Child welfare system

Putting patches on the problems of poverty

by Sheila Klein

The recent report of the National Council of Welfare (NCW), In The Best Interests Of The Child, has found that most of the users of Canada's child welfare system are children of low income families. The report points out that the major contribution to family breakdown is the social welfare system which often forces a crisis a family is facing.

Child welfare a "major industry"

The child welfare system in Canada consists of supportive and support services for children and their families. Substitute services, which replace parental care, include foster homes for 60% of children in care, with another 20% in juvenile institutions. The remainder are in group homes and other facilities. Supportive services, meant to assist families include family counselling, daycare and visiting homemakers.

The NCW conservatively estimates that upwards of a quarter of a million Canadian children use supportive social services—at least two or three times the number of children in institutional care. The child welfare system, while varying considerably in shape and scope from province to province, costs the federal and provincial governments almost a billion dollars per year. According to the NCW, "child welfare has become a major industry employing a host of specialists such as social workers and lawyers."

The very nature of the child welfare system is the poverty of parents. According to a recent study in Quebec, two in every three children who live in 'care' throughout the province come from families with incomes below the poverty line, even though poor families represent only 1% of all Quebec families. Although families at all income levels risk stress on their child rearing capacities at some point in time, poverty increases the stress, frequency and severity of stress. Any additional strain such as loss of income due to illness, unemployment, sudden illness or escalating costs in food, clothing or shelter can catapult a family into poverty.

In Canada, native families are most likely to find themselves in such straits. Two in every three native families' lives are characterized by hardship and multiple disadvantage factors. Discrimination, chronic unemployment, inadequate housing and the tendency of the burdens native people face in their daily life significantly add to the stress on the families either cope with the problems they encounter or develop a working relationship, with the child welfare system: a network which all agree is often a "major industry employing a host of specialists such as social workers and lawyers."

The NCW notes that there is a significant difference in services available to lower and higher income families. Most affluent families enjoy access to a broader and superior range of supportive resources.

Furthermore, because affluent families can rely on a wired and less visible network of family support, they can generally avoid the public scrutiny that results from being clients of the child welfare system.

System causes bitterness, frustration

Because the provincial child welfare laws leave a great deal to the discretion and judgement, child welfare authorities and family court judges have a great deal of power. The predominant middle-class values of such individuals sometimes influence their perception of families from different ethnic and income groups. Unlike children from more affluent families, low income children are more likely to be moved from their families.

Remedies Ordered by the board include:

• Compensation to the Steelworkers union for its costs in conducting the abortive negotiations and all extraordinary costs caused by the company's improver actions.

• Payment to all bargaining unit employees, both strikers and those who crossed the picket line, for the three months they had to go without pay because the union had been replaced as a parent.

• A requirement that the company begin bargaining in good faith with the help of a mediator and make a complete proposal at the first meeting.

Radio Shack

GUILTY OF BAD FAITH BARGAINING

TORONTO- Radio Shack has been ordered to compensate United Steelworkers and the firms employees in Barrie for damages as a result of bad faith bargaining and other flagrant violations of labour law.

The order by the Ontario Labour Relations Board is a landmark decision, embracing the most comprehensive set of remedies for bad faith bargaining ever fashioned by a labour board in Canada.

The decision, written by board Chairperson George Adams, found the big electronics company guilty of a wide range of unfair labour practices, including intimidation and coercion to prevent the majority female employees from exercising their rights to join a union and to block formation of a union.

While the board said it had no jurisdiction to impose fines, it ordered the union, in order to put the company on notice, having to grant a compulsory dues checkoff for all employees, a form of union security usually known as the Rand Formula.

The board said earlier in its decision that the voluntary dues checkoff offered by the company (and required by law) would identify union supporters and that in light of the firm's unfair labour practices the proposal was a deliberate move to undermine the union.

This reaction of Radio Shack has been swift. The company is challenging the OLRB decision in Ontario Divisional court.

The ruling challenge is based on the grounds that the OLRB's decision exceeded its jurisdiction. The hearing has been set for January 29, 1980.

Steward Cooke, Ontario director of the Steelworkers union, said, "I am not surprised in the least that Radio Shack has become the trade mark of Radio Shack's approach to labour relations."
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Ontario government refuses to protect domestic workers

by Rosemary Kos

One woman said her boss "gave me a nice pair of winter boots as a gift when I came over for the holidays." She said she couldn't sleep with him, fired me and told me they were just for the holidays. She then had me go out in the snow with just summer clothes.

Another woman quit, rather than sleep with the family dog to keep it from barking. She wanted to work overtime and be paid for it. She was fired.

Two women tell of being dismissed without notice and evicted from their employers' homes. They were threaten of the night for refusing to babysit on the night off.

The plight of domestic workers is a cause for concern.

Immigration Minister Ron Howes has recently announced that his department will be looking into the situation of domestics. His department is advising that the contract a foreign worker signs with an employer and Canada Manpower spell out the hours of work, vacation pay and who pays for medical services.

At key admitted, however, this is not legally binding. The domestic worker is responsible for the contract.

Charleton said her boss would not allow her to go to the doctor even when she was sick with a cold. She was fired.

The government's proposed changes to family income

programs, the NCW states that any restructuring would be acceptable. For the resulting savings are redirected through the Canadian child tax credit to low income families. According to the NCW, savings should not be used to defray the cost of new tax expenditures such as the mortgage interest tax credit or to defray the cost of new tax expenditures such as the mortgage interest tax credit or to cut income and property tax credits. The NCW says that the tax credit is a tax benefit and that this benefit is better than we are willing to do so.

Domestics call it a victory

Recently passed legislation and court decisions have improved working conditions for Quebec's 15,000 domestic workers in a major victory for their rights, says a group representing Montreal domestics.

Even if it is a partial victory, it will improve things for a huge number of domestic workers, says Rosemary Geyer, a spokesperson for the Household Workers Association.

Besides assuring a uniform hourly wage which will be set later this year, the legislation will also fix working hours, statutory holidays and paid vacations. Quebec is the second province to enact such a law. Newfoundland has had one for some years.

Under the new law the are live-in maids, housekeepers and cleaning ladies, but association president Gracie Constantine told a conference that babysitters and those who take care of elderly people are not covered. Even if the work is performed by a legal contract, the domestics are currently earning a meal $1.50 an hour, "are expected to sleep in the furnace room and have to fight for every bite they are given to eat," she said.

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OSTAR'S

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Help in the home could save industry money

OTTAWA—The federal labor department has received a proposal that would allow family care workers to handle at-home emergencies. Employers would not lose time at work.

The idea of the work conditions branch says the department is only looking at the idea, as it was instructed by the former Liberal government.

The government last year proposed a program to improve working conditions for women which included promoting a special leave for parents.

The other option, enabling a family-care worker to look after sick family members for employers, is also being studied.

The ideal of sending helpers into homes has been promoted for several years by the Family Care Workers of Ontario. Special-care workers are used by industry in Japan and the Netherlands to help employers through family health emergencies and to reduce the high cost of absenteeism.

Evelyn Hunter of the voluntary family-care workers group says the estimated $31 million lost each day because of the number of people absent from work could drop significantly if some help were given working parents.

"The increasing incidence of both parents working and of the single parent who must work to support the family is linked with the growth of absenteeism in the work place and with one of its underlying causes—family health emergencies," said a recent report by the family-care workers.

Their report submitted last month to federal and provincial governments and labor governments and labor organizations said employers could easily make up the cost of worker absence by keeping family-care workers on staff to handle these emergencies.

Cost of a family-care plan could be absorbed by industry in place of savings through reduced employer absence, a shared industry-employer plan or as an alternative to supplementary hospital insurance, the group recommended.

"By far the vast majority of health emergencies are of short duration, do not require hospitalization, but do require care and assistance in the home," the report said.

Many parents have no choice but to take time off work.

Hunter points to the Dutch railway Co. where 150 family-care workers are employed, one for every 200 railway workers.

Thus if an employee working the night shift has a sick wife or child, he is still able to sleep during the day and can conduct his work without worrying about the family, she says.

"Nearly 15,000 jobs could be added to the labor force if a conservative ratio of two family-care workers were hired for each 1,000 of the 7.5 million married people in Canada's work force.

Halifax pro-choice group forms

Halifax—This past summer in Halifax a 19-year-old woman—pregnant, unemployed and separated from her husband—applied to the Victoria General Hospital board for an abortion.

Permission was granted. Her husband, in an effort to prevent the abortion, threatened to sue anyone who performed the abortion. That attempt was unsuccessful: the abortion did not take place.

At the same time, in family court, Judge Bartlett appointed a member of the Nova Scotians United for Life—an anti-abortion organization—as "legal guardian of the fetus." There was no legal precedent.

Both of these actions have grave implications for women in our struggle for control over our own bodies. Shortly after these events took place, a group of women, men and children, marched in protest outside the Victoria General Hospital.

As a follow-up to this action, a group of women formed Pro-Choice—an organization with a feminist socialist perspective. Feminists, because they see abortion as an issue primarily linked with women's rights; that control of our bodies and reproduction is part of our struggle for total liberation. Socialists, because they think that no amount of reform of the present legal or political system will give women that control. Attacks against abortion rights are part of a larger threat to all social services, particularly those affecting working and welfare women.

A public meeting was held November 26th co-sponsored by Pro-Choice, the Nova Scotia Women's Action Committee and the Canadian Association for the Repeal of the Abortion Law.

About 40 people met to discuss ways of organizing around the issue of abortion and against the escalating activity of so-called "right-to-life" organizations.

Plans for action include organizing a speakers' bureau to talk to interested community groups, unions, and high school students; production of an information pamphlet; developing mail displays; and possibly establishing and abortion counselling and referral service in Halifax.

The very funny story of the life and works of The Sweet Songstress of Saskatchewan.

Directed by John Banks

The Wonderfull World of Sarah Binks

The York St. Theatre

Eric Donkin starring as Miss Rosalind Drool in

The Penguin Theatre Company

The York St. Theatre

126 York St.

Jan. 29 — Feb. 10

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Jan. 29 — Feb. 10
Exploiting South East Asian Women

Electronics is the fastest growing industry in South East Asia. Virtually all the major single mother and women's organisations have observed women's labour in the factories, and have found that women are working for less than minimum wage, even though they are expected to work a 60-hour week in a two-foot cube of cupboards.

They don't rent rooms, because they can't afford to. They rent the bed and the cupboard and have no control over the other women who rent beds in the same room. The women's physical living conditions are sometimes not much worse than those at home, but for women who have always lived in families and stable communities where people know each other closely, conditions of poor sanitation, lack of privacy and lack of privacy creates stress.

Asian governments have done everything in their power to encourage these firms to set up in their countries. In 1975, the Malaysian government changed the law so women could work night shifts. In the Philippines legal maternity benefits amount to about $30 a week for six to seven weeks. This is built up by laws of most countries which often define strikes in "vital" industry, which includes foreign-owned enterprises.

While the companies have brooked thousands of jobs, they speak very little of the requirement for young, educated female workers has meant that they have brought a new category of people into the workforce, rather than reducing the ranks of the unemployed. A recent survey in Malaysia found that more than two-thirds of the workers had never worked before, and came from families where no women had ever worked before for wages.

Until recently it was the men who came to the city seeking wage labour when farming could no longer support the family, while the women stayed behind to run the house and continue the farming. Now, the family lost its land, all its members would accompany the father to the city. When women migrate to look for work, however, it is daughters, not mothers who go. They send money home, but their families do not accompany them.

For the companies the newness of the workers means they are creating a great advantage. The young women are more obedient and submissive, and since they are not expected to be supporting families, their wages can be paid lower. They can be laid off more easily.

The business of building profits on death.

by Helen Forsey

The promotion of commercial birth control has been the classic example of corporate exploitation of the supposed "infantilisation" of women. In Canada, Indian women in the Third World, breast feeding is one tradition that has been abandoned because women are more responsive to the marketing messages we receive about breast feeding and contraceptive products. In the Third World, traditional birth control methods have been banished because public health programs and mass media campaigns have manufactured confusion concerning birth control.

Birth control

by Patty Brady

The Dalkon Shield IUD was taken off the US market in 1974 after 17 women died as the direct result of its use. Sales of high- risk estrogen birth control pills began to fall in the US after 1970 when the pill's company, Joe Burress, and other drug manufacturers were found by the Food and Administration (FDA) warned pregnant women to stop using those pills with the lowest possible estrogen doses. Depo-Provera, an injectable contraceptive, has never been available in the US; its potential side effects caused the FDA to decide it was "not appropriate" for American consumers.

Yet each of these products is widely available outside the United States, particularly in so-called "underdeveloped" countries, and each reaches its destinations courtesy of the American government.

The practice is called dumping: the markets are the only profit; the end result is suffering and possible death for individual women. It's just a new twist in the old game of Population Control or Making the World Safe for Capitalism. According to Bonnie Mass in Population Target, The Political Economy of Population Control in Latin America, "...population control programs in underdeveloped countries of the Third World are related to our social turmoil, working class movements and revolutionary tendencies. Those who monopolize the ownership of a large part of the world's production realize huge profits and have control over the great threat to their interests. Attempts to predict or to control these programs have helped institute an unemployment and unemploy represent a concentrated drive to capitalist society...." As population planners view the problem, the most important factor is over-population. Overpopulation means over-consumption. "...industrialization, unemployment, unemploy problems and the use..." The world-wide system of exploitation of labour and natural resources. Nothing is said about the systematic expropriation of wealth that produces and maintains the developed undeveloped dichotomy among and within nations. Instead, there is a massive and single-minded concentration on manipulation of the numbers of people.

The dumping incidents to be described are thus unusual only in the mass of unambiguous detail they provide. They show how in the process of making the world safe for profit there is enormous profit to be made. They expose the cynical and dangerous zeal of the major population contractors to promote their products in the United States, the Agency for International Development, the United Nations and the World Health Organization to sell palpable lies and profit from the lives of women, children and men.

One of the many high mortality for bottle babies. A study in seven Punjab villages in India showed that infants who were bottle-fed from birth died at twice the rate of 1000, as compared with 12 per 1000 for breast-fed babies. In rural areas where breast-feeding is usual, three out of four of those who died are weaned before the first three months of life as were bottle-fed in the first three months of life as were bottle-fed. The figures for breast-fed infants show that they are the third world is discontinued.

The dumping of infant formula is a truly terrible practice. By NESTLE's own admission, their formula is intended for use in the Third World. The formula is intended for use in the Third World.

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EDITORIAL

Free abortion on demand! Do you remember that slogan? It seems like a long time since control of our bodies was a priority of the Canadian Women’s Movement. In the last few years, we have been concentrating more and more on women in the workplace, women and the economy... issues that have to do with money. But, to coin a phrase, maybe it’s time we got “back to basics.”

With a federal election called for February, women should be ready to make the right choice on abortion an issue. Consider these facts:

- A Gallup Poll conducted in March, 1979, showed that the number of Canadians who believed the decision to have an abortion should be made by a woman and her doctor dropped to 57% from 62% in 1974. Even seven years ago, 51% of the population agreed with that statement.

- During the recently-dissolved Parliament, Conservative MP David Campbell was one of the few to stand up and tighten the current abortion law. Even the New Democratic Party, with a pro-choice policy, had at least three “pro-life” MPs.

- In Ontario, the Waterloo County Separate School Board banned the annual collection for UNICEF because of that organization’s affiliation with the International Planned Parenthood Federation and the National Federation for Population Activities—both concerned with birth control.

- In Ottawa, separate schools refused to distribute pledge forms for the annual Metros, for Millions of Millennials. Planned Parenthood was one of the organizations that would receive funding.

Anti-choice groups have attempted to gain control of the boards of directors of such publicly-supported hospitals as Vancouver General, Scarborough Centenary and St. Thomas-Elgin General in order to force through policies of no abortions under any circumstances.

- In November, 1979, anti-choice groups carried out a massive lobby of members of Parliament in an attempt to ban abortion. That’s a lot of activity for one year and it has definitely made headlines. More important, it threatens the right of women to control our own bodies.

The day before the national “right-to-life” lobby of MPs, the National Action Committee for the Repeal of the Abortion Law held a press conference where they pointed out that the March Gallup Poll showed only 5% of Canadians oppose abortion under any circumstances. Thus, MPs should not listen to the minority.

But citing that poll is not enough, because it also indicated that the number of people willing to let the law stand as it is has increased. That law is simply not good enough.

The main fault is that it contains no provision requiring that a hospital establish a Therapeutic Abortion Committee which decides if a woman may have an abortion. The Persons case, even the national “right-to-life” lobby of MPs and the generation of Canadian women have access to abortions, particularly outside major urban centres.

If the pro-lifers get their way—and they will stop at nothing to get it—even that unequal access will disappear. In fact, we could also lose those organizations that promote vital information on birth control, and sex education classes in our schools.

That’s why we have to make a freedom of choice on abortion a priority and an issue in the upcoming federal election.

We have to say, loud and clear, that women are not wanting murderers... that the choice to have an abortion is not a difficult decision... it is not complex... it is not easy... that we will not be forced to bear children we do not want... that we will not be punished for the lack of safe birth control devices... that the choice to have an abortion is a woman’s choice.

Now is the time for women—individually and in groups—to make abortion the priority issue that it is; to make sure this menace to our freedom will not have its way.

LETTERS

UPSTREAM: End of my subscription renewal. I think UPSTREAM is a fine publication. You are to be congratulated.

My special interest is the abortion issue which I have been involved with for almost 10 years. (Will we ever win this one?) Your coverage of the situation for women in Canada and around the world has been thorough and thoughtful.

I do get a little upset however when I see abortion foes referred to as “pro-life”. There is nothing pro-life about these people. They are anti-choice, anti-woman, yes, but I wouldn’t call people who would force women into detention or into the hands of illegal abortionists “pro-life”. Let’s not fall into the trap of using their terminology.

If anyone is pro life, we are. We care about women’s health, kids, working for a better society, and we’re not in the business of coercion.

Keep up the good work.

Sincerely,

Ruth Miller

UPSTREAM:

I have just read the December issue and was stirred to comment upon two articles. In the Forum article, "Peace, War, a Liberal Celebration", caught my attention. While I generally agree with the sentiments expressed and had considered the concerns prior to the Persons March, I did participate in the march and in a couple of events (not the "by invitation only" affairs) While aware that the Persons Case is not the most notable event in the struggles of Canadian women, I saw commemoration of the case as an opportunity to get public attention focused upon those injustices and social conditions which make women second-class citizens. It seems to me that there is a very definite anti-woman backlash going on at present and that we need to use every opportunity to point out our needs and concerns. While some participants preferred to focus on assumed achievements rather than remaining injustices, other groups stressed daycare, abortion, poverty. (Most vocal was the drama group associated with the Tenants’ Council.) CARAL and the NDP emphasized current needs, not past dubious achievements. A friend of mine who was photographing the march was asked by some tourists what it was all about. When he explained, the woman in the group said, "Oh, that women’s lib nonsense!" It seems essential that we use every opportunity to enlighten and/or discuss the movement with their sisters.

"Mothering — a Movement Responsibility" is hard to comment on because of the several viewpoints within the article. My final impression was that the women participating in the discussion wanted to share the burdens of childraising while retaining for themselves some feeling of “ownership” of the child. There seemed to be a great deal of anger directed against those women who, by chance or design, have avoided having children; for example, the statement; "How can feminists be willing to go on a daycare demonstration if they’re not willing to take care of the children they know?" I think the anger should be directed against social institutions. Some childless women have attempted to participate in child care, only to find that they were getting no pay-offs—too much criticism from the kid’s mother—no respect for their role. Affection over the long term. The childless woman may already be made to feel guilty by traditionalists; must she also be condemned by movement women? Sincerely,

Ruth Olson Latta

UPSTREAM:

I found the last issue very informative and interesting, and would like to comment on two subjects raised: women and health and women and war. Personally, I am not at all convinced that the pill is as dangerous to women’s health as it is made out to be in certain quarters. On this issue, some feminists and right-to-lifers (who are opposed to effective contraception) happen to be strange bedfellows. Smoking is at least as dangerous, but I have never seen it discussed as such in UPSTREAM. In fact, I have found some feminist gatherings hard to take, because of the smoke. Concerning the article about pharmacists, I quite agree that a man would have no idea what pre-menstrual tension means. If resent male writers like Brian Moore telling me how a woman feels; his doctor’s wife could not make any mistakes while she was pre-menstrual.) However, there is an element of oversimplification and ghettoization of women. Do all women suffer equally from pre-menstrual tension for an entire week? Of course not. Some suffer very little, others suffer only occasionally, rather than every month. Pre-menstrual tension, like the menopause, is affected by the degree of a woman’s personal and professional fulfillment. If this is an important factor which should not be overlooked. In other words, being a woman does not necessarily mean that you will understand someone who suffers from a severe pre-menstrual tension for an entire week. Also, it is true that men do not suffer from a vaginal itch, but they do suffer from an anal itch, i.e., hemorrhoids, which are not much better.

We must avoid the danger of presenting...
The policies that governments spew out daily reflect our lives. Many feminist women there is nothing we can do directly about these policies—either to create ones we like or get rid of ones we don't like. Recent Tory proposals to restrict Unemployment Insurance and Family Allowance benefits are one kind of thing we're feeling powerless about at the moment.

One way we can gain some measure of control—or at least advance knowledge—on what they are doing 'in there' is effective lobbying.

We can lobby in three areas.

First, public attitudes, the environment which conditions our actions and decisions.

Second, lobby group/government interfaces after laws have been passed and the bureaucracy is setting regulations.

Third, formulation of public policy as it moves through the executive and/or legislative branches at the various levels of government. A municipal social services executive committee, for example, is one link, its contact day-care workers have with their provincial monitoring agencies is a lobby group.

Does women's lobbying work?

Women are effective in changing public attitudes because these are more influenced by what we do than what we say. The rape crisis centres women have started across Canada are far more important in promoting the feminist analysis of sexual assault than a dozen learned treatises on the psychology of the rapist.

In the other two lobbying areas—of bureaucrats and politicians whose impact is inadequate. Partly, that's because what we say, to whom, when and how is often the critical factor here, not the actions supporting our words.

Recently, the very credible Institute for Research on Public Policy brought out a paper on abortion in which, once again, pro-choicers were called "abortion advocates". The paper itself tended to support the pro-choice position but it showed little real understanding of the issues involved.

Yes, feminist lobbyists are around to the feminist and exposed its researchers to our viewpoint. We might now have at our disposal, if we could use instead of one which we'd rather be afraid that these women will pick our brains, rat on our strategies and reveal our working styles to the kind of thing we're feeling powerless about at the moment.

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Women's lobbying now is ineffective. It is not doing enough of the things which our lobbyist believe is helpful to women. Women who worked in war industries, earning dangerous assignments in the European underground, and the snipers, machine gunners, combat pilots and nurses of Soviet Russia. If anyone is interested, I am making an extensive study of Soviet women in combat and their heroism. I am not doing this to glorify war, but to make sure that these heroic women are not forgotten. Their memory is being kept alive, so to speak, I call this section "the consciousness raiser" because it helps to keep me from slipping into old habits of behaviour. And given the powerful thrust of the fashion, cosmetic industries, plus the media in all other areas, we could use all the help we can get.

I am glad that Helen has always shown a commitment to helping to make sure that for women, their issues during the daily question period. Look at any provincial or federal

Women as Biologically Crippled Creatures, who are incapacitated for two weeks out of every month. This can give the men the excuse of keeping women out of responsible jobs, such as operating complex equipment. It is interesting that during World War II American women pilots had a better accident rate than men, their periods and pre-menstrual tension notwithstanding. American women pilots had a better accident rate than men, their periods and pre-menstrual tension notwithstanding. Yet, women as biologically crippled creatures, who are incapacitated for two weeks out of every month. This can give the men the excuse of keeping women out of responsible jobs, such as operating complex equipment. It is interesting that during World War II American women pilots had a better accident rate than men, their periods and pre-menstrual tension notwithstanding. American women pilots had a better accident rate than men, their periods and pre-menstrual tension notwithstanding. Yet, these policies—either to create ones we like or get rid of ones we don't like. Recent Tory proposals to restrict Unemployment Insurance and Family Allowance benefits are one kind of thing we're feeling powerless about at the moment.

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Yes, feminist lobbyists are around to the feminist and exposed its researchers to our viewpoint. We might now have at our disposal, if we could use instead of one which we'd rather

Women's lobbying now is ineffective. It is not doing enough of the things which our lobbyist believe is helpful to women. Women who worked in war industries, earning dangerous assignments in the European underground, and the snipers, machine gunners, combat pilots and nurses of Soviet Russia. If anyone is interested, I am making an extensive study of Soviet women in combat and their heroism. I am not doing this to glorify war, but to make sure that these heroic women are not forgotten. Their memory is being kept alive, so to speak, I call this section "the consciousness raiser" because it helps to keep me from slipping into old habits of behaviour. And given the powerful thrust of the fashion, cosmetic industries, plus the media in all other areas, we could use all the help we can get.

I am glad that Helen has always shown a commitment to helping to make sure that for women, their issues during the daily question period. Look at any provincial or federal
FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

by Helen Levine

I've just finished working on an essay called "The Feminist Connection: Women, Drugs and Feminist Counselling". It's about how women become dependent on drugs and how that impacts on their lives, and how they can be helped to recover their lives. I'm sharing some of my thoughts and reflections on this topic.

Women and drug addiction are closely linked. Women are disproportionately affected by drug addiction, and this is often due to cultural and societal factors.

Women are more likely than men to be prescribed drugs for pain relief and to treat mental health conditions. This can lead to dependency and addiction. Women's bodies are also more sensitive to the effects of drugs, making them more vulnerable to addiction.

Addiction can have a negative impact on women's lives, affecting their relationships, health, and well-being. Women with drug addiction may experience social isolation, low self-esteem, and a sense of hopelessness.

Counselling can be a powerful tool in helping women who are struggling with drug addiction. It can provide a safe space for them to express their thoughts and feelings, and to develop coping strategies that can help them overcome addiction.

Counselling for women with drug addiction should be culturally sensitive and tailored to their specific needs. It should take into account the social and cultural factors that contribute to their addiction.

Women's rights should be protected in the counselling process. Women should have the power to make their own decisions about their treatment and should be able to express their opinions without fear of judgment.

Women should be supported in their recovery process, and access to resources such as housing, employment, and education should be available to them. Women should be encouraged to take control of their lives and to make decisions that are best for them.

Counselling for women with drug addiction should be a part of a comprehensive approach to addressing addiction. Addiction is a complex issue, and it requires a multi-disciplinary approach to be effectively treated.

It's important to recognize the role that gender plays in addiction and to provide women with the support they need to overcome addiction. Women can be powerful agents of change, and with the right support, they can achieve recovery and lead fulfilling lives.
Un bel outil à mettre entre les mains de toutes

par Marie-Claude Heckert

L'équipe du Projet Jeunes Femmes, marraine (quel mot) pro-femmes, a réalisé des démarches destinées aux étudiantes et autres personnes-ressources. Cela est à quelque différence parmi les mêmes.

Commençons par la trouée destinée aux personnes-ressources puisque c'est la plus complète. Elle comprend :

- une série d'introduction expliquant le contexte de cette création et donnant les grandes lignes du projet.
- un document de trois pages sur un court métrage intégré : la question de la femme qui travaille, avec, en bonus, des scènes, des questions (à poser lorsque ce film est projeté dans le cadre d'une réflexion de groupe)
- quelques gènes-voulous-nous dire ?
- le diaporama réalisé par des chercheurs de Projet Jeunes Femmes et Boute-Delphine Lefebvre est accessible en ligne sur la sexualité (processus d'interaction, de développement, de questions et suggestions)
- un répertoire de groupes féministes et féministes qu' on trouvera aussi bien le nom de la banque de femmes d’Ontario, que les tendances politiques et les groupes féministes responsables du travail féminin
- un répertoire des artistes

franco-ontariennes (nom, adresse)
- quelques statistiques sur les femmes canadiennes et une liste de films féministes français-ontariens
- des dépliants publics par la Société canadienne du cancer, sur le test Pap et un autre sur le cancer (voir plus bas)
- un bulletin du Centre d'aide aux victimes de viol qui suit à suivre en cas de viol (dernières années)

... un dépliant sur Santé et Bien-être social Canadien sur les dangers du tabac (toujours là en 2003)

... une feuille de données du Conseil consultatif canadien de la situation de la femme intitulée : La femme et le tabac

... un dépliant d’Emploi et Immigration Canada : Quels sont les emplois propres aux femmes ? Études de cas.

... une carte de 1979 et une liste des deux trousselettes. Une trousse dédiée aux étudiantes et l’autre aux autres personnes-ressources.

Les deux trousselettes sont un excellent outil pour ces interventions, une mine de renseignements. Vous pouvez donc les distribuer chaque fois que vous rencontrez un nouveau si vous êtes une étudiante, une travailleuse de sexe féminin, un organisme de femmes, une personne-résistante mais pas encore ou un professeur, un ou une professeur dans un secondaire, un ou une professeur dans un un vidéo ou un projet du sexe masculin.

... une feuille de données du Conseil consultatif canadien de la situation de la femme intitulée : La femme et le travail

... un dépliant de la Commission d'enquête du Ministre de l'Éducation et Bien-être social Canada sur la violence dans le ménage, la violence sexuelle et la planification familiale (document très intéressant, à lire et à faire lire) et une carte

Deuxième moitié de la journée de travail : une courte intervention du conseiller d’enquête sur les études de la condition féminine (33 films) et des ressources pour la plupart au sein (2003) pour le cinéma est divisé en deux parties :

Violée encore une fois!

par Micheline D'Amour

Avez-vous déjà été violée ? Moi ! Une première à l’âge de 11 ans et une deuxième à l’âge de 21 ans.

À peu près à ce moment-là de mon enfance, je me suis perdue dans un monde.Vous pensez à un enfant, à une petite chambre miteuse de Brindisi, Acropole sur le lit, mon ventre dans une position incommode, privé du sommeil. À 9 ans, ma mère se refusait à m’emmener à l’école car je souffrais d’une maladie sexuellement transmissible. À 13 ans, ma mère se souciait de mon sexe.

Vous êtes-vous jamais trouvée à la maison seule, à la maison de la mère, à la maison de la femme, à la maison de la petite fille, à la maison de la femme qui est enceinte, à la maison du père ?

Vous êtes-vous jamais trouvée à la maison de la femme, à la maison de la petite fille, à la maison de la femme qui est enceinte, à la maison du père ?


The Second Sex—Thirty Years Later

by Sondra Corry

Four hundred women met in New York City last fall for an international conference on feminist theory. The purpose of the conference, held at New York University, was to commemorate the passing of thirty years since the publication of Simone de Beauvoir's The Second Sex, the first modern theoretical work to pass through thirty years since 1949 with a focus on the past ten years.

Racial and other divisions

Although the conference attracted women from many parts of the United States, Canada and Europe, with an especially strong contingent from France due to the focus on de Beauvoir, it was immediately evident (by the nearly all-white audience) that there was poor representation from the Third World.

The race issue was raised publicly by Black writer Susan McHenry in an unscheduled address during the first evening of the conference. The response to her speech was a mixture of apologies and strong feelings that her criticisms were out of place, the effect of which almost swept the issue under the rug.

Many said it was the nature of academic work, or of de Beauvoir's work, that it would not attract Black women. However, the philosophy of de Beauvoir was but the starting point and the topic of only one of five open sessions. Subjects ranged from 'Poetry and the Political' to 'Female Sexual Slavery, but the subject of Black and Third World feminism was confined to two workshops. There was only one Black speaker scheduled to read a paper and only one scheduled as a commentator.

Lesbians were later to point out that the word 'lesbian' did not appear on the program, nor did any paper address the issue, although lesbians were well represented as speakers and in the audience. The issue of women and poverty was never seriously raised. It was not a subject on the program nor was it more than suggested from the floor. One woman pointed out that the conference, which ran from Thursday to Saturday, excluded working women.

It was Black poet Audre Lorde who, during the last session, finally succeeded, with her brilliant and powerful use of language, in convincing the audience that these issues were central to feminism. She condemned the academic arrogance of a conference which had no consideration of poor, Black, lesbian or Third World women. She asked the audience to stop looking for resolutions of differences and to ask what the difference means, to examine the role of difference in the lives of American women. She blames academic feminism for the failure to recognize that differences are a crucial strength. Referring to the academic setting of the conference, she asked, "What does it mean when the symbol of patriarchal racist power is asked to examine the roots of that power?" She pointed out that white women do not know the names of Black writers. They have not read Lorraine Hansberry, Zora Neale Hurston, Alice Walker, Toni Cade, Michele Wallace, Sandra Flowers, Toni Morrison, or Ntozake Shange. She said she was tired of being called at the last moment to provide a Black speaker as an after-thought for white women's conferences.

Women pointed out from the floor that the issue of race disrupts conferences time and again, yet is never resolved, to which Lorde answered that Black women will not continue indefinitely to ask to be included in the white movement.

The philosophy of Simone de Beauvoir

"All of us philosophers thought of her as a mother," said Margaret Simons in 'A Tribute to The Second Sex and Simone de Beauvoir.' And as children grow up and reflect upon and criticize their mothers' lives, values and beliefs, so did "we as philosophers" at this conference reflect upon and criticize our "mother."

Historian Gerda Lerner said The Second Sex was the last great opus of patriarchal thought which dealt with women. "De Beauvoir's concept of Other makes domination possible; the connection is integral. If we don't understand this we cannot understand the theory that can liberate us."

Elizabeth Janeway pointed out what seems to be a contradiction in The Second Sex. De Beauvoir says that no historical event produced the subjection of women. "De Beauvoir's concept of Other makes domination possible; the connection is integral. If we don't understand this we cannot understand the theory that can liberate us."

Michele le Doeuff asked if a given philosophical reference point is a decisive factor in determining the direction of feminist studies. She feels that the Sartrean viewpoint is responsible for a paradox in de Beauvoir's work. She said that de Beauvoir uses the existential ethic of authenticity (which is simply the recognition of oneself as a free subject) as a theoretical lever to render women's oppression obvious, but uses the philosophical problematic of Sartre's Being and Nothingness to arrive at a totally opposite conclusion. That conclusion, which le Doeuff points out is dependent on "incredibly fierce sexist fantasies" (these are not incidental but necessary), uses woman as the metaphor for the death of what Sartre...
calls the for-itself (the consciousness). The paradox is that the project which is the tool of liberation for de Beauvoir is destined to perpetual failure. This is the work, she says, "which dynamised the women's movement in Europe and America over the past thirty years.

Carol Aucher wrote in a paper on de Beauvoir's autobiographical works, "The memoirs are strangely unself-conscious from the viewpoint of feminism or even often from that of a woman. She said it is hard not to be critical of de Beauvoir's lack of self-reflection; we in this generation are always on the lookout for conflict, ambivalence and contradiction. De Beauvoir always insisted that she had never experienced Otherness; The Second Sex was written from an objective point of view. She held that belief even when being subjected to the personal slander of the critics after the publication of The Second Sex. Aucher remarked on de Beauvoir's ability to keep wishes out of the picture when they conflict with beliefs, "the distance and speed she travelled from the French Catholic world" and her union with Sartre in which she always thought of herself as part of a "we."

This aspect of de Beauvoir is striking in Josée Dayan's film Simone de Beauvoir, which was shown for the first time in North America at the close of the conference. The film is a must for those who are interested in de Beauvoir's work; it includes interviews with some of the principal people in her life such as Sartre, Lanzmann, and her sister Hélène.

The conference position

Ultimately, the philosophy of de Beauvoir was judged unsatisfying for the problems that confront us today. As might have been expected, the conference left more questions unanswered, or even discussed, than it shed light on. One problem was that there was no coherent structure for theory. As Gerda Lerner put it, there was an "isolation of concepts floating around."

Charlotte Bunch, editor of Quest, brought some cohesiveness to the problem when she spelled out the purpose of theory: "Theory is a tool for understanding strategic action and social change." She said, "Most of you are activists; theorists should be much more activist about being theorists." American feminist theory is white middle class theory; it created itself in a 10-year vacuum. But the white movement is dependent on the history of other women, black women, the civil rights struggle.

What is needed, she said, is:

1) a description of what we define as reality, not an objective statement;
2) analysis—how oppression works today, how it is maintained, how it changes its particular forms while still maintaining oppression;
3) a vision—principles and direction, where we want to move;
4) a strategy—how to move there hypothetically in the broadest sense.

Bunch said we are moving toward a new perspective on the world, a new world view.

There was little enthusiasm for socialist feminism at the conference; there was also little for metaphysical feminism. The same was true of reformism. Yet there seemed to be no attempt to define radical feminism. There were questions such as "Is humanism an outdated concept?" and observations that there was a need for a theory of sexuality, one which confronts the problem of what Elizabeth Fisher calls "the confusion of male sexuality and violence." Rape, incest, battered women were not specifically the subject of theory. There was no discussion of the relationship of feminism to the left. Women from Third World countries spoke of the need for women to work under the left in their countries. The difficulty that the situation presents is an important one for the future but the subject was not discussed. Nor was there any recognition that the world is in crisis over food and energy: should feminism not address these issues? There was, however, agreement for the need for a vision, for a feminist Utopian vision.

The conference and the Canadian movement

Was a good case made for feminist theory? The vitality of the American movement is enviable with such theorists as Robin Morgan, Mary Daly, Charlotte Bunch and Ti-Grace Atkinson contributing. In the audience were such newly-published theorists as Bayer Weinbaum and Vicky Gosstuck.

Lyne McDonald, in a two-part article published in Branching Out early this year, points out that Canadian feminism is weak in theory. But if the American talent is not used to confront the issues of violence against women: physical violence, sexual violence, the violence of racism, the violence of hunger and poverty, that talent will be misused.

It is easy to be drawn into the excellent critiques of de Beauvoir, but only if we use the critique to form a new philosophical viewpoint. Is it enough to stand her on her head? Is it not rather a matter of stepping outside of this "last opus of patriarchal thought?" Stepping outside to a new beginning with different questions. Is it enough to talk of a vision for the future? With the Western world's economy in chaos should we not be discussing a strategy for next month? If feminism is as all encompassing as expressed, is it not sufficient to give a basis for a replacement to the present system immediately? If it is, how? With what strategy?

Lynn McDonald says that the Canadian strategy, with a less radical base than the American, has been to organize, to press for changes through the legal system, laudable to shock and use violent means. Americans are impatient with organization, cynical of the legal system, prone to use shock and direct action, even, on occasion, violence. With no coherent strategy in either country, we are left with what seems to be a lack of seriousness, a lack of belief in the immediacy of the problem.

"all of us philosophers thought of her as mother."
pregnancies: perforations of the uterus (including some cases where the tube had been perforated, perhaps through the walls of the uterus and were found floating in the abdomen). Since 1970, more than approxi­
mately 200,000 cases of serious vaginal infection caused by the Dalkon Shield have been reported to the FDA alone and, by 1974, 17 deaths had been attributed to its use had resulted.

The device was also extremely difficult to use properly.

With prospects for domestic sales unappealing because of the unfitness of the women, A. H. Robins approached AID and offered to distribute its IUD's in half a dozen developing countries. The company recommended the pills be soaked in a disinfectant solution.

In the United States, each Dalkon Shield, with an individual blister pack, was sold to doctors in an individual, sterilized package.

As the controversy over the pills developed, wholesale unfavourable reports about the device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by saying device by sayin...
Betty Baxter - head coach

Sport Canada recently named Betty Baxter head coach of Canada's national women's volleyball team. Her appointment is a major milestone for women's volleyball in this country.

by Pamela Lewis

Having been a player on the Canadian national team for some time, would you say that players have come a long way in filling the role of national coach?

In my case, I think so. Yes, I got the coaching job, I believe because I was being considered before I required more than the other candidates did. So I think at this time, the gender was most important. I’m not sure if that hurt me in the interview or not. I don’t believe it did. It didn’t. I think my role was very open. They asked me a great number of questions about, “What is the difference between men and women coaches? Would a woman be a disadvantage? Would a team respect a male coach more than a female coach? And I said that I felt it was a question that absolutely nothing to do with it.

Now, some of the reper- cussions we’ve had since then is that some countries may ignore me because I’m a woman. For instance, my coaching has the ultimate authority in an international tour. If I go to the Orient, there’s a lot of those Oriental teams coming back to me, they don’t talk to me. They will not negotiate with a woman. That’s almost 90% of them, I also know that they will not negotiate with a woman.

The same thing may exist in Canada. I may come across coaches, male coaches, who will say, “I’m not listening to a woman. She doesn’t know anything.”

How do you intend to deal with that?

Yes, I don’t expect anybody in any region of the country to automatically lay down and say, “I’m not listening to a woman. She has to have their own rights.” If they will not listen to any discussion or take notice of anything that I’m saying, then I think I’ll have to turn to the women themselves. It’s like fighting an enemy; you’re not sure what they’re like.

Do you think that a structured recruitment program has ever existed in the past, or could be implemented at the present time to bring qualified women coaches into the elite sport apparatus?

I’m not aware of it ever existing in the past. I think sometimes in the past, it was considered inappropriate. Now, it’s really more of a problem than it’s ever been. Many of the provinces have to look after finding who their local people are and training them. I believe there is a need to believe there is a province right now that’s looking particularly for women.

As national coach do you see that as being part of your role?

I think that at the national level, I’m responsible for keeping the liaison between the two. My responsibilities are at the national level, I’m responsible for keeping the liaison between the two (federal and provincial levels) that means I can encourage coaching development. Right now I see a lack of women coaches who are reaching top level. I think I should make the regulation of sport more male or not even be aware. And that’s my responsibility, I think recruiting female coaches, that’s not my responsibility.

Do you think that the programs of Sport Canada and the Canadian Coaching Association have been adequately implemented to encourage and support the development and recruitment of women?

Now, I think if you wish any other organization, forgets that women exist. Coaching in the past has been the way things were done; that a lot of people at the highest levels, simply forget about doing the job. And that’s something the CAC has to consider.

Now, I don’t know if there’s a need for special programs. There may be need for special promotion, not special programs so much as making women aware of women as role models. I really believe that we need more women as role models.

Do you think that should be part of the CAC policy?

Yes, I do think that we didn’t have to say that. I wish that I didn’t have to say, “You must consider women as role models.”

What you’re saying is that there’s basic insensitivity there?

Yes, it’s a basic thing in any management training or in any kind of training for leadership positions. We’ve very, very few, women come from a little bit different background, or that we’re considering everyone on the same. I think that’s cognizant of the way that things are going to go from “A” to “B” are. We might need an additional training session or perhaps just an additional information distribution, just so that they are aware.

Would you say that coaching on men and women is accessible to men and women?

The way the programs are laid out, I think I think that coaching is equally accessible to men and women at lower levels. At the higher levels, there is not as equally accessible and teams with men and women. I can’t say for sure that the gymnastics are as accessible to women, or that women are trained as a feasible volunteer activity.

Why?

Maybe because coaching in a position of responsibility or a decision making position. Even amongst women volunteers, the women who wants to be the chairman and who wants to be the person who makes the decision is the exception.

I don’t know whether or not I’d call myself a feminist. But I certainly want women involved in all aspects of coaching in decision-making positions. That’s something that of us are very concerned about. Perhaps we can encourage women to move up, must look at. Women need to be taught how to operate in these positions, how to be assertive in professional amateur organizations, or professional organizations for that matter.

How is that going to happen?

I think it’s the chicken and egg thing. If we have a few more women who are role models, you know, it’s the same as with the men. I think that’s because there’s just a little bit sooner, that women believe it’s possible that women.

I think those of us that are coaching at a top level are coaching because of an internal desire or an internal drive such that you don’t see it as a problem. You don’t see it as an intimidation or the difficulty of coming up with it at a certain level, that happens to one or two people, I think we will have a mushroom effect down the line.

Would you say there is a need for concern that there are so few women involved at this elite level?

I would say I think one of my goals as national coach is to encourage the women to keep it up at the elite level. Right now when I’m looking at my national team, we’ve got only one woman that I can consider for a staff of five people. I think that one woman’s even close to that level. We have an unequal distribution, we have to be concerned.

Would you say that the CAC has to do anything?

With a men’s team, you can just tell them what they’re doing wrong, and what to do to correct it. I don’t think you need to go into quite the detail as to why.

Betty Baxter conducts team practice at University of Ottawa.

Would do you think that the programs have ever been developed to bring qualified women coach those at the elite level?

I think I think that there are a lot of programs, coaching programs have ever been developed to bring qualified women coaches at the elite level. Definitely. It’s important at all levels of the game. At all the international level, all the teams have good skills. All the teams have a good, natural talent and they are all trained almost to perfection. Who wins and loses depends on mental strength. It depends on systems, which means decision. It depends on which coaching system and what setting system can give the most decision...in other words, how much we can trick the other team. It’s like taking advantage of the shots, and make them a better player and make us a better team, then they’re going to stay with my program.

It’s really important that each player has good communication with her coach. The other thing is, it’s a two way thing. I want the athletes to want to play for me, I’m looking about problems related to the team; anything that bothers them...their performance, their families, their love, anything. I want them to feel that kind of relationship that they can come and talk to me.

I’m coaching to win. But the most important thing is coaching for performance. I would rather have a team of people who have the skill that I’m teaching them, who will try to do something right rather than do what they did before because it work before. I want them to feel that they’re developing a relationship to practice, and that they can see where we’re going in the end. And I think that will help them in their own life too. The game should be one of the ways they learn how to be a good person, or how to master challenges or work on their mental game.

Are there any other problems that you foresee that are related to your position as national coach?

I think I feel it may come from a little bit of the same thing, I’ve got around me an association where there are many, many women where all of the professional people as the national level are men. I’ve got to work, I can’t make my stuff, there’s only one woman who’s even been appointed as sports director in the world. I think there will always be something, I will be very frustrated because, I think it’s too easy for people to say things differently than men do. And at the same time, that all alone at the top level. I don’t see that as an insurmountable thing. Because, fortunately, I have a good working relationship with the men who are at that level.

I have felt, in the last few weeks like never before, that the whole association of women as a group, or country, is backing me as national coach. And I think perhaps that maybe a little bit luckier than any other national coach.

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SPORTS
Millet's fourth book story of a tragedy

The Basement: Meditations on a Woman Sacrifice by Kate Millett

Reviewed by Hildie Wilson

In 1965, in Indiana, the dead body of 16-year-old Sylvia Likens was found on a dirty mattress in a basement. She had been badly abused, her body mutilated almost beyond recognition. She had been beaten and tortured over a period of several months by a group of teenagers led by self-righteously fervent by her foster mother, Gertrude Baniszewski. Her tormentors included Gertrude's own children and all of her immediate household. All of the accused except Gertrude Baniszewski eventually confessed, and the trial was very widely covered at the time. The Basement is Kate Millett's account of what happened.

Sylvia Likens and her sister Jenny had been placed in the care of the Baniszewski household. Jenny was free at the age of 18 months, while Sylvia was lying beaten in the basement. As it turns out, she was pregnant, and was also suggested that Sylvia feared it was a young woman and as such, one of the most helpless members of that terrible household, but surely is not only part of the story that is being told. Sylvia Likens was very much affected by her nickname of the two sisters remained silent. Both Sylvia and Jenny had been neglected, beaten by their father, abandoned by their parents, they had no reason whatever to have faith in social workers (indeed social workers had visited the house several times while Sylvia was lying beaten in the basement), no reason to trust neighbors who learned of Sylvia screaming for months and did nothing. Sylvia Likens could not have any illusions that life was better anywhere else, Millett points out.

We know that abused children often obey obediently to their abusers, that mistreated old people sit the scope of their shelters and rarely complain, that many battered wives patch themselves up and go back to the family dinner. Where else would they go? Who will listen to their stories? If their cries are not heard, there is no reason for them to keep them up.

Kate Millett's account of this crime is skillfully written and fascinating in its detail. Her storytelling and her research makes the book incredibly moving and her vast knowledge of what caused this is an importance beyond the actual account of the case.

Her analysis of why it all happened is perhaps open to question, because in the end there seems to be no one reason, no one explanation, to this dark tragedy. Sylvia Likens was a young woman and as such, one of the most helpless members of that terrible household, but surely is not only part of the story that is being told. Sylvia Likens was very much affected by her nickname of the two sisters remained silent. Both Sylvia and Jenny had been neglected, beaten by their father, abandoned by their parents, they had no reason whatever to have faith in social workers (indeed social workers had visited the house several times while Sylvia was lying beaten in the basement), no reason to trust neighbors who learned of Sylvia screaming for months and did nothing. Sylvia Likens could not have any illusions that life was better anywhere else, Millett points out.

Andrea Dworkin—Revolutionary Visionary

Woman Hating by Andrea Dworkin

Consider the following:

1. Have you ever wondered how women are outsiders in a society created for, by and about men only?
2. ‘Yes’ or ‘No’, Woman Hating is for you. It’s a book about our culture that looks only at what is there, and acknowledges no explanations or extenuating circumstances.

Woman Hating starts off with facts. The reason that girls have to read it to find out about the power of a red sponge is that it teaches us how to relate to them. And finally, what do these stories do to the people, big and small, who read them, and what is the society like that creates these stories?

The next section asks the same questions about the adult fairy tales known as pornography. Dworkin could have put in another chapter on the fairy tales we call pornography that is, the reasons why the government lets them change the facts. Dworkin asks the questions: Who are the female characters in this story? What do they do and what are they like? What does the story tell us is right for them to be between her and the reader as we find we can apply the same processes to our own lives, it allows us to see our own ordinary past as an important, revolutionary experience.

In these essays, she takes frequently-urged phrases like ‘sexual equality’ and ‘non-violence’, and pulls the superficial-feminisms from women’s self-hate and redefinesthem in a feminist context. Whether she talks about subject as women and Christ the Redeemer or other sexual roles and value such as ‘art’, her life at college, or other, her society and our culture away from the glare of the sex, Dworkin and her books have had countless opportunities to see our society and culture away from the rise of the sex. Dworkin’s life should mean a lot to us. She is a human being who has to live in this world, angry prophets of gloom and doom, no mystics, no revolutionaries. Andrea Dworkin’s presentation of these stories deconstructs and demystifies our life experiences, but also offers concrete directions for positive action.

The most moving speech, I felt, was the one entitled The Sexual Politics of Fear and Courage, in real life, and she is most emphatically committed to life and social change in the real world, and to the belief that such change can be won only by key contradiction: the operating culture is myopic and weak. For a human being who has to live in this world, angry prophets of gloom and doom, no mystics, no revolutionaries. Andrea Dworkin’s presentation of these stories deconstructs and demystifies our life experiences, but also offers concrete directions for positive action.

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On exiting from the warm and crowded theatre into the dark autumn night, I felt several ruffles of excitement. I had just experienced a play I had just experienced with a friend. It is rare that I leave theaters or shows with the feeling that I have just shared an intimate feminist conversation with other women, but DUSA, FISH, STAS, AND VI seemed to produce that initial impression. Too often it seems, relationships between characters in plays are dealt with from a very traditional perspective: women characters are cardboard-like and one-dimensional, and the power relationships between men and women are viewed from a male perspective.

DUSA, FISH, STAS, AND VI presents a refreshing alternative. It is a story about four women who share only an apartment, but their experiences, relationships, their often-times despairing view of an inhumane and oppressive society, and their very human and desperate responses to their plight.

On further reflection, however, and after some discussion with others about the play and its message, I felt curiously disappointed as though something basic was either lacking or had happened too superficially. I remain strangely confused about how to judge the play and criticize it in a constructive manner.

Written by British playwright Pam Gems, this production of DUSA, FISH, STAS, AND VI, staged at the New Theatre by Theatre Pus Productions in Toronto between October 25 and November 25, was directed by a well-known and highly respected feminist director from Britain, Pam Brighton. In the program notes, Ms. Brighton states that "pain, not high-minded idealism is the spur" of the women's movement. In this sense, the characters are victims just as much as they are aggressors, the struggle for equality. The characters them selves are interesting, each one presenting a unique interpretation of a woman's role in society, with her own personal difficulties and situations. The central figure of action in the play is Vi, a womanizing, independent, and very earthy character who more than any other character "dresses up in front of the mirror, and Broadcasting herself to the tune of a 1950's song, slowly realizing in the process, that the folds of fat on her thighs and stomach don't quite fit in with the stereotypic image of a beautiful body.

Janet Laine Green is Stas, the realist of the lot, who has given up any and all symbols of positive social or political change. She is cold, embittered and cynical, yet still believes in the power of motherhood. She works as a physiotherapist by day and a hooker by night, saved by her own tautometer and thus may study marine biology in Hawaii. We are sure that she feels "revived" personally because she refuses to dwell on the sad defeats as do the others, and she refuses to be a victim of anyone or anything because she doesn't allow herself to become emotionally involved. Only at a couple of points near the end of the play do we get a glimpse of anything else behind this tough-as-nails individualism. I feel Vi is a farray, frail and anorexic character, whose overwhelming nervous energy is merely a stimulating backdrop to the other three. Yet Vi in so many ways exemplifies the perfect victim of a sexist and oppressive society: she responds to the chaotic irrationality of her world with her own chaotic craziness. Meanwhile McDonald tugs at her energy and conviction to the point of despair, and has a good sense of comic timing.

Gems' idea remains an interesting one, in spite of all the characters' differences, they are united by a common enemy, as well as by a common territory or space. The audience cannot help but feel at many points to feel emotionally involved, because of the struggles these women undergo. There are, however, some flaws in the play which tend to interrupt our involvement. With too many blackouts and scene changes, the play seems choppy and much of the natural rhythm is lost; also some of the music used in the blackouts is potentially effective, and the basic idea of juxtaposing quiet, warm scenes with loud and angry scenes gets lost.

Although sometimes it was a rough production, the direction of the play was good. However, the overall final impression is one of confusion. What is the real message? Perhaps it is a fairly simple one, the feminist experience leaves us in many ways, lost in an alienating limbo between past and future as we strive for equality; however, this was not as clear and concise as it could have been.

DUSA, Fish, STAS and VI—feminism on stage

By Anne Patchett

Nancy White not at ease in Ottawa

reviewed by Rosemary Billings

I'm a Nancy White junkie. On a stop-over visit to Toronto once, I went straight from the airport to the Plaza Hotel where performing, sat through all three sets, and got back to the airport just in time to catch the connecting flight westwards. So it was great to hear that White had teamed up with Gay Claitman (her old partner in "The Dustballs/Moutons Song."") and that the two were going to be at the local comedy shop, Andy and Flea's, for a whole week.

This is a disappointment to report that this promising double act isn't really clicking yet. There's some great material, some great one-liners ("Call me crazy, but I like wealth.), but some ungodly cliche stuff as well (an unnecessary and unneeding skit about the problems of a large-breasted juggler for one).

"Call me crazy, but I like wealth."

Janet White and Claitman are also heavy with their material shows in a stage presence that lacks the verve and flamboyance of White at her ease as the CBC civil service songwriter, for example. "What?" she asks, to any woman to be verve-filled and flamboyant doing stand-up comedy, the profession that's traded on the lighter side (I?), of rape, witch-baiting and other, uh, interests, as an acceptable subject of humour in western culture.

While and Claitman are at their strongest when they're not playing just for laughs. The nagging sports widow is a joke cliché, right? But the cliché upside down when White playing the role, sings "Love the man, can't stand the game; how was I to know marriage could be so damn lonely." When White and Claitman portray a series of women telling

"I'm sorry, I'm sorry, very sorry," as she loves her place or stumbles over the stage. For us, the joke is old hat. Gay Claitman, no matter how many times it's repeated (and it was, a lot), the joke remains mysterious and just kinda dumb. Gay probably go on to see White and Claitman. I'll go for the sake of one liners like "Sex and laundry, they're not the same thing."

...
Day to day consciousness raisers

by Wendy McPeake

I'm not sure of the cause of the rapid proliferation of women's calendars and agendas but I suspect that it may have something to do with the number of meetings that most feminists attend weekly, nightly and daily. Whatever the reason, most of them are fascinating and I urge you to get at least one or two.

Women creating these calendars do so, in many cases, to support themselves or the organizations they are involved with and so need your support. Calendars and agendas are also great consciousness-raisers for females who are not actively involved in the women's movement, so get at least one or two.

The survey which follows is by no means comprehensive - it consists mainly of what I was able to get my hands on. There are lots more to choose from. If you have a favourite that you would like women to know about, let us know and we will pass on the information.

Canada's first women's diary, published by Press Gang since 1975, this almanac is a best seller. Its convenient size and subjects make it an interesting and insightful commentary, makes it one of the best available. This year's focus is on women in the workplace. Each month is prefaced with a photograph of a woman followed by an interview in which she comments on her occupation. The diary, housewife, post office worker, etc. Well illustrated with cartoons and drawings, this is a fine gift for yourself, friends, mothers, daughters, aunts, grandmothers. $4.55. A poster of the striking blue, red and yellow cover is also available for $1.50.

L'agenda des editions du remue-ménage

A slightly bulkier agenda, this one is wonderful. It is spiral bound with lots of writing space and plenty of information. The how and what are women doing about it? "Tooth and Nail" which covers sex, sexist advertising; and the "personal stories" which give a personal view of things. Advertising is limited to non-sexist. Lay-out is clean and uncluttered and covers are, for once, powerful images of women: fighting back, not laying back. Nothing seems to be taking place that I particularly like.

Physical Relationships, a piece by Josephine Herdman (July 1979) relates the personal experiences of Julie Minassian of London in their struggle to keep a marriage together. Here she describes the physical side of sex which is often ignored. Her feeling that sex is a skill which can be learned and improved - a revolutionary piece to reproduce. $2.50.

Physical Relationships, a piece by Josephine Herdman (August 1979) is an extract from a pamphlet called "Physical love" which computers have, to date, who have traced the causes of their migraines, linking them with pressure. The article suggested that those who suffer from migraines, who as a sufferer of migraines, I found extremely useful. I lay it down and followed the appearance of the

Calendrier 1980-Mai—"Sortez Off Our Backs, U.S.A.

Off Our Backs celebrates its tenth anniversary in February 1980 which makes it one of the oldest surviving feminist journal around. It is printed in tabloid format by typewriter offset. But don't judge a magazine by its typewriter offset. This magazine is inside the story on what is happening in the American women's movement. Here, issues are debated, often heatedly. I always come away from a reading of Off Our Backs thinking that it is a Feminist Issue, and Women's Film. All that plus news from around the world, reviews and articles. Occasionally, Off Our Backs produces a special thematic issue. A recent issue (November 1979) deals with racism and sexism and contains several excellent articles, among them "Culture, Racism, and Sexism." It costs $8.00 (about $5.00 Canadian) and is available from your local feminist bookstore. If you buy it you get to write to the publisher and complain. $3.95.

Another fine calendar is one a friend brought me from Holland. The illustrations are colour calendars portraying life as a feminist; women demonstrating against abortion, women hanging out to dry, women together, women working in a feminist print shop. It is a year without women everywhere. The feelings which symbolize trees. The lunar cycle December 1980-Mai—"Sortez Off Our Backs, U.S.A.

Women artists. Traditional articles include "Wishful Thinking." (October 1979) is a historical look at the nearly 15-year struggle that is far from over. While it is a examination of the cause that

Calendrier 1980-Mai—"Sortez

Office Workers, Women Against Violence and Racism, British Right-Wing: constitutional convention, Sally Moore at American Right-Wing. Each month is a Feminist Issue, and Women's Film. "Physical Relationships, a piece by Josephine Herdman (August 1979) is an extract from a pamphlet called "Physical love" which computers have, to date, who have traced the causes of their migraines, linking them with pressure. The article suggested that those who suffer from migraines, who as a sufferer of migraines, I found extremely useful. I lay it down and followed the appearance of the beds. Calendar entries cover a wide variety of events such as "May 14, 1969: Abortion bill passed in Canada" and are useful reminders that so many of our successes took place so long ago. Sometimes, however, seem out of place in this calendar. Many mark significant labour achievements: the women's lib movement which was our movement.

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Mourir à tue-tête: Criant de vérité
par Micheline D’Amours
Le film débute par un viol, un viol que n’en finit plus, les gros plans du monstre, du violeur, de l’homme se suivent, entrecoupés d’un volet rouge signifiant le sang, la violence. Pendant douze minutes, nous assistons à l’erucration de la haine, de l’homme sur la femme. Violence, coups de pied, menaces au giclent en plein visage, qui l’homme sur la femme. Violence, trahissent la peur et la haine que l’homme éprouve face au poignard mais surtout des mots qui supputrent la misogynie, qui giclen en plein visages, qui traîsaient la peur et la haine que l’homme éprouve face à la femme, cet être inconnu que les hommes méprisaient depuis des millénaires par la pornographie, le viol, l’inceste, la clitoridectomie (ablation du clitoris). Claire Poirier clarifie le fait que le violeur crache sur sa victime; le viol n’est pas un acte sexuel mais bien un acte de violence. Le pisse sur elle.

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ALGONQUIN
CONTINUING EDUCATION
WOMEN'S PROGRAMMES
731-7193
WINTER SEMESTER, 1980
HERON PARK CAMPUS

Women and Work: Career Strategies
For the woman who wants to work outside the home or re-enter the job market. She will plan and execute a project on their own or in cooperation with other women in the class. Each woman is asked to bring an example of her own work to the first session.

Course Leader: Lucy Tung
Time: Tuesdays, 1:00-3:30 p.m.
Duration: 8 weeks starting Jan.
23
Location: Heron Park Campus
Cost: $40.00

The Art and Practice of Being Interviewed (Resume writing and interview techniques)
Two one day sessions for women who want to present themselves effectively in the job interview situation. Examples of resumes will be presented and discussed. Tips for preparing for the interview, questions to anticipate, presentation of self through dress, posture and language, effective entry, closing and follow-up will be discussed. Participants will be given samples of resumes in order to prepare for the first session. They will outline and practice simulated interview situations.

Course Leaders: Pat Hunte, Thomas Davies, Glenda Bailey-Thomas.
Times: Saturday, 9:30-11:30 a.m.
Duration: 8 weeks starting Jan.
23
Location: Heron Park Campus
Cost: $40.00

Mothers at Home
For the woman who chooses to remain at home; these sessions will help her validate her choice and make a plan to reserve a portion of her time for personal enrichment. Participants will explore education, physical recreation, part-time work (paid or volunteer) creative activities. Tools for this exploration will be set aside for writing, exercises, readings, guest speakers and group discussion. She will be encouraged to develop a personal action plan for her own development.

Course Leader: Kathleen Thomas
Time: Tuesdays, 9:30-11:30 a.m.
Duration: 6 weeks, starting Jan.
24
Location: Heron Park Campus
Cost: $24.00

Women at Persons: Art and Practice of Being Single Again
This weekend workshop is designed for women who want to increase their mental and physical awareness of self. Emphasis will be on attitude, goal setting, body awareness and relaxation through yoga. How to become aware of thoughts and feelings and how to express them through creative expression will be discussed. Techniques and relaxation will be demonstrated, discussed and practiced.

Course Leaders: Alice Chartrand, Thelma Leisle
Time: Friday, 7:00-9:30 p.m.
Saturday, 10:00 a.m. - 4:00 p.m.
Sunday, 10:00 a.m. - 4:00 p.m.
Duration: 2 days, starting Jan.
26
Location: Colonel By Campus
280 Echo Drive
Cost: $60.00

Registration Information
Since registration for each course is limited, participants are encouraged to register in person on the first day of classes. No phone reservations will be accepted prior to the first day. Please telecall 454-2190 to verify space; otherwise in the course description, registration by mail will be accepted only if vacations exist after January 10th.

PLACE AUX FEMMES
Education permanente
731-7193 — 744-1767
Programmes d'heuré, 1980
HERON PARK CAMPUS

Le Centre d'Auto-Santé — La femme et sa santé
Le Centre d’Auto-Santé de Femmes francophones d'Ottawa-Vanier en collaboration avec Place des Femmes du Collège Algonquin et le Centre Richelieu à Vanier met à la disposition des femmes francophones de la région une série d’ateliers sur la femme. Chacune de ces sessions remercie la femme dans la prise en main de sa santé tant physique que psychique.

L'endroit: Centre Richelieu, 300 rue White-Fathers, Vanier
Les dates: les lundis, 19h30 à 21h30, commençant le 14 janvier.
Coût: $2.00 par soirée, inscription à chaque session
Personnes-ressources: 21—Alleyne Roy, Le travail
28—yanis Louise, La santé
14—Judith Le May, Le budget
18—Rita Outelle, La femme séparée
30—Marilyn Carrier, La communication

Pour des plus amples renseignements sur les sujets des ateliers et les personnes-ressources veuillez communiquer à la co-ordonnateur du Centre d’Auto-Santé Nicole Paquette à 746-0445.

L’introduction au travail en cours
Ce cours est destiné aux femmes qui sont membres des différents commissaires sociaux-communautaires.

Sessions sur le rôle des membres, le fonctionnement de l’organisme, le vocabulaire, les procédures, avec une emphase sur la communication.

Date: lundi, 26 janvier

ALGONQUIN COLLEGE
COLLEGE ALGONQUIN

WOMEN'S PROGRAMMES
PLACE AUX FEMMES

WOMEN'S PROGRAMME: PLACE AUX FEMMES

WOMEN'S PROGRAMME: PLACE AUX FEMMES

TIME: Mezeur du cours:
NAME: __________________________
ADDRESS: __________________________

ALGONQUIN COLLEGE COLLEGE ALGONQUIN

PHONE: __________________________
OFFICE: __________________________

DATE: __________________________

Veuillez faire copier votre nom du Collège Algonquin, annotez votre formule d'inscription et les faire parvenir à Place aux Femmes, Collège Algonquin, 1644 rue Bank, Ottawa, Ontario, K1V 7S6

Make cheques payable to Algonquin College, enclose with registration form and mail to: Women's Programmes, Algonquin College, 1444 Bank Street, Ottawa, Ontario, K1V 7S6

RENSERGEMENTS POUR L'INSCRIPTION

Le nombre d'inscriptions pour chaque cours est limité. A moins que vous n'inscriviez à l'inscription du cours, il est recommandé que vous n'inscriviez pas en personne le jeudi jusqu'au 14 janvier de 9h00 à 20h00. Le vendredi, 14 janvier, de 9h00 à 19h00. Le jeudi, 21 au Collège Algonquin, 1644 rue Bank (derrière le Lady Jane Donut). Vous aurez à ce moment l'occasion de parler des cours dont vous vous intéresserez. L'inscription à travers le courrier sera acceptée après le 10 janvier s'il y a de la place. Veillez utiliser la formule suivante.
Programmes Offered In Gloucester

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

Assertion Training

(See course description above)
Course Leaders: Barbara Clark, Fern C. Cowen
Time: Wed., 7:30-9:30 p.m.
Duration: 4 weeks starting Jan. 23
Cost: $32.00
Note: Register in person on Thursday, January 10th 1980, 7:00-9:00 p.m. at the Gloucester Community Resource Centre, 2040 Arrowsmith Drive (near Shoppers City East) (Telephone: 741-4025)

Programmes Offered In Nepean

The following courses will be held at the Nepean Township Library, 1541 Merivale Road.

Assertion Training

(See course description above)
Course Leader: Thelma Leslie, Kathleen Thomas
Time: Monday, 1:00-3 p.m.
Duration: 6 weeks starting Jan. 21
Cost: $32.00
Note: Registration at Heron Park Campus (See below)

Programmes Offered At Lanark Campus

In co-operation with the Continuing Education Office in Perth the following course will be offered at the Lanark Campus.

Workshop For Women

A chance for women to get together and talk about the things that concern them, the family, the demands of the job and family, the changes in their own lives, consciousness of the situation of women in Lanark.

This course is designed to help women to be able to plan what they want to do for themselves while dealing with all the demands on them.

Course Leaders: Beth Weick, Jane Kennedy
Time: Tuesdays, 7:00-9:00 p.m.
Duration: 6 weeks starting March 25
Location: Lanark Campus, Perth
Cost: $18.00
Registration by mail to: Women's Programmes, Lanark Campus, E. 256-2054
For further information call the Lanark Campus, Perth 267-2859 or Almonte 256-2054

Registration Form

Name: ____________________________
Address: _________________________
Phone: __________________________
Postal Code: _____________________
Course: __________________________
Fees Enclosed: ____________________

Please Note: Registration will not be accepted unless accompanied by full fees. Make cheques payable to ALGONQUIN COLLEGE and please mail to: Women's Programmes, Lanark Campus, 7 Craig Street, Perth, Ontario, K7H 1X7

Programmes Offered At Lanark Campus

Affirmation de soi

premiere session, le 24 Janvier

signifie prendre conscience de ses

communication personnelle ou

pratiques afin de pouvoir

Harris

Les dates: 29 fevrier, 1 mars, 2

L'endroit: 25 chemin de

Personne-ressource:

Le date: lesJeudies, 13h

Cota: $32:00

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Course Leader: Thelma Leslie, Kathleen Thomas
Time: Thursdays, 7:30-9:30 p.m.
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communication personnelle ou

pratiques afin de pouvoir

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concern them, the family, the demands of the job and family, the

changes in their own lives, consciousness of the situation of women in

A chance for women to get together and talk about the things that

want to do for themselves while dealing with all the demands on them.

Course Leader: Thelma Leslie, Kathleen Thomas
Time: Thursdays, 7:30-9:30 p.m.
Duration: 6 weeks starting Jan. 24
Cost: $40.00
Note: Register in person on Thursday, January 10th 1980, 7:00-9:00 p.m. at the Gloucester Community Resource Centre, 2040 Arrowsmith Drive (near Shoppers City East) (Telephone: 741-4025)

Programmes Offered In Nepean

The following courses will be held at the Nepean Township Library, 1541 Merivale Road.

Assertion Training

(See course description above)
Course Leader: Thelma Leslie, Kathleen Thomas
Time: Thursdays, 7:30-9:30 p.m.
Duration: 6 weeks starting Jan. 24
Cost: $40.00
Note: Register in person on Thursday, January 10th 1980, 7:00-9:00 p.m. at the Gloucester Community Resource Centre, 2040 Arrowsmith Drive (near Shoppers City East) (Telephone: 741-4025)
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