the governing body for the legal profession in Ontario, operates a series of legal aid clinics in most centres. The clinics are usually set up in a community centre or other central meeting place. A lawyer is available at the clinic to solve simple problems or refer more complex matters to the proper agency. She generally cannot represent you if your problem requires more than a letter or a telephone call, but she can help you find another lawyer to take your case and apply for Legal Aid, if necessary. Phone the Legal Aid office in your area (238-7931 in Ottawa) for the locations and times of clinics.

If there is a Faculty of Law at the university in your city, chances are that they operate a student legal aid centre. Law students, supervised by lawyers, can handle such matters as: settling a dispute between you and your landlord, fighting your speeding ticket, processing your legal change of name or the adoption of your new

spouse's children from a former marriage, representing you in Small Claims Court, or handling certain criminal charges or family matters of a minor nature.

There is no charge for the student's time and you don't have to be a student to be eligible. However, your income must fall below a determined level in order to qualify. For information on the intake schedule, call Legal Aid House in Ottawa at 231-5855, or the law school in your city.

A group specializing in various aspects of "poverty law" has been established in Ottawa. Community Legal Services will open for business in the new year. Integrated services will be offered by CLS, dealing with landlord and tenant, welfare, UIC and immigration matters as their first priorities. These are areas where it proves difficult to obtain a Legal Aid Certificate. Consequently, the financial qualifications will not be as stringent as those of Legal Aid. A lawyer and two community legal workers will be on staff to help process your claim.

Some agencies concentrate on one specialized area. For example, the Landlord and Tenant Advisory Bureau (725-2045 in Ottawa) can assist you in landlord and tenant matters. Similarly, the people at the Small Claims Court office will help you process your claim in that court.

How to find a lawyer

You may find that you can't make use of the services listed above. It could be because your matter does not fall within their expertise or because you don't meet the economic requirements they may have. You need a lawyer. But how do you choose one? A certain mystique has arisen around the legal profession, but perhaps some of the ensuing frustration can be relieved by lifting some of the fog.

It is important to choose a lawyer who specializes in the area of law which your case falls into. The person who handles your divorce may not be the person to see if criminal charges are brought against you or if you want to buy a house. Relying on a

lawyer who doesn't know the ropes in a given field can cost you time and money.

Word of mouth is often the best way to learn about a lawyer sympathetic to women clients. Ask friends who have gone through a similar situation. Inquire through the Women's Information and Referral Service (233-2560) or other feminist support organization.

In many provinces the Law Society funds a Lawyer Referral Service. Ontario is in the process of changing their service to a centralized location in Toronto. The toll-free number (1-800-268-8470) comes into effect in the new year. The staff will refer you to a lawyer in your area who deals with your type of case. You then arrange an appointment with that lawyer, who will give you a 30 minute interview for \$10, which is far less than what most would charge if you were not referred by the LRS. If you and the lawyer agree that she should handle your case, you then retain her on her usual fee. If for some reason you don't want that lawyer to represent you, Lawyer Referral will give you the name of another lawyer who will see you on the same \$10 for one-half hour basis. This system is inexpensive for those who find a good lawyer right away. It can get expensive, though, if you don't get the luck of the draw, and time consuming if you already know what lawyer you want.

What to expect from your lawyer—and what she can expect from you

The solicitor/client relationship is one of trust. Both parties have obligations and can expect certain considerations in return.

One thing your lawyer wants is to be paid. Don't feel shy to discuss money up front. After all, you are paying for the services she has to offer. If you have no money, you may qualify for a Legal Aid Certificate. A Certificate entitles you to obtain certain legal services for which your lawyer will be reimbursed by the provincial government. To find out if you qualify, call the Legal Aid Office (238-7931 in Ottawa). Then make sure that your lawyer accepts legal aid cases. Some don't, claiming that the fee they

receive does not cover their actual expenses. Apply for legal aid as soon as possible, since it may be difficult to get a certificate to apply retroactively. You may be left holding the bag with a bill for services not covered on the certificate.

If you don't qualify for legal aid, you are responsible for lawyer's fees. Ask her what her fee is, then get it in writing. She will probably have a written retainer form which you can sign. The retainer amounts to a contract between the two of you.

Remember that a lawyer generally charges for every minute of her time spent on your case—every minute you are in her office, every telephone call, every letter written on your behalf. Make the most efficient use of that time. Have your papers with you when you go to her office. Bring your marriage certificate and any written agreements between you and your husband when you are consulting the lawyer with a matrimonial case. Bring your lease when you have problems with your landlord. Have a detailed statement of your financial situation if necessary. When you arrange your first interview, ask what documents you should bring with you. Have questions written out before you call or go to her office. Ask what you can do yourself to minimize the cost. For example, in a court case, you may be able to serve documents on the other party, thus saving the cost of a process server.

On the other hand, once you have retained a lawyer, you can expect that she will give you the benefit of her expertise. She will outline the alternatives that you have. It is up to you to make a decision. But your instructions to her should be informed, so if you don't understand something, ask her to explain it. And keep asking until you get a satisfactory answer.

Your lawyer can't guarantee 100% satisfaction from your court case. (In fact, you should steer clear of one who does.) But a lawyer or legal support group should be able to help you through the maze of laws which you are faced with in our society.

PERSUADING PARLIAMENT

by Marie Harte

The three children back in Jamaica who depend on Maria C.'s \$200-a-month salary would be hurt, probably outraged, if they knew she was forced to have sex with her employer as a condition of staying on.

Maria C. is their mother. She is a domestic worker, employed by an Ottawa family. Like many other immigrant domestics she lives in Canada under a temporary work permit with virtually no legal status and virtually no protection by any law from sheer exploitation.

A key to her vulnerability is a fear that she will be deported if she does not obey her employer's orders, if she does not accept shamefully low wages, if she complains to any authorities. The fact that her employer cannot have her deported at any time does not matter. Unfamiliar with Canadian law what can she do?

From the beginning she complied with her employer's sexual demands and eventually became pregnant. Counsellors at a self-help organization who helped her secure an abortion advised her to report her employer to immigration authorities and demand another posting. Afraid, she made no such complaint and continued to work.

Margaret's story is contained in a report to the federal government on the problems of immigrant women in the labor force. It was submitted nearly a year ago. Nothing has come of it.

In recent weeks, the separate, equally humiliating case of a domestic hired by Ontario cabinet minister Larry Grossman's family has once again revived this matter. Like Maria C., the domestic hired by the Grossmans is a victim of a system so callous that even the most cynical among us would be ashamed.

Are we so rich that we dare to leave the dirty work with the least reward to those with the power in our country? Or do we feel so powerless ourselves that we do nothing, hoping this disgraceful practice will not be raised?

One woman who defies both those questions is Sheila Arnopoulos, the award-winning Montreal author who wrote the report on working immigrant women to the government, through the Advisory Council on the Status of Women, last year.

I draw on her report to emphasize that government does have some practical recommendations in hand and does have some well-documented reasons for implementing immediate measures to stop this exploitation. One wonders how many politicians, whose families have hired immigrant domestics to pick up their underwear, scrub their toilet bowls and cook their meals would be embarrassed to debate legislation on this matter in Parliament.

Federal officials have in the past tried to wash their hands of the matter by claiming that the real onus for protecting domestic workers is on the provincial governments. The junior governments have jurisdiction over minimum wages, hours of work and conditions of work. This is only partly true. Much can be done by the federal government.

Foreign domestics are virtually unprotected by legislation anywhere in the country. Their legal status is fuzzy. The federal government has jurisdiction over their entry and stay in Canada on temporary work guides, but only guides, for employers of domestics. Provincial governments do not envelope domestics in labor law. Neither level of government has chosen to provide

them protection granted other workers. Neither level of government enforces the few rules laid down.

Following are the key recommendations in the Arnopoulos report:

- The federal government could make random spot checks to see if employers are complying with the minimum wage and working conditions guidelines. This would serve as a deterrent to exploiters. Guilty employers would be barred from hiring domestics on work permits.
- A stronger remedy would be provincial legislation that would cover domestic workers under minimum labor standards laws. Stiff penalties on guilty employers could be imposed.
- Domestics could report to the federal government every three months to have their working conditions automatically reviewed with no fear of retaliation.
- An independent network of non-profit domestic workers agencies could be established to process applications for worker and employer orders. The agencies could handle both foreign and local workers to ensure uniform standards and equal pay is provided.
- Model domestic workers' contracts could be used, setting out enforceable working conditions and benefits. The Montreal Household Workers Association has a good contract system that could be used as a model.
- Women who complete three years of domestic service could apply for permanent residence, giving them the right to social benefits and citizenship. Under existing law they are granted permits for one to three years, then told to go home.

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WELL~WOMEN

Pharmacists - a resource for women

by Leslie Storozuk

This month, "Well-women" is going to deviate from its established course. The discussion which follows is, as always, directed at improving women's knowledge and understanding of what constitutes good health for us and how best to achieve that goal. However, the emphasis in this article is on some of the administrative and non-medical information that women require if we are to make the best possible use of the help available. In short this article is going to provide practical guidance on how to select a pharmacy or pharmacist that best fulfill the needs of female patients.

Pharmacists—they just type, don't they?

One of the hardest things in this world is

detergent, a pair of shoes and bank loans. We ask our friends for references when we shop around for hairdressers and doctors. There is no reason why the same approach cannot apply to this situation. But once you have found a pharmacy or pharmacist that fulfills your needs, stick with them—they can only function at their best if you maintain continuity.

Ask questions. If the pharmacist is interested in you and her job, she will love to answer any questions you may have about your new prescription, your old one or your vitamin intake. Rarely does anyone ever ask an interesting or difficult questions and, if you do, your ensuing conversation will probably be the most exciting, clinically relevant input she's had all month. Once

lost her prescription number. (Each prescription filled in a pharmacy is assigned its own number that refers to that drug order and one other. Each store has its own set of numbers so that your number for the pink tablets will mean nothing to another pharmacy. Normally, to have a prescription filled, the pharmacist will need that number, found somewhere on the prescription label, to locate the original prescription and refill it. This can become a problem if you lose the container. The patient record files circumvent this problem by storing medication information according to the name of the patient, in addition to the traditional numbering system. This way, all you need to tell them is your name and address.)

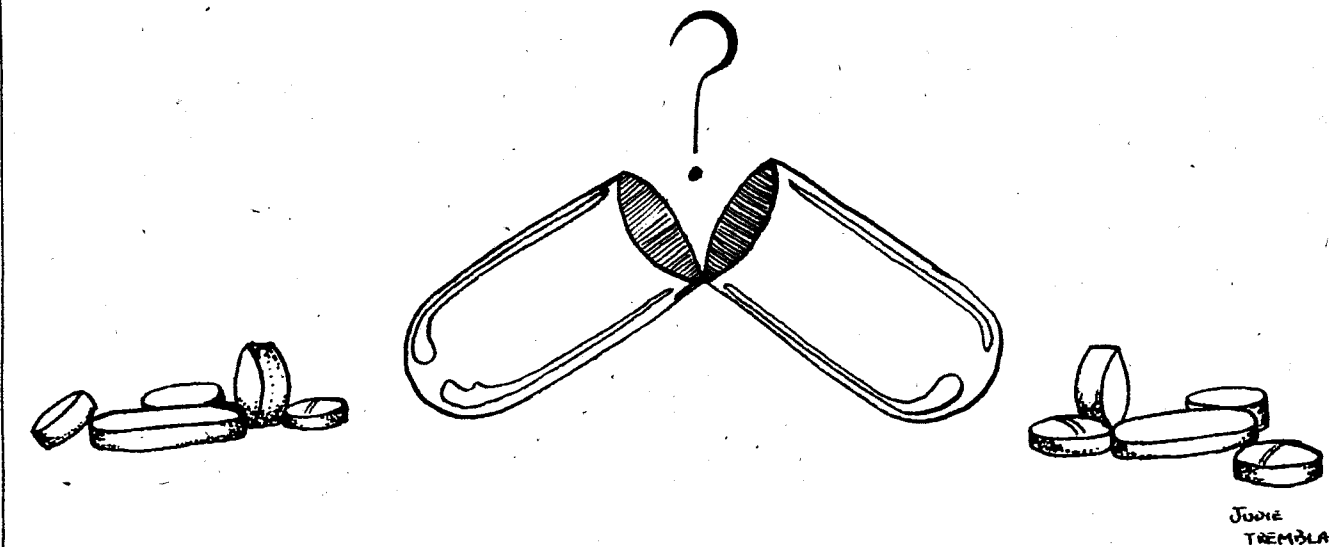
How are prescriptions priced? The final cost of a prescription is based generally on two variables: the actual cost of the drug and a dispensing fee. The cost of a drug is usually the same from one store to another because each store is using the price suggested by the manufacturer. However, you can save some money by asking the pharmacist if she automatically substitutes cheaper but equivalent brands and, if she doesn't, asking her to please do so. In many cases, the cost savings can be significant and you can ask for it. However, many drugs do not have generic equivalents and, therefore, no substitution can occur.

The dispensing fee is also interesting. This is a fee theoretically designed to cover the pharmacist's services—the average cost in Ontario is now \$3.27 as determined by the Ontario Drug Benefit Programme. That means that for an "average" prescription in this province, \$3.27 of the total cost represents the fee. However, this is only an average. Some stores, to attract customers, may undercharge and their fee may only be \$3.00. Other stores may decide that they are worth more because of extra services they provide—delivery, charge accounts, longer hours—which to them justifies a fee of perhaps \$3.50 or more. Simply ask the pharmacist what the fee is and use that as a basis, if you must, for comparison between stores. Keep in mind, however, that the store with a fee of \$3.50 may deserve it because they spend more time with each patient and, therefore, fill a smaller volume of prescriptions than other stores.

Matronize female pharmacists. This statement is rather prophetic in that, in a few years, the majority of pharmacists in Ontario will be women. Happily, the percentage of women graduating in this profession has been increasing over the past few years and now is about 70%. Unfortunately, most of them (99%) are in secondary, non-managerial positions, a situation that is slowly changing. Most of these women, although highly educated in the sciences, are lacking exposure to areas of management and business practice because they have been conditioned to believe that it's beyond them. Many employers (male), themselves managers, too often discourage their (female) employees from going out on their own or even taking over someone else's business. Sexual discrimination runs high in this profession, as in any other, and so, to find a woman who is an owner or manager with authority truly constitutes a discovery.

Even if the female pharmacist is not the owner/manager, to specifically request her counselling simply makes sense. There is no way that a man, with whatever education, experience, or credentials that he's accumulated, can ever understand what a woman feels like during the week prior to her menses. How on earth can he know what a vaginal itch feels like? Why should he care that women who take the pill run a risk of dying of some cardiovascular complication that is five times that of a woman in similar groups but who are not pill-takers?

Only with the knowledge of their rights can women ever fully utilize any service at their disposal. Hopefully, these rights are now more clearly delineated.



JUDIE TREMBLAY

to do something that you believe in, that you know you can do, that you have been trained to do while the rest of the world insists upon denying you, your ability and your integrity. Women as a class are a perfect example. Pharmacists are another.

Very few people comprehend, at any level, just what pharmacists know and can do. Most people do not realize that a pharmacist has considerable medical training—in Ontario, they study physiology, pharmacology, anatomy, clinical biochemistry, medicinal chemistry. More importantly, however, they would love the opportunity to utilize some of their precious education. Unfortunately, because these professionals are most often seen performing technical functions—yes, we do type and answer phones—the public has come to blandly accept that this constitutes the sum total of their abilities. Pharmacists, as a professional group, are capable of performing myriad functions. They have the knowledge, or the knowledge of how to obtain the knowledge, to diagnose minor ailments and to suggest the proper attendant medication. They are proficient at knowing what constitutes a minor illness and a major one and at being able to differentiate between the two. They know when to say, "Here, try this" or "I think you should check with your doctor first." They know what the drugs are generally used for, how they work and how they should be taken. They know what will happen to you if you take the medication and what will happen if you don't. They can go on for hours about side effects and precautions. They know what can happen if you combine Drug A with Drug B followed by a gin chaser. They can help if your child has swallowed an entire bottle of those green capsules that you keep in the kitchen. They can provide hints to prevent a poisoning from occurring again.

Let us now accept that, theoretically, pharmacists are para-medical professionals. They have the ability and education to provide services covering a wide range of medical/pharmaceutical areas. They can do it, but do they? That is the proverbial \$64,000 question.

Some pharmacists do not function in a manner that totally realizes their potential or that completely benefits the patient. Or, they have simply decided to forego their clinical involvement for increased business profits. So how does one choose a pharmacist who puts the patient's needs above the need for an incredible profit at the year's end? The following tips should be helpful.

Shop around. We as consumers are taught to shop around for the best deal in dish

she's satisfied your curiosity (you deserve to be satisfied—as whatever you need to ask), thank her for her time and effort. If she's not the manager, speak to her as well and point out how glad you are to have found such tremendous service. Make it clear that you will continue to deal with that pharmacy as long as "your" pharmacist remains employed there.

On the other hand, if the pharmacist ignores you, (please don't choose a time when the phones are ringing continuously, everyone is cursing and there are 20 people waiting for refills) or does not seem interested, explain quite clearly to both her and the manager that you will not deal there any longer because of the poor attitude of the staff. Don't go back.

Patient counselling. Choose a pharmacy that includes this service as part of their regular practice. In addition to being willing to answer specific questions, the pharmacist should also volunteer information regarding the proper use of medication. You may have to ask about side effects because most pharmacists tend not to emphasize the topic because it can alarm people unnecessarily. If you can, pick a pharmacy where you can ask your personal questions without being overheard. This will be difficult as most pharmacies do not provide such areas. If you find a pharmacy that you like and they have made no such provision, suggest it to the manager.

To check if your favourite pharmacy does encourage counselling of its patients—some discourage it because there is no direct remuneration—simply stand around the dispensary for awhile and see what kind of interaction exists between pharmacist and patient. Once a prescription is filled, there should be a concluding conversation that consists of more than just, "That will be \$24.95 please."

Choose a pharmacy that has a patient record system. This system uses individual sheets to record any prescriptions that you or anyone in your family might purchase there. It's often helpful for the patient because she can get her prescription refilled even if she's

The major advantage of such a system lies in its ability to be used to record individual drug problems or idiosyncracies. For example, any drug allergies are recorded as well as such things as problems in swallowing large tablets or difficulties in opening some drug vials. Therefore, when a physician orders something for a patient that is not suitable, the pharmacist, who has the information right in front of her, can relay this data to the physician who can then make any alterations in therapy. The importance of these files in helping to prevent drug-drug interactions common to multi-drug regimens is also well documented.

What should be emphasized is that these files are not an invasion of privacy. No one sees them except the pharmacist and perhaps her assistant. However, there is no need for you to divulge any information that is too personal or that is offensive. Simply tell the pharmacist enough information to allow the cards to work for you.

These files are an added cost which the pharmacy may try to recoup by raising their dispensing fee. The cost to the patient may be a little higher, but the increased, more personal service makes the system invaluable.

Low price is not always the best price. In today's world, anyone who says she is not concerned about prices and that shopping around to save money is not important is either fabulously wealthy or lying through her teeth. Today, virtually everyone is, justifiably, becoming selective in their purchasing, pharmaceutical items included. This is an activity which has particular relevance to the hundreds of thousands of women in this country who are on welfare, mother's allowance or who are trapped in low-paying jobs. For items like toothpaste, by all means let price be the deciding factor. But when it comes to your prescriptions, which can either cure you or kill you, it would be worth paying a little more for the service you need and deserve.

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HISTORY

Descent into civilization - Celtic women

by Margaret O'Hara and Bernadette Bulfin

"What is History but a fable agreed upon."
Napoleon

Many European women enjoyed more power and freedom in the Dark Ages 1500 years ago than their descendants do today.

The laws of that time reflected surprising facts—facts inconsistent with what we have regarded as historical progression. For instance, the law codes of the germanic tribes reflected the relatively high status of women in tribal life which the Roman historian Tacitus commented upon.

But it is the Irish and Welsh laws which are the most startling, for their codes gave more rights and protection to women than any other western law code then or since. Although these laws essentially date back to the pagan era, they were not codified until between 500-900 A.D., when Ireland was the centre of European learning and the Celtic church accomplished the conversion of much of northern Europe.

Equal pay for work of equal value, "wages for housework", protection from violence, equitable separation laws, enforcement during marriage of the right of both spouses to respect and fidelity—before the English conquests Celtic women enjoyed all this and more.

Marriage

Celtic law recognized virtually every possible sexual relationship between men and women and made provision that the women and children would not be exploited or neglected.

There were several types of marriage, the most desired being that of social equals with the families' blessings. But any relationship that was exclusive for its duration was recognized. The law viewed sexual intercourse as creating a bond, for if a man and woman lived together for a short while—three days in Wales, 30 in Ireland—it was a marriage in the eyes of the law, with the protection of marriage laws extended to the woman and children. The idea of "bastardy" was alien to Celtic law. A child did not lose its rights or claims to paternal support because of its parents' actions.

Upon a marriage of equals, the husband paid part of the wedding settlement directly to his wife. She kept this permanently as her own property, separate from his. In Ireland,

for the next 20 years, an increasingly large portion of the family property was assigned to her as yearly payments for her contributions to running the farm and household.

If a woman did the "full work of a woman" (which included nursing, housework and farm work)...she shall obtain the value of the full work of a man." So a wife acquired financial independence over the years as she kept whatever property she brought into a marriage, her wedding endowment and what was due for her work.

The law saw marriage as a contract, a partnership in which there were mutual rights and responsibilities. Therefore, upon marriage, a woman did not lose any rights; she could own property, or, in one case at least, be a judge. She kept her family name (this lasted in Ireland until a century ago) and family membership and was a "co-lord" with her husband, with equal rights in the business of farm and household. All dealings between the two were to be fair and without deceit. In a marriage of equals, "either of the two parties can dissolve the bad contracts of the other." While a wife had to accept her husband's primacy and leadership, there is an absence of all sense of subjugation.

Adultery and violence

Although Celtic society was not totally monogamous, adultery by both men and women was taken very seriously. A man had the right to expect fidelity and discreet conduct from his wife, or he could bring her to law. She in turn could demand fines if she caught him in adultery, whether they separated or not.

Promiscuity was definitely frowned upon: if a woman made arrangements to meet a man "in a bush or a bed" the law gave her no protection. Other than this, a man was responsible for the results of his sexual activity, both inside and outside of marriage. And if she were raped, the oath of a woman of good reputation was conclusive as to whether she had been violated and by whom. The guilty man was responsible for any child that might result and had to pay a heavy fine to the woman—a sensible solution.

Then, a Celtic wife with a violent husband had more protection than most women do today. For example, in Wales a husband had a right to expect his wife to be chaste, to avoid speaking contemptuously of him and

not to mismanage joint property. If she neglected these duties, he could chastise her, but only with three strokes of a rod. For anything else she could bring him to law for heavy fines, whether they separated or not.

But this earthy law recognized that women as well as men were entitled to a little indulgence when provoked. If her husband committed adultery a wife was exempt from legal penalties for acts of jealousy, up to bloodletting, against him, his new love and their families, for three days.

Tribalism, which entails mutual responsibility and accountability, is the reason this law differs from what followed. Tribalism meets such a deep need that without it some people turn to unhealthy substitutes like cults and racism. Railing against them without offering replacements is as effective as scolding a storm.

Separation

While most marriages remained intact, the Celts, like all northern European tribes, allowed separation with the right to remarry. As with other contracts, the marriage contract could be broken by mutual consent or on the petition of either party only for a few serious reasons, such as adultery or impotence. One party could not arbitrarily end a marriage without good cause, as a man could under Mosaic law. On the contrary, it seems it was easier for a woman to get a separation than a man. Perhaps this was because the land, which was tribal, stayed with the husband, so that even with a fair distribution of property the wife was more likely to suffer financially if the marriage broke up.

Not until the rise of "civilization" did this change: Protestant England banned divorce in Catholic Ireland.

Because of tribalism, a marital break up was not as traumatic as it often is today. Besides insuring financial security, the law provided that every tribe member should be cared for in sickness and old age. Children too had far fewer problems in separation for it was the custom in northern Europe to place children at an early age in the care of other clan members for their upbringing. So children of separated or widowed parents did not suffer a disruption of family life, nor was a single parent left to bring up children alone. Meanwhile, the law prevented neglect or abuse by carefully regulating fosterage.

If a couple did separate, a fair division of property was made. For example in Wales the husband got the bottom sheets and the wife the top, she got the cats and he the poultry, and the quern for grinding grain was rendered useless by one getting the bottom stone and the other the top. Perhaps the purpose of such strange divisions was to deter separation.

Intellectuals, then and now, have claimed that the ancient Celts were either "immoral" or "sexually liberated", depending on their own views and ego needs. On the contrary, the law discouraged casual or violent sex and had several key elements, the lack of which today makes a travesty of "women's sexual liberation"—economic security for women, protection of children through fosterage and, most importantly, male responsibility.

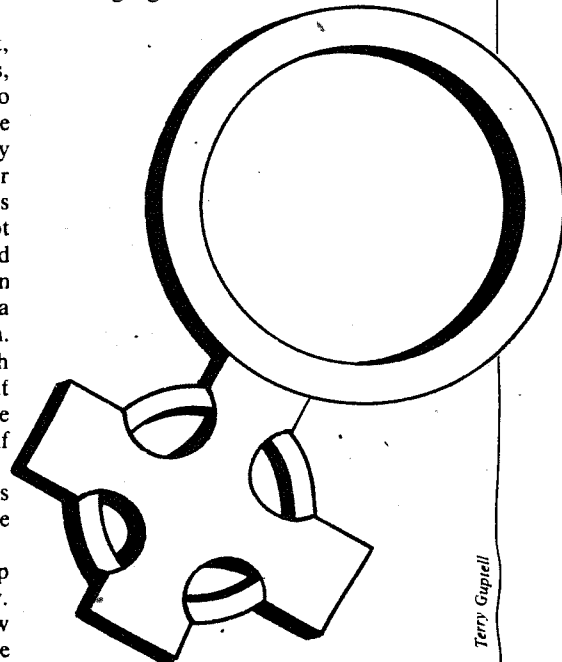
The clerical and intellectual establishments have always been hostile or patronizing to European "barbarism". Some Protestant and Roman clergy were especially savage in their condemnation of these marriage laws. St. Patrick, however, would not have agreed. For he was so closely associated with the most important Irish code, the *Senchus Mor*, that it was called "Patrick's Law." It is interesting to note that the epistle in which St. Paul says that "in Christ there is neither male nor female" was written to Celts.¹ There is also evidence that women helped celebrate communion services in the Celtic churches. It would be a millenium before any church of comparable importance allowed women at the altar except to clean.

Punishment

As there was neither torture nor imprisonment (these came with the rise of the state), the guilty party was punished by paying fines in goods or services to the victim. These fines were based on the victim's social rank, the seriousness of the offence and the defendant's ability to pay.

Members of the chieftain classes were expected to behave more responsibly and were punished accordingly by heavier fines and loss of rank. Judges too were held responsible for their actions, for they could be fined for passing bad judgements. There was social pressure to pay; the law, after all, arose from custom and was not imposed by an "elite" from above. However, if judgement was flouted, a criminal could be declared outside the law, a fearsome prospect, for anyone could kill him without penalty.

If this sounds like the Garden of Eden, it should be noted that barbarian society was definitely patriarchal and warlike. The northern European tribes were head hunters and, before Christianity, practiced human sacrifice. Also, Celtic class divisions were strict, ranging from chieftains to slaves, with lessening rights for all in the lower orders.



What happened to change it all?

Women lost many of their rights when the great mass of Europeans lost theirs: with the rise of the state. The meeting of Roman civilization and tribalism produced new situations which led to a breakdown of the older tribal order. Popular assemblies and elected officials lost their importance; chieftains became kings. The mass of freemen lost their political power and sank into dependence on large landowners. A new relation came about—vassal to overlord rather than a common tribal loyalty. One indication of the decline is the change in punishment. A criminal no longer had to recompense the victim but paid his penalty to the now all-holy, but formerly non-existent, state.

This descent into serfdom and civilization happened for many Europeans in the period just before 1000 A.D., which date marks the end of the Dark Ages in most histories. In the Celtic lands it came with the 12th century Norman invasions and was completed in Ireland in the 17th, when Puritans reduced the population by half by war and sold 100,000 Irish children into slavery.

The Celtic codes were then replaced with the 17th century English law (which was harsher than medieval law) under which torture could be used to extract confessions for several hundred capital offences, and a landlord could confiscate common lands and throw people off their farms to beg if he decided grazing was more profitable than farming. It is not surprising that under such a system a man had complete control over his wife. It was as a part of this general loss of freedom that women became the slaves of the slaves.

¹ In 250 B.C. Celts settled in the Asia Minor province of Galatia. In the eight centuries before Christ they created the first civilization north of the Alps, from the Black Sea to the Atlantic. Today's Celtic countries are Brittany, Cornwall, Ireland, Isle of Mann, Scotland and Wales. (Source: National Geographic map)

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UPSTREAM KIDS' ISSUE



It's So Hard Being a Kid

Walking down a smoke filled street.
Your eyes full of pollution.
Cars beeping their horns and
Busses whizzing by.
There's hardly any parks left to play in.
It's so hard being a kid.

Like a little mouse in
Scary and unfamiliar house.
You feel so alone, just you and the smog.
It's so hard being a kid.

Do you know what it's like
When you're playing, and
Somebody comes out of their house and
Yell, yell, yell at you to shut up.
Can't somebody help us?
It's hard but I still love to be a kid.

—Jill Masuda

INSIDE:

Interviews

- Mothers on mothering
- Kids say what they want

Education: change is slow

Child abuse: hardliners are becoming heroes

Day care in jeopardy



PLUS:

Kids' lib—What's in it for us?

Poems,

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...and more!

INTERNATIONAL
YEAR OF THE
CHILD.



Lisa Lee

INTERNATIONAL YEAR OF THE CHILD

If you have a child at home you should give respect to them and if they have problems you talk with them then they won't have no problems and most of all you give love and care to your child because kids are people too.

—by Lisa Lee, Centennial Public School, Room 20

Photos by Ben, Sarah, Lucy and Sara

Mothering—a movement responsibility

The following discussion was taped at a regular meeting of an Ottawa-based mothers group. The group, all of whom are feminist single mothers, was formed some months ago to do education and action on the issue of shared responsibility for childcare in the Ottawa feminist community.

There are certain basic assumptions that are central to the group's analysis of shared responsibility for childcare:

- that the nuclear family with its rigidly hierarchical power relationships and its acceptance of 'children as property' is oppressive to both women and children and is not therefore an acceptable or workable structure in which to rear children.
- that children, because they are the future resource of the human species, should be a societal responsibility.
- that societal responsibility for childcare is a feminist issue and that it is time for feminists to include this aspect of their politics in their day to day lives and the day to day lives of their sisters who are biological mothers.

Why We Want Community Responsibility

Jean: I'm tired of doing that shit all by myself. Among other things I don't think one person should have total responsibility for another life.

Catherine: It sets up a power situation.

Wendy: I think from an ideological point of view, the fact that children should be property, as we have been, is the thing that we're trying to get away from. I think it's a logical conclusion that our children should not be our property or anyone else's property.

Jean: I take it for granted that community responsibility would have to be better. Is that necessarily true?

Esther: Well, you either privatize it or make it a societal responsibility. I don't see as there are any other alternatives.

Jean: But I want help now.

Wendy: I think when you say that you want help now you're saying that because you're alone and you're being expected to carry the burden or responsibility on your own, and the reason you're alone is because you realized what a shitty deal your marriage was, so you've left that, and you have a certain amount of freedom to do that because of the Women's Movement. That's what the movement has allowed us to say—'this is what marriage does to women and we're not going to put up with it any longer'. So women have picked up and walked out of their homes. So that's the reason you need help now. But the long term extension of that is abolition of the family and finding some other way of rearing children in this society.

Sheila: What about next year? Next month?

Esther: I think the property thing is really crucial. The more I've been involved in this Mother's Group, the more I've thought about the kind of oppression children suffer and I'm beginning to feel that it's significantly greater than any other kind of oppression around, and I don't make distinctions between male and female children.

Sheila: The other day I got really mad and my kids said "I'm really scared". They were scared because they didn't know where they could go or who they could go to if I freaked out. They thought if I didn't want them anymore what would they do? They were really scared because it's the first time I've been mad since they moved back with me. At least they were able to verbalize what they were feeling. As soon as they said they were scared I sort of reassured them they didn't have to be scared but I

was angry, and yet my anger seemed to be everything.

Esther: But they did have to be scared.

Sheila: The absence of my love or my looking after, caring for them is everything to them. I keep saying why should one person have this power.

Judy: I don't like to call it "power". I think it's the powerlessness we have.

Esther: I don't think so at all. That's like saying that the working class man who beats his wife is also powerless because of an economic system as it presently exists, is powerless. But he has power in that situation, real power, over a working class woman, his wife. I feel very powerful compared to Ben and Sarah.

Jean: It seems to me that we talk a lot about power and how we don't like the distribution of power right now, but power gets learned at the level of the family and a two year old child learns power. If we want this power distribution and hierarchy to stop, we have to stop it at the level of the family. Give the kids a chance to know something else.

Judy: But that implies that we have the power to do that. That it's attitudinal or something; that it isn't economic.

Esther: I think we're dealing with limited probability of change here, for sure. We're dealing with the Women's Movement as well. I think there are really significant attitudinal changes that you can make with people and children around those issues that we were talking about.

Catherine: I think that while child care is privatized and while these children are with us, we do have a lot of influence. It can be a start towards something else, to look at the power dynamics as they exist, and I know they do in Sara's and my relationship, and work at those.

Wendy: But I don't think that is going to change very much. Perhaps to a certain extent because of ownership, I think adults will, as a matter of course, have that kind of power, if you want to call it power, because we are thinking human beings, with experience. I think we need to change the way that power as a function of ownership is used.

Catherine: For me a personal attitudinal change helps, but I see that it can't change while the nuclear family is such an important basic unit. It's my basic battle with myself between reformism and revolution. Reform placates people and anger starts revolutions, and I want help now.

Esther: Because childrearing is privatized, it's largely us as

individuals who have the ongoing concern and responsibility for the kids we each have. Social responsibility certainly will begin to take that aspect away. It would make for a more superior relationship with children if there were ways we could limit the number of times we had to come down to an open contest of wills. Look at going to bed as a perfect example. We want our kids to go to bed and how many times is it because we're wiped out and how many times is it because they have to get their sleep?

Catherine: Carol gets mad at Sara (aged 2) for spilling things. She screams at her. It really upsets me. She spills things too. When Sara screams, she picks her up and puts her in her room. It's not fair. She can do that because she's big.

Sheila: But maybe we have to teach kids that kind of behavior is not acceptable.

Wendy: Maybe Carol doesn't think it's acceptable for herself to behave that way.

and we scream at them and are abusive. People aren't abusive because they want to be abusive. Mothers aren't abusive because they think that it's fair. You do it because it drives you crazy and that's what you do—you do the wrong things. I get really afraid that we work so hard dealing with making the alternatives we are creating work, that we don't realize that we created it because we want to change the society, and not just the individuals working on the alternative. I just get really nervous because I find it very easy as a mother, to end up feeling judged by mothers, or compared to other mothers.

Jean: It seems to me that this is your basic chicken and egg controversy in dealing with revolution. We can have a revolution now and change things afterwards, or do we try to change things and then go to the revolution. There's no point in trying to change society on a large scale unless we have some alternatives we have to change to, and it doesn't matter what we do,

for the kids is mine, even while that person is babysitting. There's no such thing, at the moment, as shared responsibility, as far as I'm concerned.

Esther: I don't think that there is for me either. I live with a woman who has a relationship with the kids, but I still have to get the babysitter. If I could just say this; I feel that the help I do get, always puts me in debt.

Jean: I have this little plan, my own personal dream about what I want to do about this. What I want to do is to ask two people to be co-mothers with me, and I don't even know yet who they are.

Catherine: In our house it's slightly different. I just contracted out of the responsibilities for Sara. We are taking weekly turns. If it's Joyce's turn, she arranges everything that has to be arranged for Sarah—taking her to daycare and getting babysitters and things like that. That's more help than I've had, and it helps, but it still doesn't take away responsibility. I don't think that's possible because of the way we're trained. I bought the whole package deal of what a mother is, and the long-range concern. Before she was two weeks old I worried about her going to school and I haven't stopped since.

Judy: That's because it's a legal responsibility, and also you will be around when she goes to school and Joyce may not. When I lived in Vancouver in a communal house, we talked about shared responsibility—there were two of us who were biological mothers and another woman. We decided that we wanted to help one another but it would have to be viewed as helping. It's too risky to give up that total responsibility and have those other persons be equally responsible when any one of them may decide to leave and has no legal or social responsibility. Even when you are living with a lover, you might be sharing responsibility for the children, but if that relationship ends or changes, that person may never see those children again.

Esther: There are legal concerns and they're really harrowing, but at the same time, intellectually and emotionally we don't accept other kinds of legal structure. We know it's oppressive.

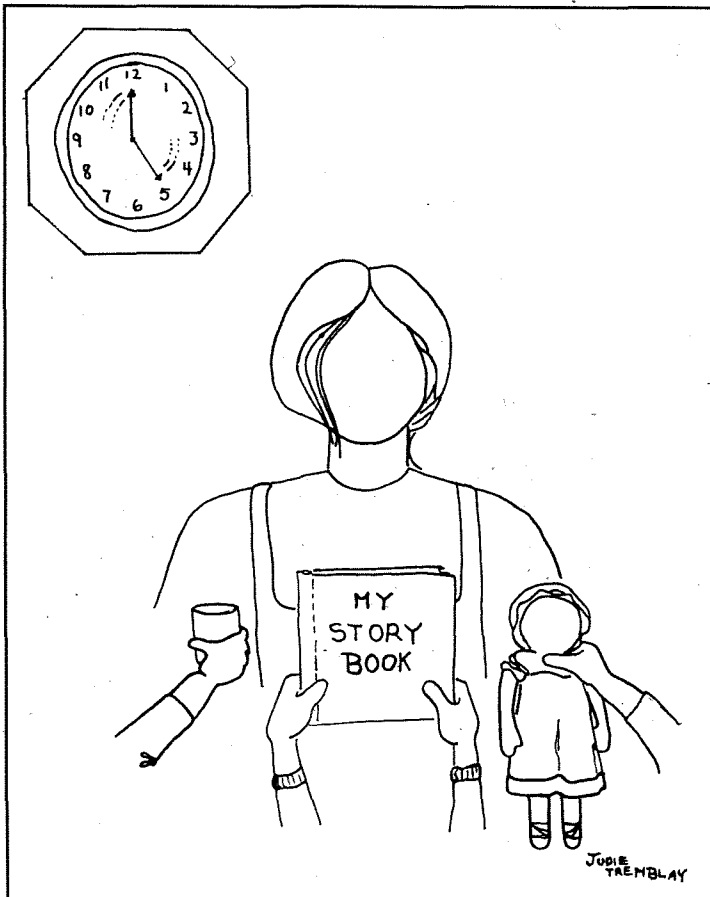
Judy: But we live by it. If we don't live by it someone can take the kids away from us. I have to live by it. My ex-husband will take Lucy away from me. You can live that way too if you want to, but the State will take Ben and Sarah away from you. Maybe not right now they wouldn't, but it doesn't mean they can't.

Esther: They can. They can do anything they want and in practice a lot of the time they do.

Catherine: Yes, it's a legal responsibility. Am I going to let Sara decide where she wants to live? I'm not. I know that. I feel like I've put more into our relationship and I have the power to decide for her.

Esther: I feel that I would. I'm not sure but I feel that my kids don't have any other alternatives. There are all kinds of people they know but there's no way they are going to trade. The others are not 'mothers'. It's not a real alternative so I don't think they they're going to not pick me.

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Judie Tremblay

Sheila: ...but she doesn't notice when she does it.

Esther: It's a complete forsaking of any ethics. You don't deal with children on that basis at all.

Judy: I want to say something to all that because what we're talking about now is we're comparing methods of how we should be good mothers. I want to go back to this thing of talking about having power. I don't think that we do have power. I don't think that it's power—it's our powerlessness that makes us behave in the ways we do. It's the fact that we're stuck in that situation. If we sit here talking about all the ways we can be really nice to our kids so they can have all these different opportunities that the other kids out there maybe don't have, we're just putting another load on ourselves. We're saying 'We can do it better. We just have to try harder. We just have to be more aware of them and this, that and the other.' I mean, there is no way, under the circumstances, that we can be these great people that are going to make things different for our kids because we are trapped in a situation that means that they drive us crazy

it's got to be worth something, at some point and maybe just learning to make the alternatives work is good in itself, you know.

Wendy: I think it's also from a very practical point of view. We are all single mothers and we do all need help and it's not just because we want our kids to be liberated, but also because we want to liberate ourselves. It's from that point of view that we're talking. It's hard imagining yourself not owning your kids because we all do. You live with them for 5 years and they're into your skin. I can't imagine not owning Nicky, but I would like to visualize a world where children weren't people's property the way they are now, where women didn't have to have that responsibility.

Our Experiences to Date with Trying to Share Responsibility

Jean: There is no such thing as other people taking responsibility for my kids. What I can do is coerce someone, and it usually is coercion, into babysitting my kids for a while, while I do something special but the responsibility for getting the babysitter and the responsibility

Growing up in a women's community—kids discuss mothering

When we of the mum's group decided to tape our ideas about mothering, we felt we should get the kids' side as well. Judy and Esther and Sheila conducted the interview, and the kids are Seliina, Niama, Lucy, Meghan, Mairi, Nicolas, Sarah, Ben, and Kara. Their ages range from 4 to 11.

Who is it that looks after you and why is it that that person or persons look after you?

Sarah: Esther sometimes, Sheila and Dorothy. Cos mommy has to go out and stuff like that.

Mairi: The same people. Sometimes we get separated because some different things happen to us.. and we kind of get sorted out sometimes.

Nicolas: Carol. Our next door neighbor.



Lucy: I usually go to school and I just work there. Afterwards I go to my mom's work at Upstream and I stay there a while, so that means the people at Upstream take care of me, and, ah...and my mom looks after me. Dorothy sometimes, and Patty and the people that work at Upstream.

Sarah: Dorothy, and sometimes I go to Meghan's house and sometimes I play for a while.

Ben: Esther. (His mum).

Kara: Well sometimes Dorothy Duck, Dorothy and Catherine and Alex.

Niama: Sometimes Kate, and myself.

Seliina: Usually we're at school, and usually when we get home we look after ourselves.

Does your mother look after you?

In unison: Yaaaaaaa!

Why does your mother look after you?

Meghan: Cos we're at home some times with our mom.



Mairi: Cos sometimes we go out to the park and play.

Meghan: But we can do that all by ourselves.

Nicolas: Because sometimes my mom's not there or, Louise is not there...but one of them has to take care of me. Because what if one of them is not there? What if we couldn't get a babysitter?

Why does someone have to look after you?

Ben: Cos then we can't get company.

Nicolas: Then we can't eat.

Sarah: Because to keep company and because if someone gets hurt it's gonna be okay because my mom's comin'.

Does your mother have to look after you?

Nicolas: Not all the time.

Lucy: Well usually she doesn't. Usually I'm at school, or usually I'm at Upstream and you (Judy) are hardly ever at Upstream.

Oh! So your mother doesn't look after you.

Lucy: Well, hardly ever.

Kara: Yes, and you know why... because I'm too small and when I need to pee she's not here and I'm all alone.

Ben, why does Esther look after you?

Ben: To keep company.

Do you think your mother likes looking after you?

Ben: nods

Sarah: Yes, sometimes, when she just cooks supper and I fall asleep.

Niama: Yeah.

Seliina: Yeah, probably.

Why doesn't your mother like looking after you?

Meghan: When she's making supper she doesn't want anybody in the kitchen cos it's a too small kitchen.

Mairi: When we start wrestling and fighting. When we complain and she doesn't want us to go out. One day we were playing so silly that she said she quit.

How did you feel about that?

Mairi: Bad. Just cos when we were playing in bed we were making a lot of noise.

What did you do?

Mairi: We stopped.

Why did you feel bad?

Mairi: Cos she said I quit.

Why did that make you feel bad?

Meghan: Because she didn't want to be our mother anymore... we just have to call her Jean instead of mom. We talked it over, and now she lets us speak like we're saying mom.

Do you think your mom sometimes doesn't like being a mom?

Nicolas: Yeah

Why do you think she feels that way?

Nicolas: Because I'm always fooling around in the kitchen.

And how does that make her feel?

Nicolas: Rotten

And how does that make you feel?

Nicolas: Rotten

Lucy, why do you think she feels that way?

Lucy: Oh, because sometimes I make a big mess in either my room or the living room or wherever I'm playing.

Sarah: Because sometimes when I yell she doesn't like it and she sends me down to my room and she shuts the door.

What do you think it would be like looking after children?

Seliina: I don't know

Niama: I don't know. No, I don't think it would be easy to be a mother.



Meghan: I think I'd like to be a doctor because they have more money than nurses.

Do you think they have more money than mothers?

Meghan: Yes.

Do you think you'd want to be a mother too?

Meghan: Nooo! I'd like to be a clinic doctor.

Do you think it would be hard to be a mother?

Meghan: I wouldn't want children and looking after children. Cos when they make a lot of noise and stuff.

Ben, would you like to be a dad?

Sarah: Yes, he does.

Would it be easy to be a dad Ben?

Ben: No.

Lucy: They look after children.

Do you know any dads who look after children?

Ben: Keith does.

Sarah, do you think it would be easy to be a mom?

Sarah: No, I'd rather be a nurse. I mean I rather be a teacher.

Why do you think it wouldn't be easy being a mom?

Sarah: Because I don't want to have to go and pick them up and



bring them to school because it's hard.

Lucy, do you think it would be easy being a mom?

Lucy: No.

Do you think you'll be a mom?

Lucy: No, I hope not.

Why don't you think it's easy?

Lucy: Because sometimes they're brats. All kids are sometimes pests. Cos sometimes I think they are pests. Because they are too loud or too messy or too something or other.

Are you a pest?

Lucy: All kids are sometimes.

Do you think it's easy looking after children? Do you think you'll look after children when you grow up?

Nicolas: No way.

Will you be a dad, do you think?

Nicolas: No way

Do dads look after children?

Nicolas: Yeah, but no way, I'm not. Because sometimes they are big brats.

Mairi, do you think that being a mother or looking after children is easy?

Mairi: No.

Do you think you are going to look after children when you grow up?

Mairi: Yes.

Why?

Mairi: Because I like them.

Who would you like to live with?

Seliina: Probably my mother or my father.

Would you like to live with anybody else?

Seliina: Maybe just for a visit, like not really live with them for a long time. Just maybe a visit, but I don't think I'd like to live with someone else.

Would you like to live with just kids?

Seliina: Not really, no.

Niama, who would you like to live with?

Niama: I guess my mother.

Would you like to live with just kids?

Niama: I don't want that.

Lucy, who would you like to live with?

Lucy: Other people I don't know...I might meet some new people.

Can you think of anybody right now that you'd like to live with?

Lucy: Jacqueline.

Would you like to just live with Jacqueline and other people or would you like me (Judy) to be living there as well?

Lucy: Maybe.

Does it matter if your mother is

one of the people living with you?

Lucy: No.

Kara, who would you like to live with?

Kara: My friends.

Would you like to be living with just your friends or would you like your mother to be living there too?

Kara: Yes.

Would you like to live with other grownups?

Kara: Nods yes.

Meghan, who would you like to live with?

Meghan: My babysitters.

Just your babysitters and not your mom?

Meghan: Just my babysitters.

Would you like Mairi (her sister) to live with you too?

Meghan: Yes.

Why would you like to live with your babysitters?

Meghan: Cos I got some more babysitters too. Cos they could do tricks with me and they let me stay up long like Dorothy and Norman.

Ben, who would you like to live with?

Ben: My mom.

How would you feel about living with just other kids?

Ben: Fine.

Would it be okay if Sarah lived with you and your mom?

Ben: Yes.

Who would you like to live with?

Sarah: My mom.

Would you like it if you didn't live with your mom?

Sarah: No.

con't. on page 17



Photos by Lucy, Sara, Ben and Sarah

Children's Liberation

by Jane Keeler Millman
Nature of Children

When I was younger I thought babies were boring pre-human blobs. I remember thinking of them as stupid and unresponsive, at least until they could walk and talk. Now as my acquaintance with them becomes more unbiased, I realize more and more what incredible minds and awareness infants have! Within the first two years of life, they routinely master an entirely new environment, learn the structures of any language perfectly, acquire dozens of complex motor skills and learn the peculiar structure of their own family and culture. More and more reports from neonatalists and folks with unusually long memories indicate that the amazing life of the newborn and the pre-born is a time of busy human intelligence, perception and the integration of experience.

When I spend time with young children who have been well-treated, I see these qualities still sparkling. I see still-free children offering to help, giving comfort, singing uninhibitedly, working hard to accomplish things, and, in general, greeting life wholeheartedly. A small boy, after observing the electric potters' wheels at the community centre, says to me, "I bet you could just kick the bottom of those and make them work," re-inventing the kick wheel. Every parent has examples of young ones' long memories, accurate and poetic metaphors, and clever solutions from their own mental snapshot album of rewarding moments.

It has become commonplace to us all that early childhood is a time of wonder and curiosity, enthusiasm and untrammelled, limited exploration of the universe—no cents known! So much so that often a parent can be heard to say, "She's growing up now..." in a wistful voice, accepting the inevitable loss of so much that was delightful. We take it for granted that growing older trades off some advantages for the rigidifying loss of our original selves. Looking around at groups of 10-year-olds, 20-year-olds, 45-year-olds, we usually see less and less creativity, flexibility and enthusiasm for the world that is apparent in a group of well-cared-for 18-monthers. What happens?

Think of yourself as a child. What happened to you? We were all children, and we all were systematically oppressed during

that part of our life by family, school and church. Probably most of us were seen as which was traumatic, where we were seen as a product, not thought of as a person. Immediately we were classed as male or female, and our conditioning to behave in a limited and less-than-fully-human way began. If we were born as girls, we were immediately seen as less valuable and treated as an ornament, a comfort, something "cute" or "sweet."

Although introducing another "ism" into our common language makes me a bit uneasy, I find "adultism" useful as a short reference to this system of the societal oppression of children. By oppression I do not mean merely the individual mistreatment of some, but the culturally-accepted and organized down-putting of those who are young, including their lack of legal rights, their extremely limited access to resources and mobility, their status as possessions, their universal subjection to physical force and abuse, plus the thousands of arbitrary restrictions set upon children for no other reason than their age.

It is accepted and expected that children will not be treated as adults are. What is the actual difference between children and adults? Children have less experience and information, and are physically smaller and at a different stage of development, but their intelligence as well as their other human qualities—courage, kindness and humor—is fully comparable.

How adultism works

The basic assumption that keeps adultism going is simply this: children are less than human. Often they are seen as becoming more human as they age, but what actually is going on is that the humanness is being pummelled out of them to a shocking degree. (An interesting twist is that at a certain age, the oppressive tide turns and being older makes you less human—that's another article.)

A key way children are oppressed is through misinformation, lack of information and denial of reality. Denial of a person's interpretation of their own body or physical or emotional reality is very damaging, yet this is common experience for young people. In the areas of anger ("You don't hate your sister!"), pain cold, sleepiness/wakefulness, fear, appetite, children are under the influence of enormously powerful people who frequently tell them that all the interpretations they make of themselves are incorrect. (For an analogy, relate this to sexism, as the male assaulant concludes, no matter what a woman has done or said, "She enjoyed it!")

Huge areas of information are denied to children. How many know about their family's financial situation, their own actual daily life, how things in their own home work, their family members' real relationships? False or no information about body functions is extremely confusing. The ominousness of being told not to touch ourselves in the innamable "down there" hangs about our bodies to this day.

Denial of the truth as you the adult understand it is always oppressive to a young person, and leads to great distrust of the adult world. Promising that the needle "won't hurt a bit" or that eating one's crusts will give you curly hair is hardly the way to ground someone in reality or trust.

When one little girl wouldn't eat her dinner, her parents told her that people who wouldn't cooperate and do what they were supposed to would turn into grease spots on the road and gradually evaporate. She walked among the grease spots horrified by the existence of all those children being eternally punished, trapped on the pavement and unable to cry out. Dante's Inferno doesn't seem any worse.

What did your family pass on to you? Their fantasy may have seemed harmless, cute, or a joke to them—but was it? When I pouted I was told that I was ugly and if I continued, my face would freeze in that position and no one would like me. What do you suppose the cumulative effect is of having those you trust insist for years on the existence of the Tooth Fairy, Santa Claus and the Easter Bunny, and then simply expect you to be gracefully disillusioned as you "grow up" and perpetuate the fantasies

on your younger friends? My baby brother and sister were terrified when our family myth (that Santa never appeared until you were asleep) got crossed up with our neighbour's dress-up-and-appear interpretation. They shook and cried, wondering what had gone wrong, how would they be punished for having been awake, etc. Yoicks!

The other forms of oppression of children are more obvious and well-known. They include the ridicule of children for being awkward when learning new skills and using furniture and tools designed for bodies three times their size, as well as the denial of experience the child desires—making a salad, for example, on the grounds that they are too young. Small wonder that by the time they reach pre-teens, many have adopted the guise of laziness and unwillingness to share in any family labour.

Many children are sexually abused. All are subjected to strange responses concerning their sexual beings ("Look, he's got an erection! Isn't that funny!") Some

counsellors estimate 50% of girl children and far more boys than we have acknowledged are molested. Such assaults are again likely to be accompanied by strange misinformation, so that for example many incest victims are led to believe that this is the way everybody's daddy acts. Told never to tell anyone about something that is strangely outside their previous experiences, many children just try to obliterate the memories. More obvious is the cutting off of physical affection to children as they become older and the adults around grow more embarrassed to hug, hold or cuddle. The first time a little girl notices or mentions Daddy's penis may be the last time she'll be allowed to sit on his lap. Our hang-ups become our children's.

The physical vulnerability of children to adults' whims is an area of rampant adultism, ranging from the toddler dragged along by a harassed sitter, to the infant flung into its crib, or a 6-year-old being shaken "so he'll pay attention." These are the methods of an adult out of control, never the methods of choice of a thinking person. It's easy to see how we get hooked into repeating the very behaviours we dread, or imposing equally rigid opposites at their age. Often whatever pain we lived through, but did not release or heal from, is re-stimulated by the similar circumstances and we find ourselves re-enacting variations of our own bad childhood memories.

Making alliances with children/ interrupting adultism

How to? Most of us have already taken the first steps. But, for starters, go back through this article, or a sample day of your life and note all the places children are treated in a lesser way than adults. Brainstorm how you could change them.

- Re-interpret your religion in a non-adultist way. Don't admire Abraham for being willing to kill his own son just to satisfy God's will for obedience.
- Affirm young people's intelligence. Try asking them for advice.
- Admire a young one to another adult, not for cuteness, sweetness or gullibility, but for the traits you would admire in any human.
- Insist on your friends and relatives, however young, having authority over their eating, sleeping, emotions, dress, etc., as you would for any adult.
- Don't put up with irresponsible behaviour from young ones just because they're young.



COURAGE

the primary revolution



reinforced, our projections can become self-fulfilling prophecies for the next generation. When you hear something like this, you can say something—a thoughtful question is far more useful than an outburst labelling the adult as sexist pig, betrayer of her sex, or whatever—or perhaps try responding on the face-value level. “Do you think that because a baby reaches for a warm body that has something to do with future sexual preferences?” “Do you really think this baby is categorizing women by body parts?” “You mean you think a little girl acting friendly is actually trying to seduce a grown man?” Children do not deserve to hear themselves categorized this way, no matter how lightly it seems to be done.

The importance of commitment to children's liberation

The importance of children's liberation

We can stop adultism, though not, of course, without a lot of thought and effort. The personal, individual reasons are more than enough to decide us to make adultism a thing of the past in our own circles. There are also further reasons. The powerlessness taught us as children keeps us largely strapped for the rest of our lives. It is not surprising that every revolutionary and reformer becomes dissipated in helplessness upon occasion, when our entire family and school upbringing depended on our giving up complete control of our lives. All of us maintained precious pockets of power or determination or at least a vision of what it would've been like not to give in, and that sustains us. But also all of us probably did give in and allow a gross diminution of self to survive in a world where adultism was apparently the law of nature.

People who've been convinced of their inferior position and relatively powerless position must be able to

People who've been convinced of their own secondary position and relative worthlessness will not be able to revolutionize this society...nor can those of us who want to abolish sexism and racism, remain in the role of oppressor to the young at the same time.

It is part of adultism that when we look at children and imagine them as our allies, we think "What good could they do?" Children's history has been obliterated far more thoroughly even than women's. No doubt there have been very many young heroines and heroes who have made a great difference in many lives. But it is a vast, and hardly-thought-of job to document them.

There is no doubt that sexism promotes adultism and vice versa. As long as women bear the whole and heavy responsibility of caring for children, they are going to feel their energies squeezed to a life-threatening degree, and be able only through great feats of courage and sacrifice to offer their children much freedom.

The ways that sexism has hurt women as mothers are well known to mothers and to any woman who has feared pregnancy, or observed her own mother's struggling. And yet mothers' alliance must lie with their own children; or to put it more boldly, adult feminists' alliance must lie with all children, whether their offspring or not.

It is a truism that oppression continues to function because the members of the oppressed groups are set against each other and their energies to scramble divisively over resources in a scarcity situation. This is also true in our current adult-child world. We constantly feel the scarcity of time, of attention, of money. With every need a child presents, we feel the old threat that we will be denied. No wonder the role of mother has so often been re-defined "martyr."

If we want this world to shape up in any area we are going to have to commit ourselves to recovering thoroughly from our own childhood powerlessness and to stopping the process of adultism from proceeding one child further.

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ne hand, no hands; kneeling,
Really struggle. Let them really
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whether tickling isn't often a form of tick. Call a halt to it. setting aside special times when the person you are with is totally incapable of doing anything but to do. become a person who is not a person.

1. Give gifts, etc.
 2. Get out or talk about your feeling of
 3. Pursue the friendship as
 4. Plan fun things for the two of
 5. Make it a point to become a generation
 6. Give to someone at least a personal
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n an adult. Plan fun things to
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tact out or talk about your feeling of
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t's crying"

- Do let your children know that you have feelings, that it's okay to cry, etc. Establish a pounding pillow for them and you to blow steam off, instead of focusing it on a nearby human target.

Of course, really abolishing adulthood means radical legal, political and institutional change. Our educational system, though staffed by many who hold radical dreams, is still an institution of oppression. Our working situations depend on the educational system to "handle" children so parents and other adults can ignore them for 40 hours a week. What can we do? Alternative schools seem the only solution attempted so far, but this is not enough alternative.

Alternative schools have been attempted so far, but this is an alternative.

Interrupting oppression of children also means speaking up when other people are mistreating or ignoring young ones. What can you do when you see someone running anti-child lines in public, like "If you don't stop crying, I'm going to leave you here." Or, at the beach: "Don't be such a little sissy, get back in the water!" The best approach is to ally yourself creatively with the adult. Try a smile, an offer of help, some talk about how good it is to have the liveliness of young people in department stores, "What a fine daughter you have," about how you yourself used to be scared of waves, etc.

If you have a chance, ask the adult about how they were treated in similar situations. Be sympathetic.

How people become sexists, racists, etc.

The "isms" are passed down like contagion from adult to child, along with other misinformation, mythology and cover-ups. Are we to think that a child accepts all this uncritically, and believes it? A child notices when information is mixed with strange vibes, embarrassment or odd behaviour. She soon learns not to ask some questions or she will be put down herself or faced with silence or an even stranger story.

When did you first learn about women, blacks, native people, the physically different? Where? Who told you? What?

Years later, I remember a family scene. My "step-sister" name was Gordon. Her father said to me:

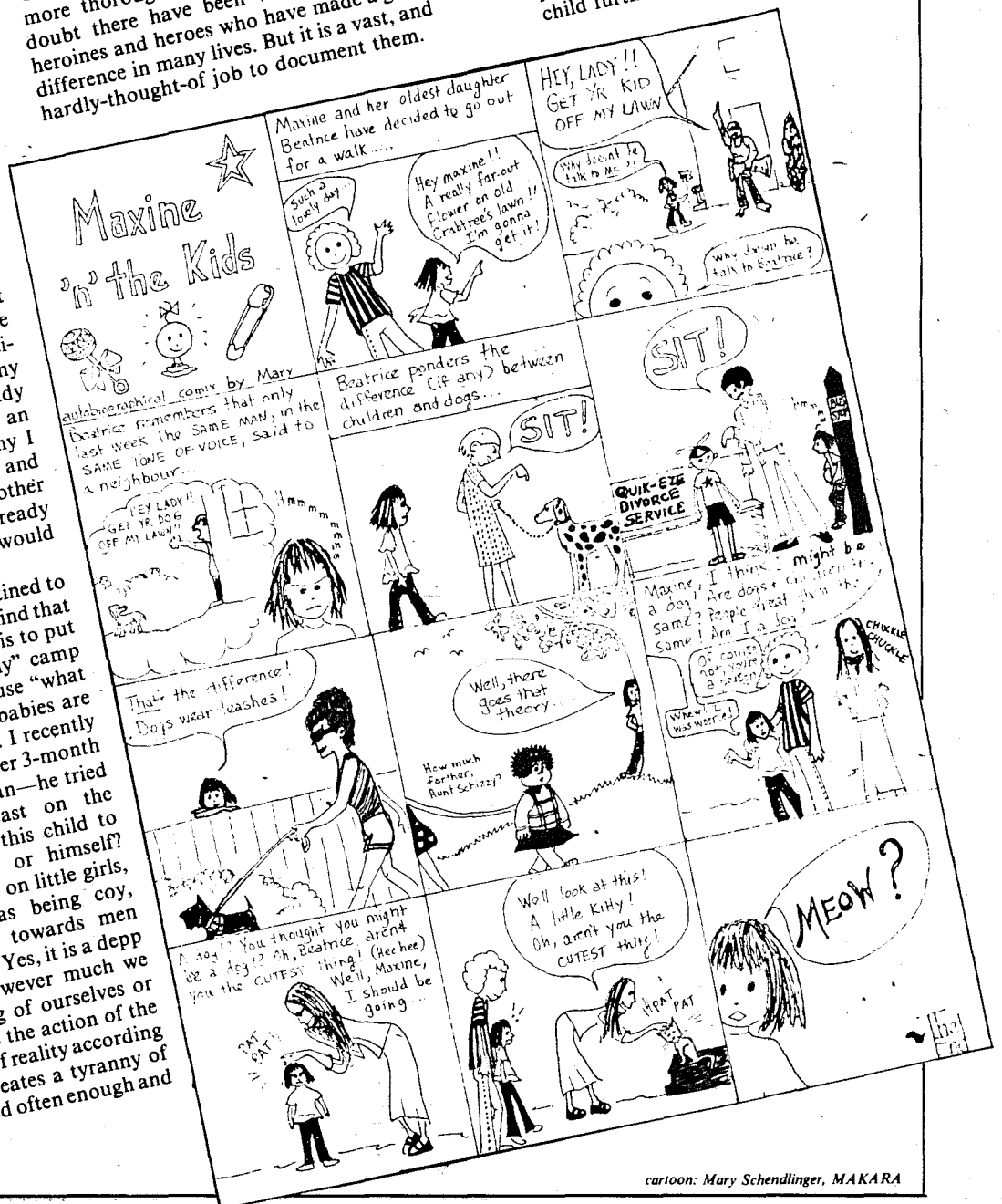
When did you... blacks, native people, the... ferent? Where? Who told you? What?

Years later, I remember a family scene. My mother's "maiden" name was Gordon. When I was quite young, my father said to her on a few occasions, "Gordon, that's a Jewish name, isn't it?" and then laughed. My mother said nothing, but looked embarrassed. I gathered that they thought it was laughable or embarrassing to have Jewish relatives...one small lesson in anti-Semitism. If I had not been afraid of my father's scorn and anger, which I already knew well, I might have asked for an explanation. I ended up wondering why I didn't understand, what it all meant, and why they seemed to enjoy making each other uncomfortable. If adulthood hadn't already taken its effect on me, this incident would have been challenged.

About sexism: Are boy babies destined to... no doubt in my mind that... is to p...

uncomfortable.
taken its effect on me, this
have been challenged.

About sexism: Are boy babies destined to be sexist? There is no doubt in my mind that they are not. (To believe otherwise is to put ourselves in the "biology is destiny" camp with Freud and others who confuse "what is" with "what is natural.") Boy babies are thoroughly, thoughtlessly taught. I recently heard a close friend talk about her 3-month old baby. "He's already a tit man—he tried to grab the stewardess' breast on the airplane." What chances has this child to grow up respecting women or himself? Similar stuff is of course laid on little girls, who are often described as being coy, flirtatious or manipulative towards men before they can even speak. Yes, it is a depp bog we walk through! However much we have accepted stereotyping of ourselves or others, so we will perceive the action of the young. Our mis-defining of reality according to our own categories creates a tyranny of false perception. Repeated often enough and



Policing child abuse

The hard-liners are becoming the heroes

by Kathleen McDonnell
reprinted from Fireweed

The past year and a half has seen an unprecedented wave of concern in Canada about the problem of "child abuse." Beginning with the highly sensationalized coverage of the death of infant Vicki Ellis in the summer of 1977, the Toronto media have carried an unrelenting stream of stories on the subject. A variety of studies and task forces on child abuse have been undertaken both at the provincial and federal levels. And in 1978 the Ontario Ministry of Community and Social Services launched controversial investigations of two regional Children's Aid Societies for mismanagement of child abuse cases. The results of both investigations were harshly critical of the Societies in question. The designation of 1979 as International Year of the Child will undoubtedly feed into the growing sense of public outrage.

There is no doubt that the raising of this issue is in many ways a healthy development. It is high time we began to speak of the rights of children and put forever to rest the notions that they are the "property" of their parents and that physical punishment is an acceptable form of discipline. But what we need in order to bring about the liberation of children is an understanding of their present situation, and of the *milieu* in which their "oppression" is apparently based—the family. Does the current discussion of child abuse, both in the popular media and in the professional social service journals, really contribute to this understanding?

Causes of child abuse obscured

In large measure, the answer is no. The bitter fact is that the issue is being increasingly presented in a fashion which obscures rather than illuminates the causes of the problem. "Child abusers" have, in fact, taken their place—along with the postal workers, gays and ThirdWorld immigrants—as the chief scapegoats of the current social and economic crisis. Many people genuinely feel that parents who abuse their children are part of a generalized wave of "selfishness" that is undermining the bedrock values of our society—hard work, self-sacrifice, and family cohesiveness. This attitude was encouraged, for instance, in the press coverage of the Vicki Ellis inquest, which carried headlines such as "She loves luxury but three children die in squalor," followed by a lurid description of the mother's makeup-strewn dressing table on the day of her infant daughter's death.

Posed in this way, the solution to the problem of child abuse then becomes, as it has in many other areas, a hard-line, rather simplistic one: increased pressure for early removal of children, for surveillance methods such as "risk scans" which would identify abuse-prone parents, and for outright sterilization of "bad" parents. There is less and less room for even the traditional liberal approach of social work, which aims at "rehabilitation" of the violent parent through some form of psychotherapy. The social worker in the Vicki Ellis case, a woman with a supervisory position and a high reputation in the field, was castigated by the coroner, the media and many of her colleagues for chancing such

a rehabilitative approach with the "hopeless" Mrs. Ellis. In the child abuse drama, the hardliners are becoming the heroes, fearless champions of children's rights, while liberals are increasingly dismissed as bleeding hearts who are unwilling to take the tough measures demanded by the problem.

In fact, a particular theory of child abuse is gaining currency in social service institutions which fits comfortably with the shift away from the more liberal, "helping" model. It is the notion that child abuse is primarily caused by the early life experiences and resulting psychological make-up of the parents. An abused child will almost inevitably grow up to be an abusing parent, so the argument goes. Only removal from the violent situation can prevent such children from repeating the cycle of abuse when they grow up. As a result, the thrust in child abuse prevention programmes is increasingly toward early identification of these "abuse-prone" personality types. This identification is made through psychological profiles obtained from medical records, interviews, psychological tests and personal observations of various professionals—physicians, nurses, social workers. These "risk scans" may take place in a variety of situations—when a woman comes in for a pre-natal checkup, for instance. The object of the scan may or may not know that she is being assessed in this way. A number of things may happen if the result of the scan indicates an abuse-prone personality. The parent may simply be observed more carefully in the future, or receive counselling. The doctor or counsellor might press for sterilization, or for immediate removal of the subject's children.

The medical model of child abuse

Punitive and ominous as much of this sounds, in an important sense it is not a departure from the rehabilitative approach at all. In both, child abuse is seen not as a many-faceted social problem, but primarily as a disease requiring treatment. This approach, which has been called the "medical model," "locates the source of trouble as well as the place of treatment primarily in individuals...making the etiology of the trouble impersonal (e.g. virulent bacteria or hormonal imbalance)." An important feature of the medical model is the power it gives to the various professionals who deliver the services and administer the treatment. Another is the way it attempts to isolate a single cause for a phenomenon, allowing for a similar one-dimensional approach to "treating" or solving it. Most of our social services—social welfare agencies, correctional institutions—long ago adopted the medical model wholesale.

The medical model serves a particular ideological function in these interventions: it deflects attention from the possible social causes of the problem. If we perceive problems such as child abuse as defects in the basic structure of a relatively small collection of individual psyches, rather than as indicative of something wrong in the structure of society at large, we can clearly excuse ourselves from any sense of collective responsibility and from the obligation to make basic adjustments in the social

structures. The "overmedicated housewife" syndrome is perhaps the most dramatic illustration of this process. Until the advent of the women's movement, mood-modifying drugs were accepted uncritically as the "treatment of choice" for the sense of inadequacy and isolation felt by many women playing out their "normal" female roles.

A remarkable feature of the medical model, as with other liberal ideologies, is its flexibility, particularly in the area of costs. With child abuse, the rehabilitative model prevailed as long as governments were willing to spend large amounts of money on social services. The new hard-line approach, however, fits in nicely with the present effort to cut back spending in these areas. In fact, economic reasons are one of the major arguments put forward in favour of the new approach: "There is a small percentage of parents who cannot be helped and it is high time we recognized that fact and stopped spending money and valuable resources to preserve the family in such cases."² The Toronto media made much of the fact that "over \$2 million" in social services was spent on the Ellis family over the years.

None of this is to deny that many abusing parents are emotionally disturbed and in need of psychotherapy, nor that there are situations in which children must be removed from home for their own safety. But the weakness of the medical model is one it shares with Western medicine as a whole: it frequently aims at eradication of the symptom, rather than seeking to right the underlying organic imbalance that is causing the symptom in the first place. A programme to prevent child abuse can only work if it identifies the problem in all its complexity—as a social, economic and psychological phenomenon—and proposes solutions that confront the problem at all these levels.

Economic implications

What would a more comprehensive view of child abuse entail? First, it would recognize the importance of economic stress in producing situations in which family violence is likely to occur. A few authorities, such as the American sociologist David Gil, have emphasized the role of factors such as poverty and unemployment, but they remain minority voices. Yet the fact is that most reported child abuse takes place among low-income groups—both because of the greater stress of coping with poverty, and because they are more likely to come to the attention of social service agencies. These people are all too familiar with the inadequacy of much of the assistance lent them by their social workers—e.g. instruction in better budget management, when the problem would clearly be better dealt with by increasing the family's income.

A comprehensive view of child abuse would also look critically at the nature of these social interventions. In practice, most social agencies encourage dependency in their clients, rather than helping them to develop mutual support systems and strategies so that they eventually won't need the agency. The assumption is that only the professionals, not ordinary people themselves, can

solve their problems. The only self-help organization devoted to child abuse, Parents Anonymous, is eyed nervously by many professionals precisely because it questions this myth of the "expert" and encourages mutual support groups for abusing parents.

Analysis of the family vital

But the roots of the problem go deeper than poverty and the nature of social work. We must also look at the structure of the family itself and the demands placed upon it by the capitalist system. According to the Marxist writer Eli Zaretsky, the family has taken on a new role with the rise of industrial capitalism, that of sole repository of personal and emotional life. Having lost its identity as a productive economic unit during the pre-capitalist period, the contemporary family is expected to bear the much less tangible burden of creating a haven from the alienating world of work, and fulfilling the emotional needs of its members. In addition, as the locus of "private" life, it is expected to do this in isolation from the larger community. Zaretsky concludes that the demands placed upon the family are, in the end, impossible to meet: "Under capitalism almost all of our personal needs are restricted to the family. This is what gives the family its resilience, in spite of the constant predictions of its demise, and this also explains its inner torment; it simply can't meet the pressure of being the only refuge in a brutal society."³

Furthermore, our society has greatly romanticized this

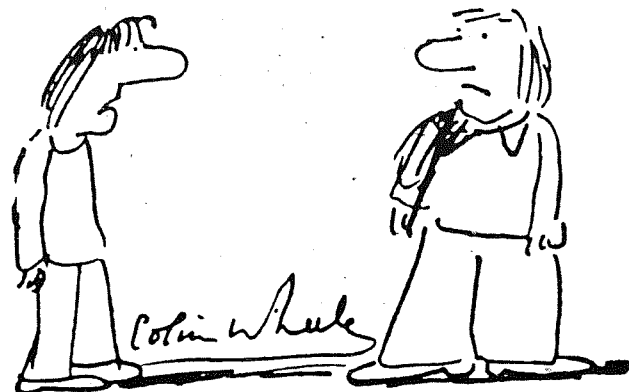
that the family is a happy one, that it can really meet the impossible expectations placed upon it.

Medical model reaffirms validity of nuclear family

The focus on child abuse as a medical problem that involves only a few "pathological" families soothes the fear that there might be anything wrong with the family itself. The current shift to the right, with its emphasis on strengthening the family and reasserting the traditional roles of mother, father and the children, is in part a frightened response to the growing questioning of the family—whether it is truly a "natural" phenomenon, whether it is the only, or even the best, mechanism for raising children and meeting emotional needs. One of the chief targets of child abuse programmes is single mothers. They are generally assumed to be unfit parents, more because they depart from the normal two-parent nuclear family arrangement than because they lack the resource and support networks they need to care for their families properly. Gay people, who are also perceived as an implicit threat to the nuclear family, are another target in the campaign against sexual abuse of children, in spite of the fact that most sexual abuse is heterosexual in character and occurs *within* the family.

In the face of the conservative swing back to the traditional family, child welfare authorities are taking a public stance which at face value, appears to depart from that trend. They are increasingly heard to insist that the biological family is no longer sacrosanct, and that the rights of

MUM SAYS SOCIAL WORKERS
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OUT & ABOUT

function of the family, and it is too painful for most of us to admit the degree to which our actual experiences fall short of the fantasy. There is tremendous pressure upon us to present a happy, united face to the community, to "not wash our dirty linen in public." Yet it is this very extreme isolation that allows much physical and emotional violence to go on in the family. Family members are forced to put all their emotional eggs in one basket, much as women have long been expected to find their "all" in "a single man." Yet when pressures, both internal and external, build to the point where the cracks in the structure can no longer be ignored, family members have nowhere to turn but to one another to vent their frustrations and sense of betrayal. Child abuse, and other forms of family violence, may be in a very real sense the explosion of the myth

children must be paramount. However, this stance allows the authorities to move in and break up dysfunctional families, generally from low-income and minority groups, who are cracking under the strain and exposing the weaknesses in the system. The oppressive system itself persists, unabated and unquestioned. This is another example of the astonishing adaptability of liberal ideology—the family is simultaneously sacred and not sacred.

Revised policies, services essential

What concrete strategies can we propose to combat child abuse and other forms of family violence? One is indisputably to oppose the cutbacks in social services. Inadequate and paternalistic though some of

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Mothering

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Sheila: David and the woman he lives with are really good with my kids, but I think because of all the conditioning they've had, they would choose to live with me. In order to give a child a choice about where they would like to live, it's got to be clear to her/him that it's okay to choose. They've got to lose their ownership of you as well as you have to lose your ownership of them. I think that's a really big step.

Wendy: What bothers me a lot is the attitude of people who don't have kids - It's your bed; you made it; you sleep in it. You hear that even from feminists.

Catherine: Yes - you chose to have kids so don't ask me to deal with them.

Jean: As if we had a choice! I don't think any one of us, when it comes right down to it, had that much of a choice. I mean it was accident, providence, fate. Stupidity!

Esther: A lot of feminists and here I'm going to classify them, came to their feminism relatively young and during the years when I was having kids. They were in university, coming to their feminism. I was just getting into the whole trip a little sooner than they were.. If they had come into feminism three years later than they did, they would have had kids. Almost definitely.

Judy: That's really why motherhood has to be articulated in a feminist way I guess. Feminists don't say things like 'I chose to have an education and you didn't'. There are just so many issues that are automatically assumed by feminists to be feminist issues. Why is it that the

idea of collecting money for child care, or babysitting, for mothers who can't come to certain events or meetings because they have children at home, - why isn't that part of a feminist consciousness when so much else is?

Wendy: So much of the opposite of that is called 'being liberated'. It seems being liberated is getting a really good education, having a career, and not having kids.

Esther: I think it's a lot easier to walk up on Parliament Hill on a demonstration, than it is to take a couple of kids for a weekend. Frankly and completely and totally sharing responsibility, or even being conscious of women with kids, means that you have to make sacrifices and there are a hell of a lot easier things to do.

Sheila: It's not just looking after kids. Right now I'm finding I don't have enough good time with my kids because either I've been working till 7 p.m. or up early in the morning on a job. Last night I did laundry. When am I going to have a night when I can spend an evening with my kids? When you do have an evening with your kids, what are you going to do - housework?

And the shopping; if someone asked me right now what I'd like, I'd say "Come and cook with my kids, be like my grandmother was with me; teach them the little tricks about cooking, prepare meals with them by your side.

That's what I want to come home to, a cooked meal.

Jean: It is really hard to put your money where your mouth is. It means that to do it you have to give up some of the time that you feel is rightfully yours. We all try

very hard to confront the problem of individual responsibility, but it's a lot easier to accept it where motherhood is concerned, because it means you don't have to do anything about it.

Esther: Motherhood is one of the pre-eminent feminist issues. It ties up every single thing - it's amazing. I don't think there's been any consistent effort, on the part of the women's movement to deal with the practical issues around motherhood.

Jean: At school, I've been talking about a few of the issues we've been talking about in this group, and one of the reactions from one woman was "I can't stand it when mothers want me to take responsibility. I refuse to be guilty about it. It's your problem. Sure, I'll go out and work for daycare, but don't expect me to have anything to do with your kids."

Wendy: In all fairness to people who don't have kids, I think that they don't know what it's like. It seems like you have to do it before you know. Who would have dreamed?

Judy: There's this feeling of gratefulness toward anyone who does take responsibility. The other day I was talking with Bronwyn about wanting to live in a communal household, where Lucy and I could live with other kids. She said she didn't ever want to live with kids again. I had this torn feeling - I was furious - How can you say that? - How can you have that choice? It infuriated me that she had this choice. On the other hand, I thought, "how could I be furious with Bronwyn?" I mean, she's lived with kids; I should be grateful for the time she's put in.

Esther: That's what goes through my head when I phone

someone about babysitting. I feel guilty if they actually can't do it at that particular time. I believe they feel guilty because they like me; they would like to do something for me. I put a lot of energy into making them feel better and on top of that, I still don't have a babysitter. Despite their feelings of guilt, it never occurs to them to say, "well, I can't do it then, when else do you need someone, or I'm free such and such a night."

Wendy: Another thing that happens is that mothers end up taking responsibility for each other's children.

Jean: It's like when you were talking about wanting somebody to teach your kids to cook. I was going to say "I'll do that." Why should it be me?

Wendy: I think we have to do a lot of conscious-raising around shared responsibility for child care. I don't think feminists are like men where you tell them what you think is needed and they think up a hundred excuses why you shouldn't have what you want. I have a lot of confidence in women in general.

Jean: The reaction I've got is, nobody will tell you we shouldn't have that help. That's what I'm afraid of. Everyone will say that and still no-one's involved.

Sheila: When I mention we have a mother's group, and we're organizing a conference, and we

want people to get interested in children and mothers, there's never one question.

Catherine: Fifteen years down the road I don't know how good I'm going to be at taking community responsibility. I'm looking at every day as something I don't want to live through again.

Esther: I feel like everything in society, in the women's community, in my office, in my home, conspires to make this issue, which is one of the most fundamental issues in my life, unimportant. How can feminists be willing to go on a daycare demonstration if they're not willing to take care of the children they know? The contradiction there is so incredibly obvious. It's like saying that society should provide daycare but they are outside society.

As a final point we wish to note that in our discussion, two vital areas were neglected. One, that responsibility for childcare is obviously not limited to emotional nurturance. A critical fact for many biological mothers is that they are the sole financial support of the children they care for. Finally, we do experience and value the joy that children offer. We believe that the present oppressive system has created limits to our ability to experience the joy of living with children. We are no longer prepared to accept these limits.

Kids' interview

Why not? con't from page 13

Sarah: Because I'd be alone.

How would you feel if you lived with other grownups and your mom just came to visit?

Sarah: Fine.

Even if there were other people living with you?

Sarah: No.

If there were other people living with you and your mom wasn't living with you would you still be alone?

Sarah: No.

But you would want your mom to live with you?

Sarah: Yes.

Nicolas, who would you like to live with?

Nicolas: My mom.

Anybody else?

Nicolas: Yeah, Louise.

Anybody else?

Nicolas: No.

How would you like to live with other kids?

Nicolas: Really great.

How come? Why would you like to live with them?

Nicolas: Because, because they let me stay up.

Who would you like to live with, Sarah?

Sarah: My mom and Ben and Meghan and Lucy, and Kara and Mairi and Ben and Esther and Nicolas and myself and Dorothy.

All kids and Dorothy and Esther, two adults....any other adults?

Sarah: No.

Why would you like to live with all those people?

Sarah: Because I like them.

Do you think it would be a lot of work for Esther and Dorothy?

Sarah: Yes.

Do you think Esther and Dorothy would like that arrangement?

Sarah: No!

Do you like being a kid, Meghan?

Meghan: Yes, cos they're nice and they get to sing and jump around on our bed.

Lucy, do you like being a kid?

Lucy: Yes, very proud of it.

Why do you like being a kid?

Lucy: Because um...I don't like to be an adult.

You don't like adults?

Lucy: Some I like, some I don't. Why don't you like the ones you don't like?

Lucy: Some are mean, some are...I just don't like them.

Seliina, do you like being a kid?

Seliina: Yes.

Would you like to be an adult?

Seliina: I don't know, I haven't tried it before.

What are the things that kids can do that big people are not allowed to do?

Seliina: I don't think there are very many things that adults can't do that kids can. None that I can think of right now.

Mairi, do you like being a kid?

Mairi: Yes.

Why?

Mairi: Because I get to jump around and play in parks and do stuff and slide down poles and stuff.

Are big people allowed to slide down poles?

Mairi: Yeah.

They don't do it too much, do they?

Mairi: No, because they get in kids' way.

Nicolas, do you like being a kid?

Nicolas: Yeah, adults can't fit on "Big Wheels" and kids can.

What's a "Big Wheel"?

Nicolas: Well, it's a thing, it has fat wheels in back and a big tire in front and two handle bars and when you jam on the brakes you spin. That's what a Big Wheel is.

Adults can't get on them, eh?

Nicolas: Yeah cos they might break their bones.

Meghan: I want to sing a silly song. Trick or treat, Smell my feet, Give me something good to eat!

Sarah: When I eat celeries they munch.

Do you think that there is a difference between being a boy or a girl? What is the difference?

Mairi: It's different cos a man gets bald and girls don't.

What about women...do they get bald?

Mairi: No.

Sarah, do you think there is a difference between boys and girls?

Sarah: Yes because boys don't wear dresses and girls do.

How come boys don't wear dresses?

Sarah: Because boys don't want to because boys don't wear dresses.

Why do girls wear dresses?

Sarah: Because they wear dresses!

Lucy: There is a difference, The reason why Sarah was saying they don't wear dresses is because they think people will laugh at

Child abuse

con't from page 16
these services are, they constitute important outlets and support networks (in many cases the only ones) for individuals and families who are under the greatest economic and social stress. It is ludicrous for a government to declare on the one hand its overriding commitment to child welfare and safety, and on the other that such support services for families as day care, drop-ins, emergency hostels, community centres, counselling and job retraining courses, are expendable commodities. We must put an end to the notion that social services are frills to be expanded in flush times and cut to the bone in leaner ones.

As well, we must work to change the nature of social service institutions so that they assist people in realizing their own power rather than accommodating them to their powerlessness. What we have now are institutions that, on the whole, reinforce the prevailing ideologies—that the family is the only natural human social unit, that poor people must pull themselves up by their own bootstraps. What we need are services that give real support to people and families, but not necessarily "the family" to the exclusion of other kinds of social bonds people choose to form. We

need services that reject a "blame the victim" attitude and that view people's problems in their totality.

Finally, we need to continue developing a new perspective on children. The concept of "children's rights," though it is often used in a divisive way by government and social service professionals to pit the interests of children against their parents, is nevertheless an important one. We are only beginning to understand how to meet the special needs of children to be nurtured and respected. We need to alter our concepts in a way that neither sentimentalizes nor exploits their vulnerability and dependency on us. Perhaps we should start by listening more to the children around us, and to the child within each one of us.

Notes

¹Irving Kenneth Zola, "In the Name of Health and Illness: On Some Socio-Political Consequences of Medical Influence," *Social Science and Medicine*, Vol. 9, No. 2 (February, 1975), 85

²Elie Cass, M.D., "Children At Risk," *The Canadian Magazine* (April 1, 1978), 8.

³Eli Zaretsky, *Capitalism, the Family and Personal Life* (New York: Harper and Row, 1976), pp. 140-41

Kathleen McDonnell is a writer living in Toronto who is working on her second play, a fictional account of an incident of child abuse.

them. And they don't want to get dolls either cos they are afraid people will laugh at them. On the record "Free to Be You and Me" there's a song called "William Wants a Doll."

Do you think that's a very good difference?

Lucy: No. Because anybody would want to wear dresses or want a doll.

Do you think there's a difference, Niama?

Niama: Boys usually think they have power over everything but they don't.

Do they ever have the power over anything?

Niama: Well they might...I don't know.

Do girls ever think that they have power over anything?

Niama: No not that I know of. **Do you think that it's good that there are differences?**

Seliina: Not really...we don't really need differences.

How are you different from a boy, Kara?

Kara: Well, I'm a girl, silly, I'm Kara!

International Year of the Child

Play not the only thing

by Sherene Razack Brookwell
and Pat Daley

The Canadian Commission for the International Year of the Child received 5,000 applications for project grants this year. Only 520 were approved. Right away you know something went wrong.

In September 1978, the Commission pledged to celebrate childhood by promoting children's needs and improving the quality of their lives. With \$1 million—or 14¢ per child—from the federal government, the Commission set up specific funding criteria. Only community-based projects which immediately improved children's lives were selected. By and large, these were projects of a cultural nature—playgrounds, music, drama, sports, chance to travel, cultural workshops and festivals.

This emphasis on celebration of childhood, according to commissioner Diane Ponée, was a uniquely "Canadian" approach to IYC. But, when the applications for projects began pouring in, the Commission realized it wasn't enough.

Children were enjoying themselves, but their problems were not really being tackled.

Writing in the October issue of *Broadside*, another commissioner, Phyllis Jaffe, said: "The problems of Canadian children are not only serious, they are ignored, or dealt with inadequately by the bureaucracies established to help them. Canada has no consistent policies for providing equalized services for children, and the provincial/federal split of powers only exacerbates the confusion."

In June, 1979, altering slightly their original objectives, commissioners decided on a National Agenda for Action for Children "to stimulate discussion on a national level to provide a vehicle for thought and action."

Now, when IYC is almost over, the commission is assembling position papers identifying critical needs and proposing recommendations. Eventually, the Agenda will be submitted to the federal government to form the basis for further inquiry and action.

What are the needs? According



to Diane Ponée, one of the more pressing areas is daycare. A paper outlining the need for a revised economic policy will include suggestions for increased government support of day care centres (through tax incentives) and a national system of flex-time whereby both parents might assume more easily and equitably the obligations of parenting.

In the area of health, the Commission proposes a policy of prevention, including government sponsored pregnancy-monitoring programmes. Indian children are a special area of concern and the Commission is

putting together specific recommendations to remedy the appalling health problems, juvenile delinquency and the cultural void felt by many Indian children on the reserve.

The Agenda for Action also includes such general topics as the family and more specific ones such as the child and media, the law, education and culture.

Whether action will be taken in any of these areas depends on the commitment of federal and provincial government.

Commissioners Ponée and Tom Schatzky remain hopeful, an optimism they say is shared by their fellow commissioners. But, Phyllis Jaffe outlined other areas which should have been tackled.

"The problems which these applications brought to light cannot be solved by small token grants or even by large sums of money," she wrote. "Instead, this country should use what remains of IYC as an opportunity to create the social policies which will redistribute our dollars and our priorities to better serve our children."

"It is possible to make short-term gains for us and our

children by using existing systems, as in the milk distributions program in Quebec. Not all Canadian children go home to a hot lunch or milk and cookies after school. As a matter of fact many children don't start the day with even one glass of milk, let alone their cereal, orange juice and sufficient supplies of riboflavin and niacinimide. But by raising dairy farmers' taxes the Quebec government increased provincial revenues to distribute free milk to every school child in Quebec. Naturally they paid the farmers for the purchase of this milk."

Will IYC have made any difference to the problems of children?, Jaffe asked.

"Not if we don't plan. Not if we don't attack the causes of our children's problems and most assuredly not if we don't rearrange our priorities to put those who don't vote before those that hold the purse strings."

"No more short term solutions. We need a radical and effective plan for children in this country and International Year of the Child is the perfect year to begin."

African women fight childhood mutilation

by Helen Forsey and Judy Lynne

In every culture, women are considered "the keepers of tradition", upholding so-called social norms and discouraging deviant behaviour. By maintaining social norms created for the benefit of our oppressors, we continue to perpetuate our oppression. Maintenance of the status quo relies on women and children being the property of men. Where women attempt to free themselves of this relationship they are debased and violated.

In parts of Africa, as well as parts of Asia and Latin America, the violation takes the form of excision (removal of the clitoris) and/ or infibulation (cutting away of the labia and parts of the outer genitalia, and sewing up the vulva) on female infants and young girls. Tools are often razors, hot coals, knives, thorns and fingernails. The operation is performed by women, frequently

mothers or grandmothers. It must be performed because men refuse to marry girls who have not been operated on, and in those cultures where the practice is widespread, marriage and reproduction are a female's only purpose in life. The prevention of women's sexuality is believed necessary to preserve the family and polygamy. In Fran Hosken's research, she quotes an African school teacher as saying, "How can a man satisfy all his wives? He would ruin his health. Polygamy is one of our important African traditions that we must preserve."

Infibulated women have to be cut open to allow sexual intercourse after marriage, further cut to permit childbirth, and resewn after delivery.

This mutilation is practised by members of all religions in Africa, including Christians (both Catholic and Protestant), Moslems, Animists, Copts,

Ethiopian Christians and the Fellasha (an Ethiopian Jewish sect). Moslems practise infibulation in Egypt and the Sudan where it is claimed that the operation enhances the beauty of the woman. Hosken estimates more than 30 million women are affected in Africa alone.

In focusing on the horrors of genital mutilation, western feminists must keep in mind cultural differences, and be conscious of the way misogyny manifests itself globally. Marie-Angélique Sanané, a Senegalese feminist, recently told a Toronto women's meeting that she has been perturbed by the tendency toward sensationalism around this issue in the western media which too often has ignored both the overall context of oppression in which mutilation occurs, and the efforts of African women to eradicate it. Such inadequate treatment of the issue has in some ways made their struggle more

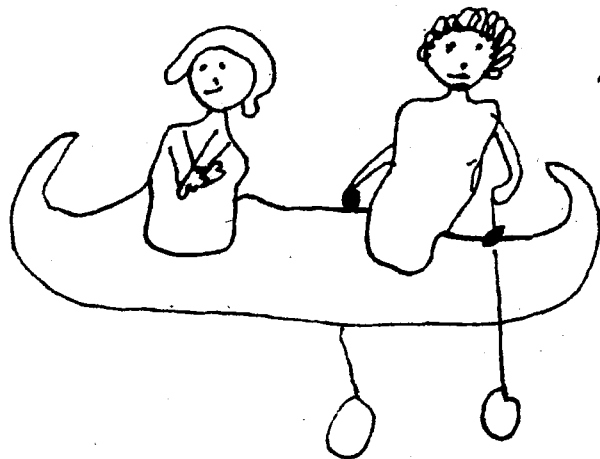
difficult, by leaving room for racist interpretations and playing into the hands of those who oppose change by justifying such practices as a sacred part of African culture.

We and our African sisters want to change the cultural, economic and political conditions that allow mutilation and abuse to exist in their various forms, but we have to listen to the women who are directly involved. Since they know the forms of patriarchal power in their own societies, they must determine the most effective ways to work for change.

African women have appealed for a major World Health Organization study. At the W.H.O. Khartoum Conference in February, 1979, the following recommendations on female genital mutilation were adopted:

— adoption of a clear national policy for the abolition of female circumcision;

- establishment of national commissions to co-ordinate and follow up the activities of the bodies involved, including where appropriate, the enactment of legislation prohibiting female circumcision;
- intensification of general education of the public, including health education at all levels, with special emphasis on the dangers and undesirability of female circumcision;
- intensification of education programmes for traditional birth attendants, midwives, healers, and other practitioners of traditional medicine, showing the harmful effects of female circumcision with a view to enlisting their support along general efforts to abolish this practice.



by Nora

I am from Canada.

My Parents are from lebanon.

They had a hard time to Come to Canada. Beacause there were two gards at night. So my mother and father had to try to get out. There was a boat near by. So my Mother and Father went in the boat a came to Canada.

By Nora

How We Like The World To Be

We like the world to be like no war and people not starving if only the world could be in peace it would be better and a lot of child needs love and care and thats what the world needs.

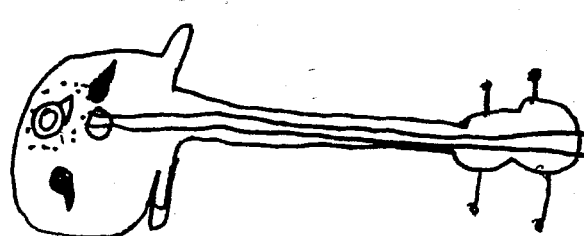
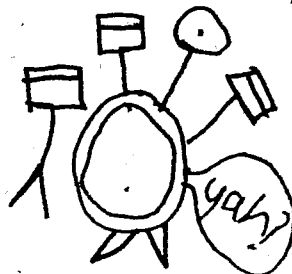
by Cecilia

Music

Rythm, beat
Rocking, Rolling, swinging
Making me feel like dancing

—Danny Sauriol

(Music)



Education—change is slow

by Kate Nonesuch

"List five appliances that your father uses and five that your mother uses." School assignments like this one bring calls from angry parents to Jackie Anderson, Women's Studies Consultant for the Ottawa Board of Education.

She has "the impossible mandate of trying to de-isolate an entire generation" when the teachers who must carry out the process have been traditionally socialized themselves. The school system is not moving fast enough, it appears since all the complaints come from parents demanding more change, not less. Carol Kirby, member of the OBE Status of Women committee, and vice principal of a local school, agrees. "We've never had a complaint that things are opening up too much."

The process of de-sexing education must move forward on two fronts—changing teacher attitudes and replacing sexist books and teaching materials.

It doesn't take more than a cursory glance at texts to see the sexism. Mothers wearing aprons,

readers where all the exciting stories and nearly all of the rest have male lead characters, arithmetic problems that ask how many cookies six girls can bake if they each bake a dozen, or how long it will take Jack to build three model airplanes if it takes an hour and a half for each one. Science texts show boys doing experiments and girls watching,

history courses omit the contributions women have made to our culture—all a nauseous reflection of "how things were meant to be."

In "Mr. Mugs", a series of readers for beginners published by Ginn, a young boy, all decked out in a fancy glass space helmet, decides to build a rocket to go to the moon. A little girl is told she

can't play because she doesn't have a helmet, and doesn't say another word for some forty pages, but is seen in the illustrations hanging around in the background with a paper bag over her head. On which she has drawn a set of antennae. One principal I spoke to said he didn't understand how that could possibly have any adverse effect on readers.

"Where the message is implied, not stated, you have a problem getting people to see the sexism," comments Kirby. She recently showed a good, non-sexist speller to some of her colleagues, but they didn't notice the difference from the old ones.

"Every text, almost without exception, has a sexist bias," she goes on, noting a two-year-old

report by the Ontario Women Teachers Federation, "And then There Were None," which concluded that there were no non-sexist reading programs available. "We need non-sexist materials so that whatever the level of awareness of the teachers and parents, the kids will have good models in print at least. They will accept what they see."

A special grant was given to schools to purchase new books, rulers and science equipment when Canada changed from imperial to metric measure; no special grants have been forthcoming to buy non-sexist material, and the economic argument—"It would cost too much"—is used against the idea of replacing sexist texts.



Jasmine Sinclair

Day care in Canada in jeopardy

by Patty Brady

Three years of government 'restraint'—cutbacks, as we say in less fastidious circles—has resulted in a substantial loss of full day spaces in group day care centres in Canada between 1976 and 1978. For two consecutive years the number of centre spaces has declined, by approximately 2000 between 1976 and 1977, and by 2072 between 1977 and 1978.

Figures for 1979 will not be available until January, 1980 but Health and Welfare Canada, which conducts an annual survey of day care centres across the country, predicts the situation will be substantially unchanged over 1979. In all likelihood, this "substantially unchanged" situation will see further losses in the stock of day care centre spaces.

There are three principle types of licensed day care service: full day programs in centres which cater mainly to the three to five age group, lunch and after school programs, usually for children six and over who are attending elementary school, and licensed home day care in private homes, both for infants and pre-schoolers, under the supervision of social agency personnel.

popularity, particularly as it seems at first a cheaper method than group care: no capital costs, for example. Good quality home care is not intrinsically cheap, however, if on-going supervision of home day care workers is to be maintained and adequate salaries paid to the workers themselves. At any rate, it should be part of a comprehensive system of day care services, not a substitute for group care.

These decreases are in marked contrast to the four preceding years when both the overall number of spaces grew and the number of full day centre spaces likewise showed yearly increases.

In summarizing their 1978 findings in the Status of Day Care in Canada report, Health and Welfare warns of dire consequences: "The significant drop in centre spaces for the second year in a row is alarming and indicates that the future of day care centres in Canada, especially in the community-based, non-profit sector is being jeopardized."

It's an inadequate situation, moreover, that's being jeopardized. The table (right) shows the numbers and proportions of

such children. The vast majority are cared for by relatives, friends and neighbours.

Increasingly, however, this is not what parents want for their children. Again, from the 1978 Status of Day Care in Canada report: "Earlier surveys indicated that parents' first preference was for relatives caring for their children, secondly for neigh-

lity factors, high costs, location, and lack of spaces."

As well, when the parent or parents are mobile, relatives are unlikely to be at hand and neighbours are not well-known. The non-centre alternatives are often reduced to the woman advertising to mind children for pay. One especially disturbing finding from a survey of women who

the number of centre spaces, along with eligibility factors based on social and financial need criteria which effectively exclude large numbers of parents from subsidized day care, this cottage industry will expand to meet the need, and parents will continue to use these services because they are available and affordable.

No. of children of working mothers in day care:	1973		1974		1975		1976		1977		1978	
	No.	%	No.	%	No.	%	No.	%	No.	%	No.	%
Under 3	3626		11,351		10,859		11,829		15,237			
3-5	22,074	4.7	38,952	6.4	53,730	11.5	63,501		58,626	12.2	11,373,475	10.6
Total no. of children under 6 with mothers in labour force	543,000 ¹		784,000 ²		562,000 ¹		620,000 ¹		656,000 ¹		695,000	

1. Estimated by Women's Bureau, Labour Canada
2. Estimated by Statistics Canada

Source: Status of Day Care in Canada, 1973 to 1978, Health and Welfare Canada

bours providing the care, and thirdly for their children to be enrolled in day care centres. The more recent surveys...indicate that the majority of parents now prefer centre day care as the ideal arrangement over other forms of care. Unfortunately, most parents do not have access to centre care because of eligi-

look after young children in their home (Laura C. Johnson, author of the study, calls their work 'child care as a cottage industry') was that almost three quarters of the women in the sample did not really approve of mothers of pre-school children going out to work.

However, with the decline in

The governments of Canada, both federal and provincial, control the funds for day care and thus the degree of accessibility to day care. Historically they have used day care as a means of manipulating female participation in the labour force. (See box). They appear to be doing it again.

Number of licensed day care spaces by type of program, 1973-1978, Canada

Type of Program	1973	1974	1975	1976	1977	1978
Full Day Care (Group)	25,268	47,833	60,757	71,956	69,959	67,887
Lunch and After School	1,543	3,163	4,524	7,074	6,158	6,629
Family Day Care	1,562	4,185	4,671	5,367	5,534	7,763
TOTAL	28,373	55,181	69,952	84,397	81,651	82,279

Source: Status of Day Care in Canada, 1978, Health and Welfare, Canada

Overall, the total number of approved day care spaces declined between 1976 and 1977 and then showed a slight increase from 1977 to 1978. The 1978 figure, however, did not reach the 1976 high and the increase experienced was the result of the growth in the number of home day care spaces.

Supervised home or family day care enjoys some current

children with mothers in the labour force who are receiving group care or approved family day care services, by age group from 1973 to 1978.

In the peak year, 1976, only 12% of children under six, with mothers working outside the home, were enrolled in some variety of approved day care. By 1978 this proportion had declined to about one tenth of

Daycare, labour force linked

For example, during World War II, women were needed to work in war industries and in other essential production to replace men who had gone into the armed forces. The federal government quickly and efficiently found both the womanpower (through compulsory registration for employment and patriotic propaganda) and the financial resources for day care for those with children: all this despite a tender concern for the fragility of the mother-child bond.

("...experience has shown the difficulty of maintaining the all-important relationships which bind together mother and child when full-time care is provided while the mother works. Responsibilities are more easily shelved

and family ties are harder to maintain and re-establish under these conditions. Circumstances of unusually heavy strain will sometimes necessitate removal of the full burden of care from the mother's shoulders, if she is to remain at her job; but every care must be taken to guard against severance of parental ties in such a way as to encourage the abandonment of responsibility or to make difficult its re-establishment."—"Day Care of Children in Wartime," prepared by the Canadian Welfare Council, November, 1942.)

When the war ended, federal funding for day care was immediately cut off, and most day care centres closed. Quebec chose to close down all its centres rather than support them out of provincial budgets. Ontario

passed legislation to provide funding but forced many existing centres to close by simultaneously passing standards regulations that could not be met.

The end of the war notwithstanding, public protests to maintain day care services were mounted and the number of applications for spaces actually increased. Officials in Ontario were perplexed by "this seemingly unreasonable situation".

See "Women's Emancipation and the Recruitment of Women into the Labour Force in World War II" by Ruth Pierson in *The Neglected Majority*, edited by Susan M. Trofimenkoff and Alison Prentice. Also "Day Care in Canada: 1850-1962" by Patricia V. Schulz in *Good Day Care*, edited by Kathleen G. Ross.

School and the differences
of Boys to girls
at ~~the~~ SCHOOLS in England the
SCHOOLS mostly don't have a uniform
and we can wear what we like and
girls can do all the sports and
things that boys can do and
Boys can do all the
things that girls can do But
only if they want to. When the
girls and Boys play netball
the girls won because most of the
Boys said to the teachers we don't
want to do it and we went to play
foot-ball I went to play football
too but the girls still won. When
we go indoors we read Books to
each other and when we have finished

We go home
by Sally from England
6½.

p. 3.

foot ball

net ball



Where the birds sing and flowers bloom
You'll find me
For I am the nature lover.

Where the violence stands and sex takes place
You won't find me
For I despise the brutality and anger.

Where silence and beauty of the world is found
You'll find me
For I am out to seek them.

Where power and pain lies
You won't find me
For I am the one who neglects it.

You notice all the people in the world.
They have violence,
They have sex,
They have power,
They have pain.

They will stop for those
But will they stop to
Even peek at the beauty
of nature.

Nature Lover

Maire-France Galbraith
age 17

Like an intelligent being once said (that's me)

Thou shall not do homework but, thou shall learn the trades of life.

—Jill Masuda



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02108
(617) 542 0144

Education can't from p. 19

While it would at least be possible to get rid of books by burning them, you can't get rid of tired attitudes by hauling them off to the dump. The hoary story of the principal asking for volunteers, five boys to move chairs and five girls to read to the kids in kindergarten, is still apropos. The situation is made worse because dropping enrollment and budget cuts mean that younger teachers are being

laid off and older, often more conservative, teachers have more influence.

Although the OBE has a policy of allowing boys and girls the option of taking shop and family studies, in some schools girls are

told they can take industrial arts only if there is space in the class; in others, industrial arts are given to all-girl or all-boy classes. "There is a tendency to water down the content in the girls' classes," says Helen Slater, chair

of the board. Nevertheless, she adds, because students are taking non-traditional courses, "some stereotypes are being knocked out."

Mary Gilmour, chair of the Status of Women Committee, notes that progress has been made, especially in the area of sports. They are co-educational from K-6 and from grade 11 up. This doesn't mean that girls are playing football, but they are playing soccer and ringette. In secondary schools the sports

budget is about \$4.50 per student per year, and slightly more is spent on girls' sports than on boys'. There are more girls' intramural teams than ever before. She points out, however that in one high school where the girls' basketball team is generating as much excitement as the football team, they are having a beauty contest to raise money for the team. "It's not discriminatory," the students say, "We let the boys come."

There's more to school than beauty contests and cheer-leading. Most students make long-term choices about their occupational futures. "Girls still tell me they're being channeled into traditional jobs by guidance counsellors," says Kirby. "Less than five per cent of students at the technical school are girls, and that percentage is not increasing."

To overcome conservative counselling, the Status of Women Committee has prepared audio-visual kits about women who do non-traditional work "so the women themselves give the message and we can bypass the 'experts'," says Anderson, who is one of only three Women's Studies Consultants in Ontario.

Helen Slater has some advice for people who want the school system to move faster: let teachers, administrators and trustees know what you want. "Teachers say, 'The parents don't want change.' That's not what I hear."



At
the national Museum
of natural sciences
au Musée national
des sciences
Metcalf & McLeod St.

Noël Fantastique
A Christmas Fantasy

ARTS

Glumbelle and Mumbelle—Creative clowning

by Joan Francuz

The two clowns who marched on Parliament Hill with the Persons Parade last month weren't just clowning around.

"Our show has a definite philosophical core," said Alma Norman, also known as Glumbelle.

"And we hope people will pick it up," said Gail Wexler, the other half of the team. Her clowning name is Mumbelle.

They call themselves Creative Clowning. In mime they act out scenes with a male trying to dominate and a female reacting to that domination.

"Glumbelle is sort of male, and Mumbelle is sort of female," said Norman. Glumbelle wears a sad painted face, a striped T-shirt, pants with suspenders and a baseball cap. Mumbelle wears a short legged jumpsuit over a leotard. Her face is painted with a smile.

The two women met 10 years ago in Collage and Road Theatre. It was the first street theatre in Ottawa. The troupe of men and women spoke out about war, pollution, strikes and "consumer crazies." It was guerilla theatre, acted on the street without police permission.

"At that time when the police chased you, you moved down the street and picked up where you left off," said Norman.

Next, they opened a store called Collage & Road Crafts, a place for women to display and sell their handicrafts. Because it also had feminist literature, the store became a place for women to gather. They talked about the need for a women's centre and organized a meeting.

"I'll never forget that meeting," said Wexler. "The whole room was full of women, 33 women." After a lot of intensive discussion, the Women's Centre

was established in 1972.

Wexler and Norman worked at different jobs in Ottawa after they closed their store, then got together again a year ago. Norman had attended a workshop on women and humour and wanted to form a women's clown group. Glumbelle and Mumbelle were born.

The experience in the store taught them a practical lesson.

"Women have to support each other not only emotionally but practically," said Wexler.

Now, they work free for women's events like the Persons Parade, but they insist on being paid for other appearances. If you want to hire them, they will charge you \$50 for a performance.

"There's a thing of women being used for entertainment," said Norman. "We want to be professionals."

The two clown around even when they're out of costume. They throw out lines like:

Norman: "I'm a grand mother."

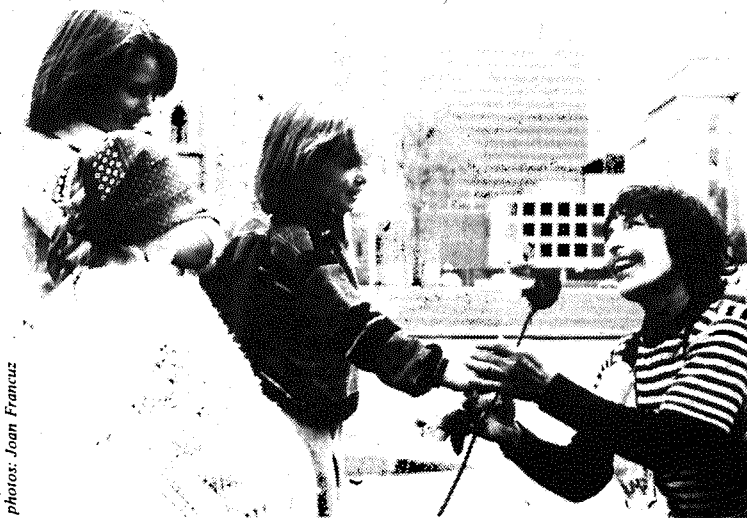
Wexler: "I'm an okay mother."

Wexler: "I'm a single mother."

Norman: "Well, I'm a double grandmother."

Norman, who does have two grandchildren and who has been married for 30 years, resents "being defined by age." She doesn't like the idea that there are things you "do not do", so five years ago she began white water canoeing.

"I like taking baths," laughed Wexler. She also has an eight-year-old daughter and studies teacher education at Ottawa University.



photos: Joan Francuz

Norman works at the Public Service Alliance of Canada and is enrolled in a Canadian Studies masters program at Carleton University.

"Clowning is a fantastic experience," she said. "A clown can do things that a person can't." A person as a clown can act out feelings from within and express things to a group that would otherwise not be said.

"It takes me out of myself," said Wexler. "We're in our own little world out there."

But their world has grown. "We've gone beyond specific women's things," said Norman. "Energy and the environment, these things very much affect women." And Glumbelle and Mumbelle will continue to clown about them.

Kiss Daddy is blunt, gory

Kiss Daddy Goodnight, A Speak-Out on Incest
by Louise Armstrong
Pocket Books
distributed in Canada by
Paperjacks Ltd. \$2.75, 296 pages

reviewed by Vicki Burch and
Glynis Ellerington

Kiss Daddy Goodnight is a first-person documentary about incest. It tells the victim's story, in blunt, vivid detail. Armstrong and the many women she talked with have shown incredible courage in bringing incest so far out of the closet.

Armstrong goes into great depth describing, in the victim's own words, the way it actually happens—how Daddy manages to do it when Mommy and everyone else is living in the same house. The stories of the victims are sickening and real, we were left with a lot of anger, hurt and tears.

However, on another level we feel Armstrong did not get into enough depth emphasizing the intense emotional impact on the victim, and how that mental anguish affects the victim's entire life.

We are left with conflicts by Kiss Daddy Goodnight. Do you fight fire with fire? Is a blow by blow description necessary? Can we talk about how to stop those blows and mend the wounds without all the gory details? We don't ever want to pick the book up again.

Incest—placing the responsibility where it belongs

Conspiracy of Silence, The Trauma of Incest
by Sandra Butler
Bantam Books, 1977

reviewed by Louise Thompson
Working Feminists

The myth of Lot and his daughters is the traditional, albeit biblical, view of incest. The victim is a "Lolita" who seduces her father/uncle/stepfather, a "bad" girl lusting after her father in competition with her mother. Conspiracy Of Silence, The Trauma of Incest, by Sandra Butler, is the first analysis of incest from a feminist perspective, placing the responsibility where it belongs—on the male.

Like rape/wife-beating/pornography, incest is almost too painful for women to read about, perhaps because most women do not recognize the "right" men for thousands of years have had to control women's lives and bodies for their male use and gratification—and with the tacit or overt approval of the police, the judiciary and the church.

Butler writes with cool grace about a sickening topic, making rage endurable with graceful and even tactful analysis. In her first section, "Scope of the Problem", Butler proves that incest is widespread, crosses all class lines, and is largely non-consensual. Butler concentrates her exploration on this aspect, "incestuous assault". The interviews with child-victims

(male and female) exposes the serious and sometimes insuperable injury to them. Many victims feel so "worthless" that they become prostitutes.

And the aggressors? One uncle at arrest told the police of his 10-year-old niece/victim, "I knew what she wanted. Now she turns around and hollers rape." Some fathers use the daughter sexually to punish the wife. Butler says of them:

"Men who turn to their children for the emotional nurturing they may never have received from their parents and the sexual fulfillment they may no longer be receiving from their wives are taking the most destructive option available to them. Conditioned to having their needs met by women, they alter the relationships within the family by substituting their daughters for their wives."

This reporter was most enraged by the failures of the professional community. One wife of a big politician seeking help for her daughter and son was turned away by family, church, lawyer, school, ad nauseum, until she (many years later) found the feminist movement, which gave her the direction and support she needed.

We must take our heads out of the sand about incest as we have about rape and wife-beating, and call upon the men who "acquiesce in silence" to join with us to bring these assaults to an end.

The Montreal Health Press has produced revised editions of their excellent handbooks, Venereal Disease and Birth Control. Available in French and English, the booklets provide comprehensive information on both these issues and are

eminently suitable for teenagers as well as adults.

For single orders, to a maximum of ten, the booklets are provided free, with a 35 cents charge per booklet to cover mailing costs. To order or for more information write:

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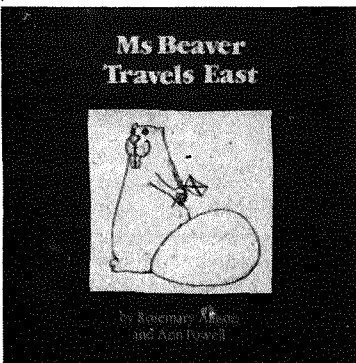
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Books for kids—from feminist presses

by Wendy McPeake

With the advent of the women's movement in the late 60s and early 70s, feminists were quick to see children's books as one of the major ways that sexism is perpetuated: little



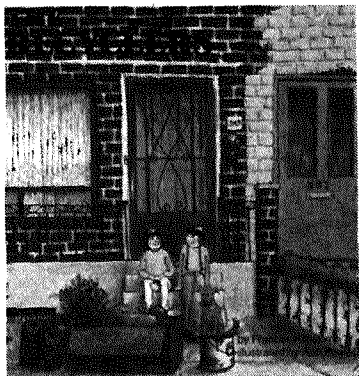
Johnnies who are always doctors, little Marys who are always nurses; little girls who always sit quietly and little boys who are always running and jumping; he to take his place in the world, she to take her place in the home.

Feminists rose to the challenge. The 70s saw the growth of several feminist presses producing books which offer female children opportunities closed to them in the traditional literature.

In Canada, the most notable attempt to produce non-sexist literature comes from the Women's Press and Before We Are Six. The Women's Press sees the need to publish "non-sexist books which present other, more positive models for boys and girls; boys who are sensitive, caring and open to learning from girls; girls who show initiative, imagination and self-reliance; and boys and girls together who react to the problems of everyday life with confidence, resourcefulness and cooperation." They are also committed to reflecting the Canadian experience in the books they publish. So far they have published 15 children's books, among them such favorites as *The Travels of Ms Beaver* and its sequel *Ms Beaver Travels East* (by Rosemary Allison and Ann Powell), tales of an adventurous female beaver who travels around the country. Other titles are *Mumbles and Snits* (by Beverley Allinson, illustrated by Ann Powell) which

is about "lovable creatures who discover how much they really have to share with one another"; *Stone Soup* based on an old European folk tale brings children of different cultures together over a pot of soup; *Mandy and the Flying Map* (by Beverley Allinson, illustrated by Ann Powell), *I Climb Mountains* (by Barbara Taylor, illustrations by Barbara Yacono) and *She Shoots! She Scores!* by Heather Kellerhals-Stewart, portray girls in non-traditional roles. *Mommy Works on Dresses* and *A Story That Doesn't Get Told* (forthcoming) are both written by four francophone women: Louise de Grosbois, Nicole Lacelle, Raymonde Lamother and Lise Nantel. Originally written in French and translated into English, these books tell the story of life in the factory. The Women's Press' most recent releases are two wordless books, *The Recyclers* and *Overnight Adventure* (by Frances Kilbourne, illustrated by Ann Powell). These books are ideal for pre-readers and encourage them "to stretch their own imaginations in developing the story's dialogue."

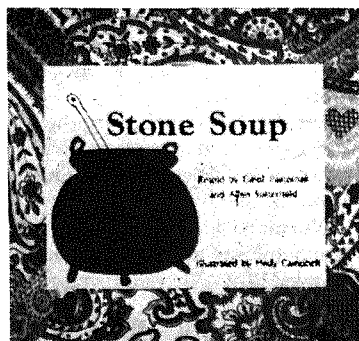
Before We Are Six, also a women's collective, is trying to "supplement existing children's literature by publishing stories about single-parent families, separation, handicaps, adoption, death and make-believe friends." They have published seven books: *Madeline and Ermadello* (by Tim Wynne-Jones, illustrated by Lindsay Hallam) is the story of a young girl and her imaginary friend, Ermadello. *My Feet Roll* (illustrated by Winnie Mertens) is "a gentle introduction for the young to the handicapped child." *Irene's Idea* (by Bernice Geoffroy, illustrated



by Frances McGlynn) presents the story of a fatherless child who is faced with Father's Day at school. *The Last Visit* (by Doug Jamieson, illustrated by Francis Kirk) is the story of a child's encounter with the death of her grandmother. Other titles deal with adoption, a single mother and a little girl whose parents are undergoing a separation.

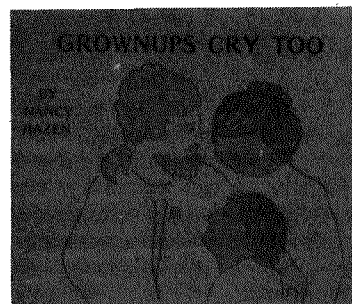
In the United States, Lollipop Power and the Feminist Press are the most prolific publishers of non-sexist children's literature.

Lollipop Power publishes only children's books and has almost 20 titles to their credit. Their stated aim is to publish books as alternatives to the traditional literature which "conveys an image of family life which ignores the fact that many mothers work, many fathers are nurturant, some families have only one parent, some children spend their days in child care centers, and not all families are white and middle-class." They say that often the



best of children's books are a subtle reproach to children whose lives do not fit the accepted patterns. Lollipop Power publishes an annually-revised *Bibliography of Materials on Sexism and Sex Role Stereotyping in Children's Books* which sells for \$.50.

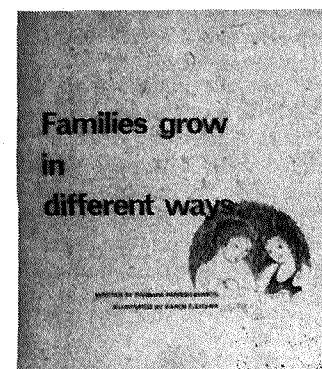
The Feminist Press in New York has published several classics in the field of non-sexist literature. *Firegirl* (by Gibson Rich, illustrated by Charlotte Purrington Farley) tells the story of an eight-year-old girl who is fascinated by fire engines and determined to become a firefighter. *My Mother the Mail Carrier* (by Inez Maury, illustrated by Lady McCrady) has been translated into Spanish (by Norah E. Alemany). *Storypack* (edited by Merle Froschl) is a collection of five



easy-to-read stories which deal with children's feelings about divorce, about being called a sissy, about their bodies and masturbation, about being heroes and about sex roles.

In 1977, the Feminist Press suspended its children's book programme to evaluate the influence of feminist publishing, and the women's movement in general, on juvenile publishers. The results of the study were published by the Women's Studies Newsletter and reprinted in *The Emergency Librarian* (March/April 1978). Researchers looked at 175 books and interviewed publishers and librarians. They found that "the world of children's books remains unquestionably a white, suburban, middle-class, nuclear family environment. Of the relatively few books that offered alternatives or dealt with 'problems', most were didactic message books." Their interviews with publishers revealed that policies of commercial publishers are "clearly related to the commercial profits of sexist books by successful authors, rather than to any sensitivity to issues." Many librarians interviewed "remain unconvinced that social issues belong in children's literature." Researchers concluded "that feminist prodding of the commercial houses has had, thus far, only limited success." Needless to say, the Feminist Press has continued publishing books for children, and this year, they have produced what I would have thought to be only a dream: a collection of feminist fairy tales entitled *Tatterhood and Other Tales* (edited by Ethel Johnston Phelps, illustrations by Pamela Baldwin Ford). The tales are told stories—they differ from the traditional "fairy" tales in that each has "a spirited female protagonist who actively sets about to determine her own fate."

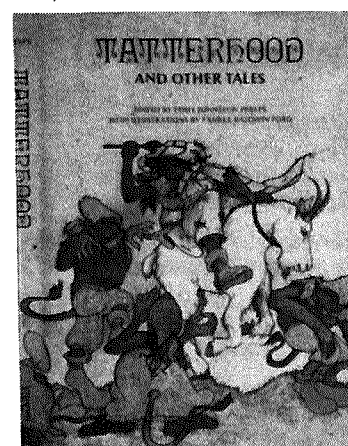
I have concentrated in this article mainly on what is being published by feminists. From my own personal experience with many of these books, I have found that occasionally the "message" is too powerful and gets lost in whatever story may exist. I believe, however, a bit of message from time to time won't hurt children. The messages they get from television and compounded by society's attitudes are so powerful that saying what we believe loud and clear is the only way many children will hear.



These presses need to be supported. You can help by buying their books or prodding your local library to buy them.

How to obtain non-sexist children's books

Most feminist bookstores carry non-sexist children's books and provide mail order service for those who are not living in large cities. Most cities have children's bookstores which should carry these books. But if they don't, Toronto Women's Bookstore, 85 Harbord Street, Toronto, Ontario, and Vancouver Women's Bookstore, 804 Richards Street, Vancouver, B.C. V6B 3A7, have catalogues of books available.



Other bookstores carrying non-sexist children's literature are Edmonton Women's Bookstore, Octopus Books (Ottawa), The Bookery (Ottawa), Librairie des Femmes d'ici (Montreal) and Red Herring Books (Halifax).

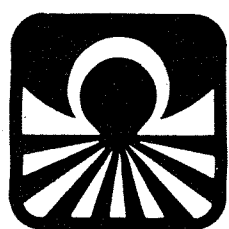
Failing all of that, you may write directly to the publishers, whose addresses are:

The Women's Press
280 Bloor Street West
Suite 313
Toronto, Ontario

Before We Are Six
61 Cowan Avenue
Toronto, Ontario
M6K 2N4

Lollipop Power
P.O. Box 1171
Chapel Hill, N.C. 57514
U.S.A.

The Feminist Press
Box 334
Old Westbury, New York
11568
U.S.A.



Octopus for Christmas

• For non-sexist children's books

Tatterhood & Other Tales - Ethel Johnston Phelps

All Aboard - Allinson and O'Kelly

The Olden Days Coat - Margaret Laurence

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- women could not receive pension benefits in the federal public service until 1956,
- the Rideau Club burned to the ground only months after admitting Jean Pigott as the first woman member?

These and many more enlightening, educational and amusing stories are included in the book. Makes a unique Christmas gift.

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University of Ottawa
57 Copernicus Street
OTTAWA, Ontario K1N 6N5

Two new columns

The spread of the feminist word is so vast and widespread that reviewing a few books every month is scarcely the tip of the iceberg. To bring you news of what is being published, two new columns are being inaugurated in this issue and will be regular features of the UPSTREAM arts pages.

One column will cover what is being published in feminist magazines (this issue deals with kids' magazines). Since a great deal of feminist thought, ideas and information is spread through magazines and newspapers, this column will attempt to do two things. It will bring to your attention particularly interesting articles containing original or new ideas, and will review magazines from the point of view of their

over-all content and, it is hoped, will give you some idea of whether you would like to subscribe or encourage your library to subscribe.

The other column will list briefly new books being published by both feminist and commercial publishers. We often have difficulty finding reviewers to review all the books we receive but would like to let you know what is being published. The other reason for this column is that it is sometimes difficult to get books for review purposes from commercial publishers and, where feminist publishers are concerned, the expense of free copies plus mailing costs is prohibitive.

If you are interested in reviewing any of the books you see listed or if you come across an interesting article or magazine you wish to share, please write to UPSTREAM, c/o Arts or phone 232-0313.

Canadian magazines for children varied

by Wendy McPeake

Magazine publishing for children has flourished for over the past four or five years and there are now six periodicals publishing regularly in Canada.

Chickadee, the most recent children's magazine to appear, is published by The Young Naturalist Foundation, which also publishes Owl Magazine. It has been created for children of ages 4 to 8. My son reads it regularly and looks forward to its arrival. It usually contains a short story on an animal, puzzles, some kind of tear-out game such as a parachute (they don't always work as I can testify from harried experience), a fiction piece, plus a few regulars. I like the magazine and haven't uncovered any overt sexism, although the animal stories bother me because they tend to attribute human characteristics to animals, underrating a child's ability to understand that animals don't operate the way we do. Available from the Young Naturalist Foundation, 59 Front Street East, Toronto, Ont. M5E 1B3. Subscriptions—\$7 for 10 issues, \$13 for 20 issues.

Like It Is is published by Student Enterprises and Assistance League, P.O. Box 250, Station "P", Toronto, Ont. M5S 2T9 and seems to be designed for older

male teenagers. I would not recommend it to anyone. The issue I looked at (Fall 1979) featured an article on Small Business and the Young Entrepreneur and the inside front cover advertises, in four colours, Bacardi Rum. It contains three profiles of young men, no women. Most of the articles, although not badly written, perpetuate traditional North American male values. Female teenagers will find no encouragement here. The advertising represents the worst there is. Cigarettes are advertised and another ad exhorts readers to "Get Pushy" for better tapes for your tape deck (if you have one). The advertising sums up the magazine: cars, beer and cigarettes. After *Like It Is*, expect your children to graduate to *Playboy*. Over 200,000 copies of this magazine are distributed free to high schools and universities.

Canada's Children's Magazine comes from the west and is aimed at children 8 to 13. The issue I examined (Spring 1979) contains several regular columns such as puzzles, placenames (a short article describing the origin of the name of New Brunswick), a book column, a column entitled You and Me which deals with shyness, pen pals, What do you think about money? and many others.

Features included articles on the Micmac Indians, the history of the telephone and the canoe-kayak championships. It is a well-laid out magazine with good illustrations. Education material is used well. One negative aspect is that no attempt has been made to deal with sex-role stereotyping. An article on children at work, for example, describes three children (two girls and a boy) who work in a store. The boy says taking out the garbage is one of the hardest jobs because "it takes a lot of muscle-work." The girls do the cooking and vacuum the floors. In all fairness, back issues do list a variety of articles on girls doing untraditional work and they feature a regular column on Heroes and Heroines. Available from 4150 Bracken Avenue, Victoria, B.C. V8X 3N8. It is published 4 times a year and a subscription costs \$5.00.

Ahoy, An Atlantic Magazine for Children is published by the Junior League of Halifax, Inc. It solicits response from children as young as six years but would probably appeal to older children. It distinguishes itself from the other magazines (except for *Like It Is*) by carrying advertising.

I was a bit disappointed. Many of the articles and regular

columns are excellent and educational but, as with the Canadian Children's Magazine, sex-role stereotyping is in evidence. One story about a girl who wants a dog actually has as a central character an old woman who "The older boys always said...was a witch who ate little girls for supper." Boys and men figure in articles such as *Probe: Lost in Space*, a science-fiction piece starring men only; *Rick and the Woodies and Policeman under Sail*. Astonishingly, the book column is called *Bosun Bill's Book Log* and is written by a woman! It is, unfortunately, difficult to be too critical since many of the articles are written by children and this is a factor in its favour. However, if you do buy this magazine for your kids, lobbying the publishers to be more sensitive to sex-role stereotyping might produce results. Available from P.O. Box 3380, Halifax South Post Office, Halifax, N.S. B3J 3J1 and subscriptions are \$4.00 for four issues, \$8.00 for eight issues.

Magook is a book-magazine published 10 times a year. The issue I looked at is a special Year of the Child issue which features a story written and illustrated by Mark Côté, a 16-year-old who has been writing for children since he was nine. The

illustrations are beautiful and the story is fantastic enough but traditional. The puzzles are good and there is an interview of Karen Kain by a young boy who is a dancer—nice for a change. The last story is about *The Champ* who turns out to be none other than Dad, who sorts out his two daughters' lives, one of whom wins a hula hoop contest and thanks mom "for having me." What I want to know is: How come Mom never gets to be the champ? Available through retail outlets (I found my copy at Octopus Books). Back issues are available from 254 Bartley Drive, Toronto, Ont. M4A 1G1. Each issue sells for \$1.95.

Owl is the older kids' counterpart to *Chickadee* and was created for kids eight and older. I like it best of all the magazines reviewed. It is beautifully illustrated and laid out and is not cluttered. I do have the same complaint as with *Chickadee*: why do they insist on humanizing animals by referring, for example, to their nests as "nurseries" and imposing nuclear family values on them? A minor point, because this magazine does make a real attempt to include female children in the world of discovery and adventure. Available from 59 Front Street East, Toronto, Ont. M5E 1B3. Subscriptions are \$7.00 for 10 issues or \$13 for 20 issues. Single issues sell for \$.95.

Recently received books - reviewers wanted

Story of a Women's Centre by Bev Le François and Helga Martens Enns, Port Coquitlam Area Women's Centre, Box 220, Port Coquitlam, B.C., printing by Press Gang, \$3.00 plus 50c postage.

Tells the story of women who started the centre, explains why women's centres are needed and how society benefits from their existence.

Two new feminist science-fiction titles by Suzy McKee Charnas: *Motherlines* and *Walk to the End of the World*, Berkeley Publishing, \$1.95 each. We hope to do a review of feminist science fiction in the near future.

Two books from Joanna Russ, one of the pioneers of feminist science fiction:

Kittatinny—"Joanna Russ understands that rites of passage from childhood to maturity are as necessary for girls as they are for boys—and should involve just as much adventure and daring. *Kittatinny's* journey to herself is a delightful evocation of that need." UPSTREAM highly recommends this book for young teenagers.

The *Two of Them*—informed throughout by Russ's intelligence, wit and imagination...by her vision of the necessity of speculative fiction to feminists.

A Not Unreasonable Claim. Women and Reform in Canada 1880s-1920s edited by Linda Kealey, The Women's Press, \$7.95.

A collection of 12 essays on temperance, suffrage, women's roles in the medical and nursing professions, among others.

Child labour

GENEVA (ILO/CPA)—Child labour as a persistent evil is the subject of a book published this week by the International Labour Office.

Although child labour is disappearing in the industrially developed countries, it is alive and flourishing in the developing world, especially in Asia.

According to recent ILO estimates, there are today at least 52 million workers less than 15 years old, of whom more than 50 million are in the developing countries.

Commissioned by the ILO as a contribution towards the International Year of the Child, the book is based on ten country monographs covering different parts of the world. It reveals close links between poverty and exploitation of children, while at the same time pointing out the need for legal reform and social change.

Stopping Wife Abuse: A Guide to the Emotional, Psychological and Legal Implications for the Abused Woman and Those Helping Her by Jennifer Baker Fleming with Preface by Del Martin, Doubleday, \$11.50 (paper).

A 532-page, information-packed resource.

Lack of adequate schooling is seen to be a key factor in sending children to work. However, many urban children, as the survey shows, are sent to school not only to give them an education but also to keep them away from home and the streets.

The book stresses the need for ratification of an international labour convention adopted in 1973 which sets minimum age of admission to employment.

The long term objective of the ILO, to be achieved progressively, is total abolition of child labour. Meanwhile, there are many ways in which working conditions of children can and should be improved.

But children, the study shows, are not "adults in miniature". Their premature labour, because it spoils the chances for proper physical and mental development, and for adequate job training, is the worst investment society can make in its future.


Lesbian Peoples, Material for a Dictionary by Monique Wittig and Sande Zeig, Avon Books, \$5.95.

An alphabetical listing that redefines selected historical and mythical persons, places, flowers, etc.

Bien à moi par Marie Savard. Les Editions de la pleine lune. Pas de prix. Poèmes.

This list does not preclude these books from being reviewed in UPSTREAM at a later date.


MARGARET LAURENCE



THE OLDEN DAYS COAT

ILLUSTRATED BY MURIEL WOOD

The Olden Days by Margaret Laurence is the magical story of a ten-year old girl who receives an unexpected gift, a journey into an enchanted Christmas past. \$6.95 (paper). Published by McClelland and Stewart.



Heather Bishop's
Grandmother's Song

You can get this excellent album by sending \$7.00 to Mother of Pearl Woodmore, Manitoba, R0A 2M0 or from Women's Centres and Bookstores

INTERNATIONAL

Nicaraguan women - reclaiming lost rights

by Sathi Sutherland and Helen Forsey.

When the Nicaraguan delegation visited Ottawa, on November 1, the Nicaraguan revolution was barely one hundred days old. The long struggle to overthrow Somoza's dictatorship was over but the hard road to reconstruction still lays ahead. We interviewed Professor Isabel Gomez, representing the Luisa Amanda Espinosa Association of Nicaraguan Women and learned of the activities of Nicaraguan women during the revolution and the part they plan to play in the rebuilding of their country.

At first glance, Gomez seemed almost too genteel and passive to be militant, but we soon discovered that behind her outward calm was a woman of indomitable courage and determination. Her part in the revolution, like that of many Nicaraguan women, was considerable. Women unanimously echoed the opinion that the Somoza tyranny had to end and they armed themselves and fought alongside other Sandinista guerrillas.

Nicaraguan women now, after the overthrow of Somoza, are wholly committed to playing a vital role in the reconstruction of their country, in every sphere and at every level. They are determined to change the customs that have literally kept women enslaved. Modern Nicaraguan women are emerging as free, courageous individuals who have organized themselves as a collective force to rebuild their country.

Their task is awesome. 60% of the population are illiterate and unemployed. The country is desperately poor, and widespread malnutrition and disease kill thousands each year. Yet these problems do not seem to dishearten the people. Their victory and liberation are a source of profound inspiration to continue the struggle.

From Gomez' sighs and indignant cries it is clear that the horrors of war are still very much with her. But her little laughs show her knowledge that the women are united behind a single aim, and express a note of triumph and confidence.

Isabel, what was the condition of women under Somoza?

The majority of them were marginalized. Only a few privileged ones had university education. Most doors were closed to women. True, there were women in the work force. There was even a Women's Wing of the Liberal Party (Somoza's party), but they were forced to vote for that party alone.

When did the consciousness begin to dawn that women could alter the existing state of affairs?

The will and the consciousness are always latent in women. But the conditions under Somoza were not propitious for allowing their development. We all knew that we had to fight the tyrant because nobody could live—not the rich, not the poor. He didn't leave opportunity for anyone. His voraciousness was incomparable. Most of the wealth was in the hands of his family, even cafés, insignificant things like that. The very need of the people brought us together, united us, and that is how we overthrew him—through unity. Our army (the National Guard) was the best prepared and strongest in Central America. But united, we can face anything. This was a great lesson for all the people of the Americas, I think: with unity we can overthrow the strongest enemies in the world. Did women, in spite of the impositions under Somoza, form any kind of organization to protest against the atrocities?

Yes. There were clandestine activities carried out by women during Somoza's regime. For example, they set up clinics to help the wounded Sandinistas. Today, women are beginning to organize as a united front and can therefore solve problems collectively.

What are some of these problems?

Right now, the main problems are health and malnutrition. Rural women have never had any medical care and most are unaware of the most basic forms of health care. Fifty per cent of our population are women. Our participation in everything is vital. On the social level, we have problems of women alcoholics, drug addiction etc.

We have been very restricted and it is possible that we do not know the full extent of each problem. This is what we want: to

reach all people, to check on all the problems we have in order to find out how to tackle each one. I also think that within the areas we are working in, we are gaining a lot of ground as women. Now that we have full opportunity to participate in the reconstruction of our country, we can truly reclaim our lost rights.

Another major problem is prostitution. There is a lot of prostitution in Nicaragua. As I said, given the low level of training and technical knowledge, many women who have children and are on their own lack the means to feed their families. So this occupation becomes a necessity. We are seeking solutions to the problem, by providing training and integrating women into the productive life of the country. This has two goals: to help women escape from this kind of life, and to get them to make an effective contribution to the economic structure of the country.

I believe our movement, our struggle, despite the small size of our country, and the fact that our women are not given the physical and intellectual conditions for their growth as are the men, are very useful precisely because of the "weakness" of women. We continue to struggle, we don't give up until we achieve what we set out to achieve as women—and this is true not only in Nicaragua but in other countries as well. We are internationalists in many respects. I think we have to be, you know.

Does the Association for Nicaraguan Women have relations with other groups of women in Latin America?

Yes. With FEDIM (International Federation of Women). We had a visit from them a little while ago and we understood each other very well. There were women from the US, the USSR, Panama, Cuba, Costa Rica... With them, we found again that women's problems are the same everywhere.

Have you had any contact with other organizations of women in revolutionary situations, like Mozambique, Angola, Equatorial Guinea?

No. We have not had a chance. First because before the insurrection, it was extremely difficult to share such information, and now it has been equally difficult because we are overwhelmed with work and have no time.

Just to backtrack slightly, in our meeting with you earlier, you asked us about the problems women face in Canada—child care, low paid jobs, women's health, housework. Do Nicaraguan women identify with...

Yes! For example the responsibility of running the home falls entirely on the shoulders of the woman. When she comes home tired from work, whatever that may be—the market, the factory—she still has to prepare supper for the kids and her husband and attend to them, while he comes home and sits down comfortably—ah, there's no collaboration from the men when it comes to housework. And should a woman refuse to wait on her man hand and foot, he'll go out and look for another who will, and leave the home and the children behind.

To go back where we left off. How did you yourself get involved in the liberation struggle?

Well, I've been in it a long time. I had never been in agreement with the political situation the way it was. I don't think anyone could have been, anyone who had a tiny scrap of sensitivity towards society. But I'd never participated in an organized way. Yes, I had taken part in popular demonstrations and things like that. But in fact it was the involvement of the young people that led me to take certain decisions.

The schools were the focal points for much of the fighting. The youngsters would take over the schools in the name of the revolution. Then the repression would come. They'd throw bombs and take us prisoner. But young as the children were, they never gave in. And you know, as mothers,

many women who had never taken part in anything before were there, actively participating.

I can remember one time when we were working with the parents of the school were my eldest daughter went. Well, the parents were still afraid to take a firm position. Then a girl in Third Year stood up and said, with tears in her eyes: "Dear parents, it's not that we don't love you, and what I'm going to say to you is not a reproach. But since you didn't give your children a free homeland, let us leave one for our children." Imagine...

From then on, my participation was confirmed. My insides were burning because it was our children who gave us our courage.

What was your work at this time?

I was co-ordinator of the local committee for one sector of Managua. I'd go visit the women, hearing their concerns, carrying messages. That was the way we worked. Many people were afraid but still they'd ask us how they could help. In this way we helped organize take-overs of schools, churches, Red Cross posts. We took part in demonstrations, especially against repression in the schools. It was as if the dictatorship was demanding that our children and young people should be sacrificed.



Did the nature of women's involvement change as the struggle progressed?

When we realized that the insurrection was imminent, we began to prepare for it. We collected medicines and food supplies. We set up a clinic in the parish church and we'd ask for medicines for the parish clinic. We gave medical attention to the people in the neighbourhood and charged a small fee. This also enabled us to provide First Aid training to the women with us. All our activities were in preparation for the fighting.

We also found homes in the city for the young people engaged in clandestine political work. We knew that it was up to us to find them homes where they could be safe.

Did you open your home to the young revolutionaries?

Yes. In my home I had a young fellow who later died in action. All the youngsters had aliases to protect them. I only found out his real name after his death. The youngsters always posed as one of the family. This boy called me mama. He was a lovely person; we loved him dearly. When he fell, it was as if he had a premonition that he was going to die.

Before his death he had said: "If I die, please get in touch with my mother and girlfriend and give them all my personal belongings, for they know what they have to do." His comrades brought me his Bible after his death and in it was written: "Our dead—it does not matter that they fall. Others will follow them." This was his message then—he already knew.

Since the victory, what has been the treatment of Somoza's supporters, the National Guard?

There was an amnesty in the beginning. But not now. In fact, our revolution has been one of the most humane revolutions. We tried to integrate these people—these murderers—to help them realize the harm they had done, and then make it possible for them to take part in our activities. We called them together and explained how we

had been fighting for the people and that they were of the people too, like us. We tried to reason with them, especially the lower ranks in the National Guard, the ignorant men brought in from the countryside and trained to be beasts.

But in the first days of the victory, the National Guard went out and killed many of the youngsters. They hadn't understood the real meaning of our victory and they didn't make use of their freedom as we would have wished.

It would seem that the military dictatorship, the inhuman system of oppression imposed and enforced by Somoza and the National Guard could be seen as the logical result, as the ultimate expression of machismo?

But of course!

Are the Nicaraguan men a bit more open to what women are saying?

Well, there are still problems. For example a woman goes to a workers' meeting, her co-workers say to her: "you lazy-bone, your children are waiting for you! Why don't you go home?" But they—the men—will go out and drink, and all that. They don't see that children are just as much theirs. The way to bring about a change in attitude is through unification, through communication, from group to group, present our problems and plan our solutions, I think, to help ourselves and each other. I think there will be change, because we have learned a lesson—the lesson of unity.



Abortion trial victories in Spain and Portugal

BILBAO—The biggest protest by Spanish feminists since the end of Franco's dictatorship four years ago has resulted in the indefinite suspension of the trial of 11 women for performing or having abortions here.

While the trial was officially postponed because two of the defendants were not present, defence lawyers said the court knew they would not be there and really wanted to avoid continued, violent confrontations over the issue.

An abortionist, her teen-aged daughter and nine women who were her clients more than three years ago were being tried under an 1870 Spanish law which says that any Spaniard who commits a crime against another Spaniard, including a fetus, can be prosecuted, even if the crime occurred outside the country. Several defence lawyers said they were hoping for the opportunity to test the law.

As the trial was being closed in the Justice Palace here at the end of October, 2,000 feminists circled the building calling for amnesty for the accused and a change in the law to permit abortion.

In Barcelona, police were busy cutting the chains feminists had

used to tie themselves to lampposts and trees.

The day before in Madrid, police drove buses at a column of 600 marching women and then charged them with clubs and smoke grenades. Several people were injured in the second demonstration here in five days.

Demonstrations were also held in Valencia, the Canary Islands, Majorca and Santiago de Compostela.

The women on trial also received support from 1,300 professional women, including many of Spain's leading actresses, lawyers and singers, who signed a public statement saying they had each undergone an abortion. As well, they were joined by 1,000 men, including the leader of the Communist Party, who said they had helped arrange abortions.

The prosecution was seeking a maximum prison term of 60 years for the abortionist and 55 years for her daughter who, lawyers say, only served aspirin and brandy to patients.

The nine women on trial for having had abortions had 17 children among them and said they could not afford larger families. They said they had abortions because government birth control information and help were not available to them.



LISBON—A 22-year-old Portuguese woman on trial for having an abortion three years ago was acquitted at the end of October because the court could not prove the charge.

Conceicao Massano Dos Santos had faced two to eight years imprisonment under a law that forbids all forms of abortion. Also charged were her husband and a friend who provided the address of an abortionist.

Outside the packed courtroom, several hundred demonstrators banged on the door, waving a 3,000-signature petition of women who said they had had abortions and demanded to be prosecuted.

Police launched a baton charge against the demonstrators. Several people were injured.

Dos Santos, who was single at the time she became pregnant, said she was a student then and faced expulsion from college if her pregnancy became known.

"I knew that abortion was forbidden but not whether it was legally or morally forbidden," she said. "I did not know it was a crime."

Bhutan—matriarchal society

THIMPHU, Bhutan—It seems that this tiny, Himalayan state accepted equality for women centuries ago.

"In most parts of the world, women have come out in the streets to fight for their 'liberation' from men," the editor of Bhutan's official quarterly publication, Druk Losel, wrote recently.

"Various women's lib organizations have come into existence to fight for women's equality and dignity. But in Bhutan, where there is no such organization and where womenfolk are not even aware of the women's liberation movement except for a few educated ones, equality has been an unspoken right of the women since time immemorial."

Western and Central Bhutan runs on a matriarchal system where women are important in family matters and properties are usually inherited by daughters. Sons get little or no share.

Women work alongside men in the fields and are great smokers and drinkers of rice wine.

Signs of women's equality in this country include:

- if a woman leaves her husband she has to pay him compensation, as he does on leaving her
- schools are coeducational
- there is a liberal attitude toward sex
- couples frequently live together before marriage
- there are cases of a woman permitting her husband to have a child by another

woman if she is not capable of bearing one herself

- divorce is easy to arrange
- children need not carry their father's name.

It seems the only area where women do not have full equality is in religion. They are not allowed to remain in the Dzongs

(fortress-monasteries) after dusk.

Two ministries in the Royal Bhutan Government are run by women.

According to Nima Ome, an editor in the government information department, Bhutanese women are given equal opportunity for study abroad by the government.

Women's Party

SCHWENKSVILLE, Pa.—The Women's Party in this small Pennsylvania town is finally being taken seriously by established political parties.

The Republican Party admits that it didn't bother campaigning hard enough in the last borough council elections in 1975. To their surprise, the Women's Party

swept to control the seven-member council.

Now, the four Women's Party councillors are up for re-election and four Republicans and one Democrat are vying for their seats.

The four councillors say they are not feminists but they believe women do a better job than men.

"I think women put more time into the job," one of the women said. "They're more concerned and they're around the town all day so they're aware of the problems."

The party has won a lot of support in this Republican stronghold. One of the 1,100 citizens said: "They've given us more in the last four years than anyone else did in the last 40."

One woman said: "Women make better decisions because they're more level-headed sometimes than a man."

Models for marriage?

NEW YORK—According to a Cornell University law professor the United States should consider adopting three legally recognized types of marriage, basing the decision on childbearing.

Judith Younger, in an interview in the New York Times, said, "There is one model of marriage still extant in the United States. You're supposed to get legally married and it is contemplated that that marriage will produce children."

But, the reality is different, she said.

"The modern fact of American life is that people are not sticking to that model. What they're doing instead is living in increasing numbers of heterosexual and homosexual pairs. And what's more, those who are bothering to get legally married are engaging in what I like to call series monogamy, instead of the old one marriage for life. They are marrying and divorcing several mates in a lifetime.

"There is something wrong with a law which has lost so much credibility as that single model has. People are flouting it right and left, and there is this other aspect: if there is anything we

seem to know it is that being a parent, bringing up children, is very, very difficult and not everybody is suited to it."

"So shouldn't there be some other sanctioned arrangement whereby you can make a living arrangement and not contemplate having children? And shouldn't having children be a special kind of living arrangement, which I would make harder to enter and harder to leave and I would endow with more serious kinds of economic consequences than other living arrangements?"

The three models Younger advocates are what she calls dress-rehearsal marriage, selfish marriage and marriage for children.

Dress-rehearsal marriage should be unlicensed, carry no economic consequences, no legal obligations and should be open to anyone over 16, she says.

"It's really what's going on on the coed college campus. They're living around with each other in a free and easy changing relationship."

It would be accompanied with a strong mandate, perhaps mandated by law, on contraception, she said.

At 22, couples would be eligible for selfish marriage. If they want to have enforceable economic consequences, she said, they would have to move to selfish marriage or marriage for children.

"Selfish marriage means that you're marrying for the purpose of personal fulfillment and mutual self-expression, not to have children, not to found families."

People would enter this form of marriage simply by registering and leave as easily. The couple could choose which of three options they want with regard to property: keeping earnings and assets separate, with each paying his or her way during the relationship; pooling earnings and assets and sharing expenses; or making some other arrangements in writing. The main thing is that there would be no alimony or maintenance at the end of the marriage.

For marriage for children the couple would have to make a commitment to remain together until the children reach the age of 18. Divorce would be available on a showing of exceptional hardship and court satisfaction that the children's well-being is assured.

Lung cancer in women

NEW YORK—For the first time, lung cancer has become the second leading cancer killer of women in the United States and the chances of their developing breast cancer has increased.

The accelerating lung cancer rate reflects the fact more women smokers are reaching the age at which cancer strikes, said a spokesperson for the American Cancer Society.

The society also reported that a newborn girl in the United States now faces one chance in 11 of developing breast cancer—the leading cancer killer of women. The previous figure was one chance in 13 in her lifetime.

Swiss women win rights

BERN—For the first time since 1912, Swiss women have a chance at rights in marriage.

Under current family law in Switzerland, passed in 1912, the husband is the head of the household with the power to decide where the couple will live and with the right to refuse to allow his wife to sign contracts for anything beyond day-to-day household needs. She can't even buy a vacuum cleaner.

The proposed new law, which should go before the Swiss parliament next year, would for the first time allow a woman to take a job without her husband's permission.

It would also give the spouse who stays home to keep house the right to claim a weekly cash allowance from the working spouse.

Of course, it is the wife who is most likely to stay at home, and a spokesperson for the Ministry of Justice and Police said the allowance would be in addition to housekeeping expenses and would have to be the same as the husband had for his own pleasures. Under the law housekeeping would be considered a joint responsibility.

Swedish succession changes

STOCKHOLM—First you could be a senator, now you can be a queen—in Sweden that is.

The Swedish parliament recently changed the act of succession so that the monarch's first-born child, not first-born male child, would inherit the throne.

That means Swedish Princess Victoria, now two years old, will be monarch instead of her younger brother Carl Philip. The vote was passed 165 to 21, with 147 abstentions.

5,000 march in anti-porn demo

by Sondra Corry

Five thousand women marched in a demonstration against pornography through New York's Times Square on October 20, charging that pornography contributes to violence against women. Accompanied by a bass drum, the marchers chanted such slogans as "End the violence, end the fear, get pornography out of here," and "2-4-6-8, pornography is woman-hate."

Women came from Alaska, California, Minneapolis, Ottawa, Pittsburgh, Rochester, from North Carolina and from New England to Washington, D.C. Several hundred men also marched, some with signs reading "Filmmakers against pornography" and Civil Libertarians against pornography. Representatives from the Amalgamated Clothing Workers carried a banner; there were Nurses Against Pornography, Grey Panthers, representatives from the Screen Actors Guild and many university delegations.

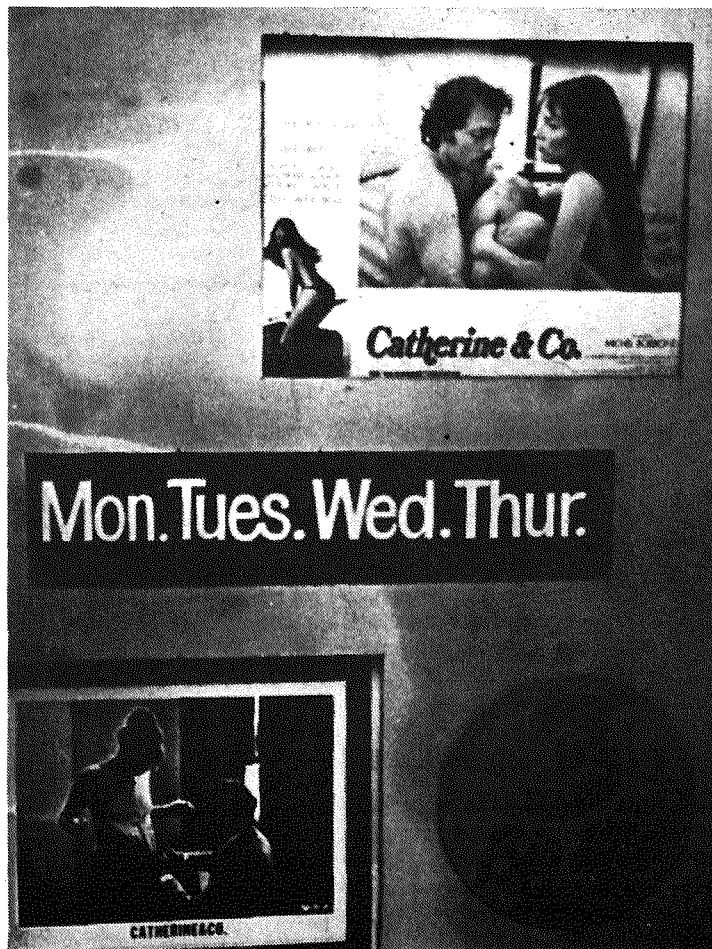
Banners carried by marchers read "Freedom of the press is not freedom to oppress," "Break the cycle of violence," "porNO," and a poster saying "Stop, Hustler" with a drawing of Hustler's famous meat grinder cover with the lower half of a woman going into a meat grinder, ground flesh coming out.

The crowd along Broadway were mostly supportive, many nodding or waving. Owners of the theatres on Broadway supported the march because the overflow of hardcore porn into their area from 42nd Street repels tourists and hurts their business. The mood changed, however, as the march moved into the red-light district. Police protection was especially heavy as hecklers jeered and shouted obscenities.

The march was organized by New York's Women Against Pornography, a group with roots in the Women Against Violence

Against Women movement. The group operates from a storefront on 9th Avenue and 43rd Street and has held guided tours into the sex shops and live shows

the use of children in pornography, it is committed to eliminating all pornography due to the implicit connection between the dehumanization of women



Jasmine Sinclair

in the neighborhood, because they believe that if more people were to take a closer look at pornography, there would be a growing demand to shut it down.

Organizer Lynn Campbell says that the present focus of the group is to educate and inform the public, in a consciousness-raising approach, believing that legislative action must come from an understanding of the nature of pornography, its anti-woman message. While the group has been especially vocal about the violent aspects of hardcore pornography which show women being bound and beaten, raped and murdered, and

and violence against women.

The crowd was below the group's early estimates, and organizer Susan Brownmiller attributed this partly to the "liberal-left" which, she says, blackmails women by warning them that their own sexually explicit material will also suffer if there is an attempt to clamp down on pornography.

At Bryant Park, Amina Abdur-Rahman spoke of the "twin poisons of racism and sexism," saying that "the porn merchants are quite democratic: they have defamed and libelled and threatened all of us, both black and white women."

Charlotte Bunch, lesbian theorist and editor of Quest, a feminist political journal, asked "What kind of society is it that calls love and affection between two women perverse but considers male violence against women natural?" WAP organizer Barbara Hetzel said that the US has no room for women in equal participation in its institutions, but has lots of room for women in its sex parlors.

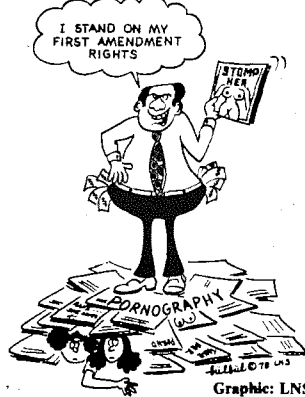
Bella Abzug tied pornography into many issues such as poor women's lack of access to abortion, the "violence of poverty", and broader issues of violence such as "the developing militarism to support a peace treaty known as SALT II." The point was made by Abzug and several others that women and liberals would not tolerate racist or homophobic materials or acts, but that they have been co-opted into tolerating pornography because it is supposed to represent sexuality.

Gloria Steinem pointed out that the movement against pornography is becoming international, referring to marches in West Germany and Canada, and growing concern in other European countries. She said, — "This march is a victory for every woman whose father, brother, lover, or husband brings porn into her home, humiliating her and ridiculing her when she protests. It is a victory for every man here who refuses to be addicted to society's norm of male dominance." She said that the porn shops are breaking the laws, paying off inspectors to stay open. "This march," she said, "is not supported by the Mafia."

The speech that finally brought the crowd, weary after four hours of marching and listening, to its feet in a roar of approval was delivered by Andrea Dworkin, author of Woman Hating. Dworkin gave a brilliant satire of the masochism attributed to women and used to justify not only pornography but the many crimes against

women—rape, incest, wife and child abuse. The following is a partial account of what Dworkin said 'they' say about women:

"She wants to be beaten, she wants to be forced, she wants to be raped, she wants to be brutalized, she wants to be hurt.' The first principle of all pornography is that 'She likes it. It is her fault because of the way she dresses, the way she walks, the way she sits. She was out after dark. She invited a male friend to her house. She said hello to a neighbor. She looked at a man. A man asked her what time it was and she told him. She sat down on her father's lap. She got married. She's not a virgin. She talks with men. She went to a movie alone. She went for a walk alone. She went shopping alone. She likes it. She would have fought it off if she really hated it.'



"What was it she wanted? The force, the pain, the hurt, the harm, the humiliation. Why? Because she's female. 'Females always want it, always provoke it.' And how do we know? Pornography says so. The lawyers, the legislators, the doctors, the artists, the theologians, the philosophers, the writers, the policemen have protected pornographers.

"There are some also who say, 'Porn is only fantasy.' What part is only fantasy? Women are forced, raped, held prisoner. These are real acts, committed against real women and real female children. The fantasy is that women want to be abused. We are here to shout, we do not want it. Not today, not yesterday, not tomorrow. We never have and we never will. The prostitute does not want to be forced and hurt. The housewife does not want to be forced and hurt. The lesbian does not want to be forced and hurt. The young girl does not want to be forced and hurt. This is a movement against silence, against the silence of the real victims. A movement for speech, for the speech of those who have been silenced. We will never again be silenced."

Use of pill drops in USA

WASHINGTON—The number of prescriptions for birth control pills filled by pharmacists in the United States dropped almost 24 per cent between 1975 and 1978, according to a confidential report prepared for the pharmaceutical industry.

Quoting the report prepared by International Marketing Services of Ambler, Pa., the Washington Post said the number of prescriptions filled dropped to 49 million in 1978 from 64 million in 1975.

Sales of one of the most popular brands of the pill, Ortho-Novum, dropped 43 per cent in the same period.

It seems that women, responding to a decade of warnings about possible side effects of the pill, have turned in increasing numbers to the diaphragm.

The report stated that prescriptions filled by pharmacists for diaphragms jumped from 503,000 in 1975 to 1,205,000 in 1978—a 140 per cent increase.

Over the past ten years reports have appeared linking the pill to blood clots, some forms of cancer, gall bladder problems, liver tumors, heart disease, stroke, anemia, and numerous minor problems.

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Dec. 3, Canadian Association for the Repeal of the Abortion Law (CARAL) **letter writing and social evening**, 179 Cameron Avenue, Ottawa, 7:30 p.m. to 10:30 p.m. Bring your own letter paper. Model letters will be provided. For more information call 232-4035.

The Women's Interest Group of Ottawa South meets every Friday from 9:30 a.m. to 11:30 a.m. at the Ottawa South Community Centre on Sunnyside Avenue near Bank Street. Guest speakers include: Pauline Barret—Marriage Counselling (Nov. 23), Gene Errington—Violence against women (Nov. 30), Gordon Fairweather, Commissioner of Human Rights.

Women's Discussion Group at Women's Information and Referral, 3585 St. Urbain, Montreal every Tuesday. Topics: Nov. 27—Women and Ageism, Dec. 4—Women at Work: Managing Two Jobs at Once.

The Ecstasy of Rita Joe by George Ryga performed by the Great Canadian Theatre Company, Nov. 29, 30, Dec. 1, 5-8, Alumni Theatre, Carleton University, Ottawa. Tickets available at the door.

Ottawa Women's Centre General Meeting, Monday, Dec. 10 starting at 8 p.m. at the Women's Centre, 410 Queen St. (News on Chez Nous's application for a liquor licence and the political future of the Women's Centre: who steers the ship?)

If you are lonely, depressed, or anxious, call a trained volunteer at 238-3311. The Ottawa Distress Centre offers a 24-hour confidential service.

Ottawa Distress Centre urgently needs volunteers. Training is provided. Call Distress Centre at 238-3311.

Nov. 7—Monica Townson, author of *The Canadian Woman's Guide to Money*, will be speaking on **Women and Money**, 8:30 p.m., 408 Southam Hall, Carleton University, Ottawa. Sponsored by Carleton Women's Ottawa. Sponsored by Carleton Women's Centre.

Group Exhibition: Invitation to all woman sculptors. Submission to Powerhouse by Dec. 1, 1979. 3738 St. Dominique, Montreal, Phone 844-3489. Hours: Tuesday to Friday, 12:00 to 5:00, Saturday, 10:00 to 5:00

Powerhouse Gallery General Meetings will be held on Monday evenings, November 5, 26 and December 17 at 7:30 p.m. Members and interested women artists welcome.

The Powerhouse Series: Dec. 13, 8 p.m. Final lecture of a three-part series on Art Publications. Guest speakers will be Pat Fleisher (Artmagazine), Anne Brodsky (Arts Canada), Clive Roberson (Centrefold) and Ritos Bertos (Art History, McGill University).

The National Museum of Man is offering a series of Saturday morning **workshops for children** ages 8-12. The children will explore Canada's history and native peoples through games, crafts, songs, stories and many other activities. All workshops are free. For more information call 995-8287.

Raffle: You are needed to sell tickets to raise money for the Ottawa Women's Centre. The prize is a 7-day trip to Barbados. Draw to be held Dec. 8. Pick up your tickets at the Women's Centre, 410 Queen Street, Ottawa. For information call 233-2560.

"A Clash of Symbols" (La Nef des Sorcières) is playing at the Alumnae Theatre, 70 Berkeley Street, Toronto from Nov. 22 to Dec. 8. An intimate and provoking look into the lives and souls of women in Quebec today. For information call 416-364-4170.

The next session of **Preparation for Childbirth** classes given by Canadian Mothercraft begins the week of January 7,

1980. Couples classes, and Refresher classes are available. For more information please telephone 233-5605, or call in person at our office at 450 MacLaren (corner of Kent), Ottawa.

Ely Kish is having a show of her art at Den Art Gallery, 783 Bank Street from Nov. 29 to Dec. 29. For information call 233-3730.

Until Dec. 29, the National Photography Collection of the Public Archives of Canada will feature an exhibition prepared on the occasion of the International Year of the Child entitled **Childhood in Canada, 1880-1920** at 395 Wellington, Ottawa.

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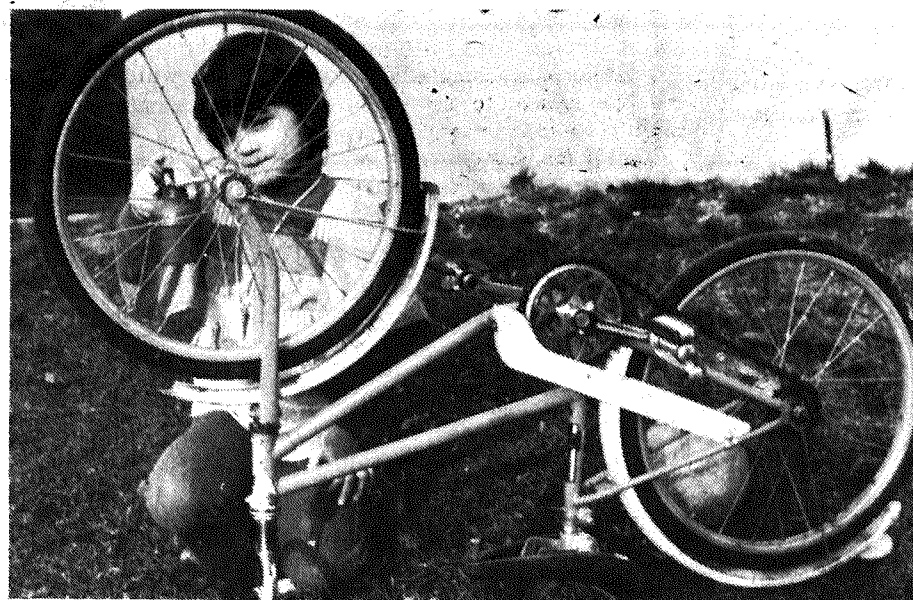


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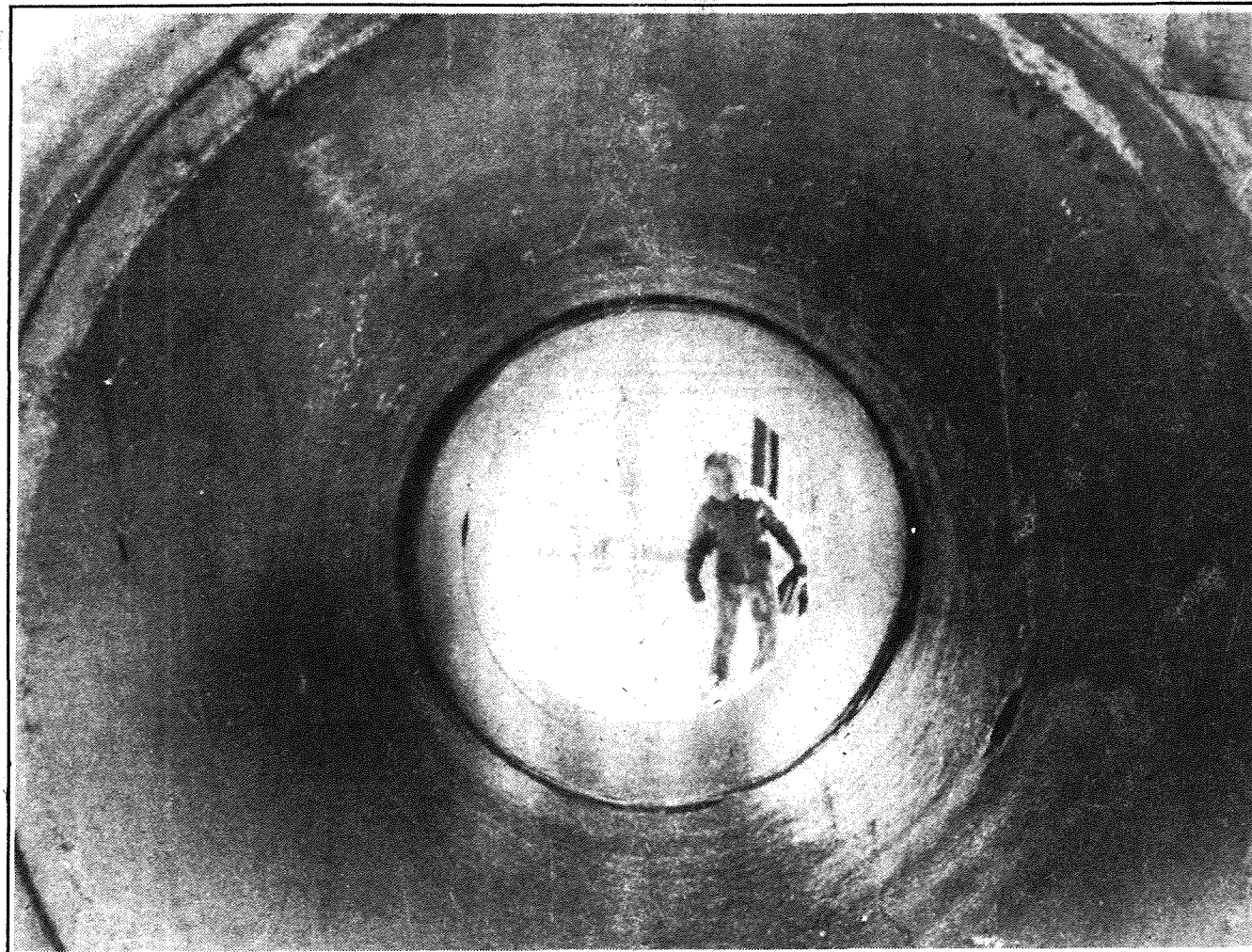
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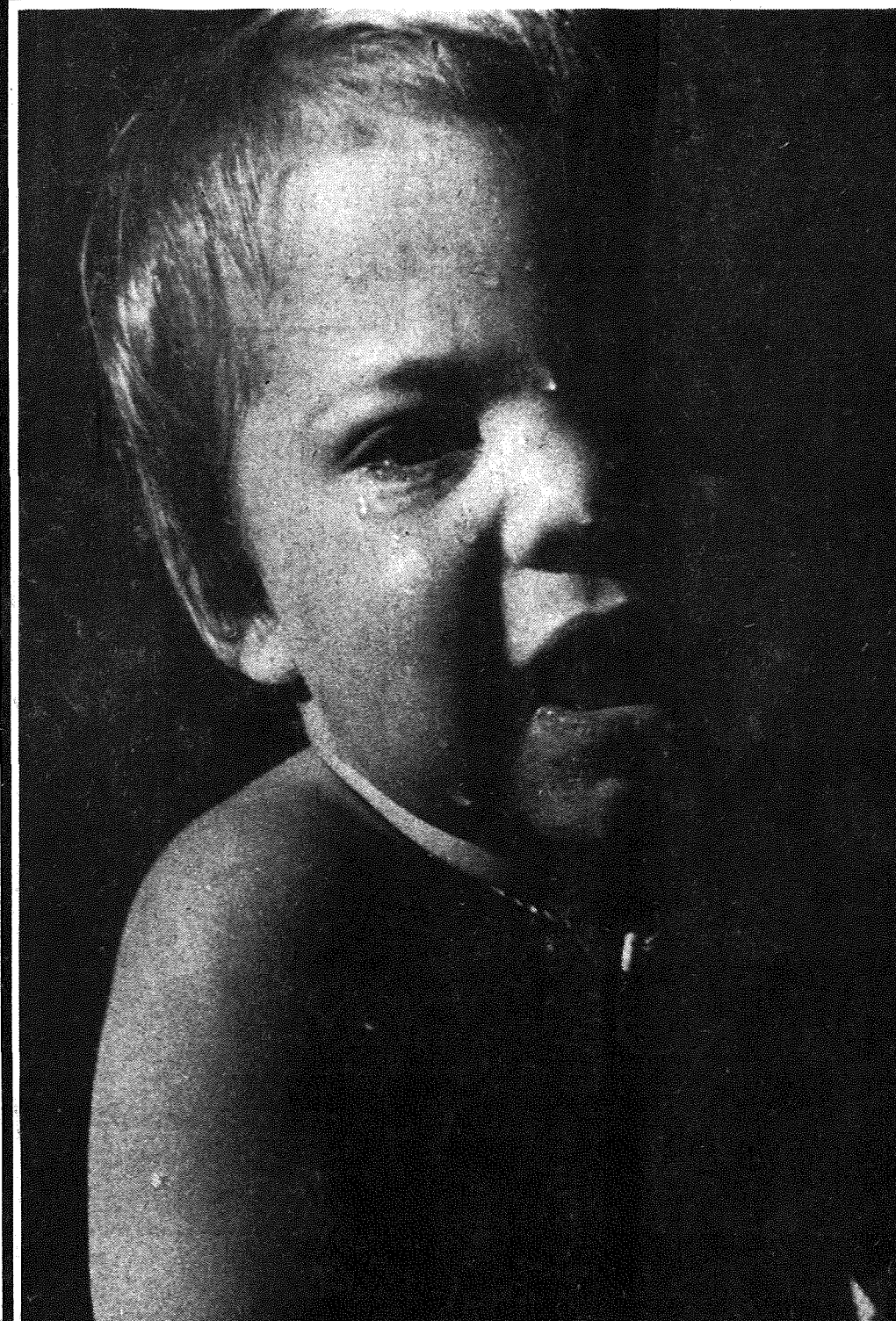
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Volume 4, No. 1

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December 1979



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