

## 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 rates poverty as the major contributing factor to family breakdowns and says that low income families are forced to rely on a social welfare system which often escalates the crisis a family is facing.

### Child welfare a "major industry"

The child welfare system in Canada consists of substitutive and supportive services for children and their families. Substitutive services, which replace parental care, include foster homes for 60% of children in care, with another 20% in juvenile institutions and treatment centres and the remainder in group homes and other facilities. Supportive social 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 families 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, provincial and municipal 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, psychiatrists and lawyers."

The primary users of the child welfare system are the poor. 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 13% 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 range, frequency and severity of stress. Any additional strain such as loss of income due to illness or unemployment, sudden or escalating costs in food, clothing or shelter can catapult a family into jeopardy.

In Canada, native families are most likely to find themselves in such jeopardy. Most native families' lives are characterized by hardship and multiple disadvantages. Culture shock, racial discrimination, chronic unemployment, inadequate housing and poor nutrition are some of the burdens native people face in Canada. Child welfare statistics clearly show the impact of these factors on native families. Over 3.4% of status Indian children are in the substitute care of provincial and federal agencies—more than three times the rate for all Canadian children.

Another disadvantaged group is the low income single parent family, with families headed by single mothers remaining the most economically disadvantaged. More than 2/3 of single mothers under the age of 35 raise

their children on a poverty-level income.

Low income women who work at home suffer the most. To the usual difficulties all parents encounter in raising children must

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.



Ana Gurewicz

be added the stress of trying to cope with a criminally inadequate income. The average single parent family with two children has an income which ranges from 17% to 40% below the poverty line depending on the province of residence. As well, the stigma that can accompany each month's welfare cheque must also be borne. A Montreal study found that welfare recipients suffered a higher level of stress than a comparison group of psychiatric patients under hospital care!

According to the report, poverty not only causes problems but also adversely affects the ability of families to solve problems. When low income families encounter problems they are largely dependent on a single overburdened source of help—the child welfare system: a system, the report states, "which, far from helping them, sometimes makes their problems worse."

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 varied 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 their discretion and judgement, child welfare authorities and family court judges have a great deal of power. The predominantly middle-class values of such individuals sometimes influence

Their experience in care also tends to be more difficult because they are likely to be placed with

substitute parents from middle-class backgrounds.

Although natural parents and foster parents can manage to develop a working relationship, in many cases rifts between the two occur. As two mothers expressed it, "I had to ask permission to see my children...my phone calls were never returned, appointments were broken without my knowledge" and "I had been replaced as a parent. These people are educated and I am not. If they disagreed with me surely it was because they were right and I was wrong. Obviously as a parent I was an absolute failure not even worth helping."

Low income children run the risk of being moved from one foster family, group home, or institute to another—in fact some children have been known to pass through 24 foster homes. Findings show that the educational performance of these children is generally below average and they are more prone to emotional and behavioural problems. As a consequence, they enter adult life significantly disadvantaged.

The low income family's encounter with the child welfare system often leaves them resentful, bitter and frustrated. The NCW points out that few, if any, resources are available to help families either cope with the tremendous emotional consequences of family breakdown or marital separation, or to overcome the problems which lead to family breakdown in the first place.

A major reason for the crisis that exists in child welfare, according to the NCW, is an overloaded system. The present system cannot effectively handle children who are in need, nor can it undertake the preventative and supportive functions that should be its highest priority. As well, there has been a marked increase in the number of families seeking help in the last few years. In February, 1979, a Toronto mental health clinic reported a 76% increase in referrals and a 62% increase in high risk cases in one year.

There has also been a significant change in the kind of children coming into the system. In the past young children were the main clients of the system; now more than half the caseload of many agencies are adolescents. This imposes a tremendous financial burden on the system since the basic cost of food and clothing for a 15-year-old in foster care is over 60% higher than that of pre-schoolers.

### Recommendations for change

According to the report, all governments in Canada recognize that something has to be done about the existing child welfare system. The NCW set out a number of reforms which it believes would establish the "family-oriented social service network" which all agree is necessary:

- To prevent children drifting from one foster home or treatment center to another, the

## Radio Shack

# Guilty of Bad Faith Bargaining

TORONTO—Radio Shack has been ordered to compensate the 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 mostly 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 a first contract as requested by the union, its order in effect put the company in the position of having to grant a compulsory dues checkoff for all employees, a form of union security popularly 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.

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 improper actions.
- Payment to all bargaining unit employees, both strikers and

complete proposal at the first meeting. The board ordered Radio Shack to drop its position that it would offer only a "voluntary, revocable dues checkoff, saying this stand was part of a continuing scheme to divide the loyalties of employees.

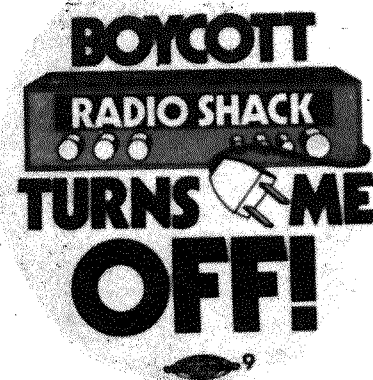
Other remedies included a cease-and-desist order against a wide range of unfair labour practices, from spying on employees to intimidation and using employees as informers on union activities. The order also prohibits the company from communicating directly with employees to undermine the union.

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

The ruling challenge is based on Radio Shack's assertion that the labour board's exceeded its jurisdiction. The hearing has been set for January 29.

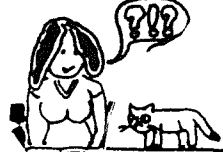
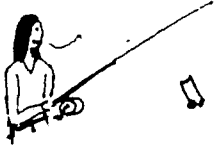
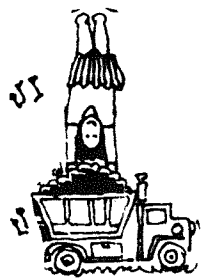
Steward Cooke, Ontario director of the Steelworkers accused the company of hiding behind litigation and said "a strategy of stall and delay has become the trade mark of Radio Shack's approach to labour relations."

The OLRB decision does not mean that the employees at Radio Shack have won their struggle for a first contract. The Radio Shack boycott continues.



those who crossed the picket lines, to cover monetary losses that the union can establish as a result of its inability to negotiate a collective agreement.

- A requirement that the company begin bargaining in good faith with the help of a mediator and make a



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# Ontario government refuses to protect domestic workers

by Rosemary Knes

One woman said her boss "gave me a nice pair of winter boots as a gift when I came over from Jamaica. When I wouldn't sleep with him, he fired me and took the boots back. I had to go out in the snow with just summer shoes."

Another woman quit, rather than sleep with the family dog to keep it from barking. She said her employer took back a week's vacation pay and deducted a week's pay from the money owing because she did not give notice.

Other women tell of being dismissed without notice and evicted from their employers' homes in the middle of the night for refusing to babysit on the night off.

The plight of domestic workers in Canada is finally gaining attention from provincial and federal governments, and the general public.

Immigration Minister Ron Atkey has recently announced that his department will be looking into the situation of domestics. His department is advising that the contract a foreign domestic signs with an employer and Canada Manpower spell out the hours of work, pay for overtime, vacation pay and who pays for medical coverage under health insurance plans.

Atkey admitted, however, such a contract is not legally binding and that under the constitution employment rights, for domestics, are a provincial responsibility.

According to John MacDonald, community organizer for the Ottawa-Carleton Immigrant Service Centre (OCISC), governments are

"feeling the pressure but we know that governments don't always come through."

MacDonald says that the federal government should force the provinces to implement legally binding work contracts. Provincially, MacDonald says, domestics should be included in four acts: the Labour Relations Act, the Workman's Compensation Act, the Employment Standards Act and the Human Rights Code.

According to Brian Charleton, NDP member in the Ontario legislature "domestic employees are excluded in total or in part from all of these acts."

In the Ontario legislature recently Charleton introduced a private member's bill which sought to amend the Employment Standards Act to provide protection for domestic workers in the areas of: hours of work, minimum wage, overtime, holiday and vacation pay.

"All things," according to Charleton, "that the rest of society takes for granted."

Charleton's amendment did not get through first reading. Some objections to the amendment raised by Conservative members included the impossibility of controlling or regulating such an amendment, that households would not be able to afford to hire people to help with the cleaning, gardening and looking after the elderly and infirm, and that fewer job opportunities would be available if the amendment went through.

Charleton pointed out that similar arguments were used against the minimum wage itself before its implementation and the same argument is used every time there is an increase in the minimum wage.

"I should point out that very

few, if any, of the predictions of impending doom have come about," said Charleton.

Regardless of whether even providing the minimum wage to domestic workers may have small negative effects on employment opportunities in that field, "we cannot use that as a rationalization which, in effect, condones exploitation," Charleton said.

Research that Charleton and his associates did found, that based on a 48-hour week the salaries of domestic workers in Toronto in almost every instance fell below the minimum wage (even when the value of room and board for live-in employees was included). The range was 6 to 8 per cent below the minimum



wage but, in some cases, fell to 76 per cent below.

Findings also showed that a 48-hour work week was often the minimum expected of domestics; in fact, hours ranged from 45 to 48 hours right up to 80 hours a week.

"In case after case, we found very serious exploitation in the areas of wages and hours of work," said Charleton.

In one case a woman worked as a domestic, full-time, five and a half days a week and 66 hours per week. Her total pay (including room and board) was \$400.00 which works out to \$1.50 an hour or half of minimum wage. Another woman working as a mother's helper was required to work on statutory holidays without any additional compensation. She worked a 60 hour week for \$390.00 a month (including room and board). This

"At present there is a massive shortage of domestics compared to the demand for them. The working conditions have to be examined as a reason for that shortage," he said.

Charleton pointed out that, in other situations, employers faced with shortage of workers would have to raise wages and improve benefits and working conditions to attract more people. With domestics, he said, this is not necessary because the federal Immigration Act allows employers looking for workers to advertise abroad and bring in immigrants.

Most of the immigrants are women brought in on work permits. They have few rights in Canada and many also have to deal with a language problem. Furthermore, most are afraid to speak out and to demand what few rights they do have.

According to the NDP there is a legal model in Canada that could be followed to provide protection to immigrant domestic workers.

A Canadian off-shore labour program helps the Canadian agricultural industry. The workers come in under an agreement among the federal government, the provincial government and their country of origin. The farmer pays the air fare both ways, the minimum wage or the going rate in his/her area, which ever is higher, and also provides housing as well as transportation to and from town for personal matters, visiting doctors, and so on. These workers are protected by practically all the existing labour legislation in Canada.

According to Charleton, we give more protection to our fish in Ontario than we are willing to give to domestic workers.

## Domestics call it a victory

Recently passed legislation establishing minimum wage and working conditions for Quebec's 15,000 domestic workers is a major, if incomplete, step forward, says a group representing Montreal domestics.

Even if it is a partial victory, it will improve things for a huge number of people, said Linda 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.

Covered under the new law are live-in maids, housekeepers and cleaning ladies, but association president Gracia Constantineau told a new conference that babysitters and those who take care of elderly or handicapped individuals are exempt, even though their chores may include housework.

Most other workers in the province are guaranteed a minimum wage of \$3.47 an hour, but the level to be set for domestics is expected to be

slightly less, Constantineau said.

She agreed it would be difficult for some parents to pay more than \$3.00 an hour for a babysitter.

And, while acknowledging a shortage of daycare centres, she said domestics shouldn't be expected to do charity work because society is "failing in its duties".

Some domestics are currently earning a mere \$1.05 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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cont. from page 1

needs of each child and his/her family should be considered. An individually tailored plan should be drawn up for every family using social services and their progress carefully monitored and regularly reviewed.

- Since decisions taken by child welfare authorities so profoundly influence a child's present and future life, both the child's and the parents' rights should be better recognized. Some safeguards to ensure this are legal counsel for the child, parents and even foster parents, and stricter and more detailed regulations and guidelines to determine when a child should be removed from the family.

- Reorganize the child welfare system to eliminate problems of excessive complexity, variability and duplication.

However, the NCW states that these reforms are not enough. Although they will improve the range, quality and delivery of programs and services, they do

not resolve the crisis. Many children who end up within the child welfare system should not be there. Most of their problems can be traced directly or indirectly to poverty. More than one out of five Canadian children are forced to endure the consequences of inadequate income, and the NCW categorically states that social assistance plans in every province guarantee families nothing but poverty.

To reduce poverty in Canada, federal benefits to families with children must be substantially increased. According to the NCW, one of the most effective methods for doing this is by raising the child tax credit—a program specifically designed to assist low and moderate income families. Increased tax credits plus family allowances would give the low to moderate income families some chance of survival, the NCW believes.

On the government's proposed changes to family income

programs, the NCW states that any restructuring would be acceptable only if all the resulting savings are redirected through the refundable child tax credit to low income families. According to the NCW, savings should not be used to reduce the federal deficit or to defray the cost of new tax expenditure such as the mortgage interest and property tax credits which will do nothing at all to help low income families.

In conclusion, the report states that with better income security programs, income would no longer decide the fate of a family in distress. Instead of a child welfare system reserved largely for children from low income homes, it could become a comprehensive, first class system of support available to all Canadian families.

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



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# ACROSS THE NATION

## Absenteeism:

# Help in the home could save industry money

OTTAWA—The federal labor department is studying a proposal that would allow family care workers to handle at-home emergencies so employees would not lose time at work.

Bill Sproule of the work conditions branch says the department is only looking at the idea as 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 employees, 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 employees through family health emergencies and to reduce the high cost of job absenteeism.

Evelyn Hunter of the voluntary family-care workers group says the estimated \$21 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 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 employee absence, a shared industry-employee 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."

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 continue working 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.

## Prices higher than incomes

OTTAWA—For the second year in a row, prices rose faster than family incomes in Canada. Average family income rose six per cent in 1978 to \$21,346 but since that gain was less than the inflation rate of nine per cent, family purchasing power actually fell three per cent. That followed a drop in real family income of two per cent in 1977.

Average income of unattached individuals (persons living alone or living in a household where they are not related to other household members) increased by just over seven per cent to \$8,861 from \$8,254 in 1977. But, the rate of inflation was even higher leaving them with less purchasing power than they had in 1977.

\* All individuals (all persons 15 years of age or over who received any money income in 1978) reported incomes averaging

\$10,244 in 1978, up by a small 5 per cent from \$9,747 in 1977. In real terms, their lost purchasing power amounted to four per cent during 1978.

For both men and women, incomes rose less than prices. Men received an average income in 1978 of \$13,522, up 6.5 per cent from 1977. That was more than double the average income of women which rose only 3.7 per cent over the year to \$6,312. Some of that difference in incomes can be accounted for by the fact that a much higher proportion of male income recipients worked a full year, therefore a greater part of their income was from earnings. A look at employee earnings, for those who worked 50-52 weeks, shows that in 1977 (latest available) men, on average, were paid 73 per cent more than women.

## Quebec rape crisis centres close

by Sondra Corry

MONTREAL—Two of Quebec's rape crisis centres, one in Sherbrooke and the other in Trois Rivières, will have to close on December 14 due to lack of funds.

Two other Quebec rape crisis centres, in Hull and Quebec City, will suffer severe cutbacks of 75 to 80% in staff and services. As well, the opening of two new centres, in Montreal and Chateau Guay, is now in doubt.

The announcement was made at a press conference called by the Regroupement Québécois des centres d'aide et de lutte contre les agressions à caractère sexual (Quebec Sexual Assault Centres) which is an umbrella group for the existing and proposed centres.

"This is a New Year's gift from the Pequist government to Quebec women" said the Regroupement.

At the press conference, the Regroupement announced they had just received word that its grant request of \$200,000 needed to run the four centres had been turned down by Social Affairs minister Denis Lazure. According to the Regroupement, they had received verbal assurances from several members of the Social Affairs ministry that their request for funds would be approved. The call informing them that their request had been denied came as a shock.

The Regroupement pointed out that the provincial government has spent \$100,000 for a series of province-wide workshops studying violence against women but is not prepared to support sexual assault centres already established to deal concretely with this violence.

## 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. The attempt was successful: 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 foetus'. 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.

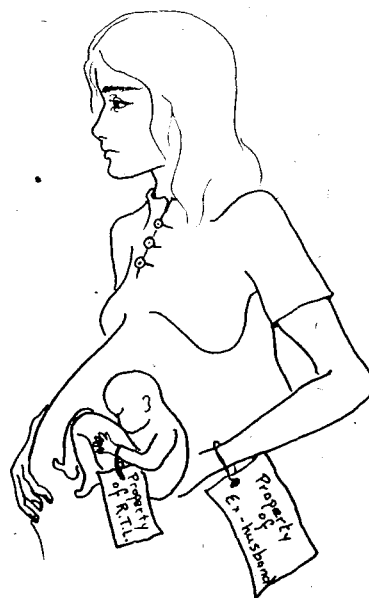
As a follow-up to this action, a group of women formed Pro-Choice—an organization with a feminist socialist perspective. Feminist, because they see abortion as an issue primarily concerned with women's rights; that control of our bodies and reproduction is part of our struggle for total liberation. Socialist, 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 mall displays; and possibly establishing an abortion counselling and referral service in Halifax.

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## INTERNATIONAL

Electronics firms:

## Exploiting South East Asian Women

Electronics is the fastest growing industry in South East Asia. Virtually all the major electronics companies have sought cheap labour to do the repetitive, semi-skilled, labour intensive part of their operations. They have found that cheap labour in Asia, where women assemble the tiny components of products ranging from digital watches to multi-million dollar computers.

For the women on the production lines, wages are often below subsistence, even though these women are expected to contribute substantially to their families. For the first six months they are called apprentices, and paid less even than the legal minimum wage, even though they learn the job in a week, or at most two.

Instead of paying proper wages, companies use bonuses as a means of putting pressure on their workers. To get the bonus, a worker must have perfect attendance and punctuality, and fulfill all the production quotas. A single absence in a month, or any breaking of company rules, means loss of the bonus.

In Malaysia, where wages and living standards are better than in most of these countries, electronics workers live in

boarding houses. Four to eight women usually share a room. In a typical hostel, each individual possesses a bunk space and a two-foot cube of cupboard. The kitchen, outfitted with 19 kerosene stoves, is shared by 50 women.

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 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 have known each other for generations, the loneliness and lack of privacy creates stress.

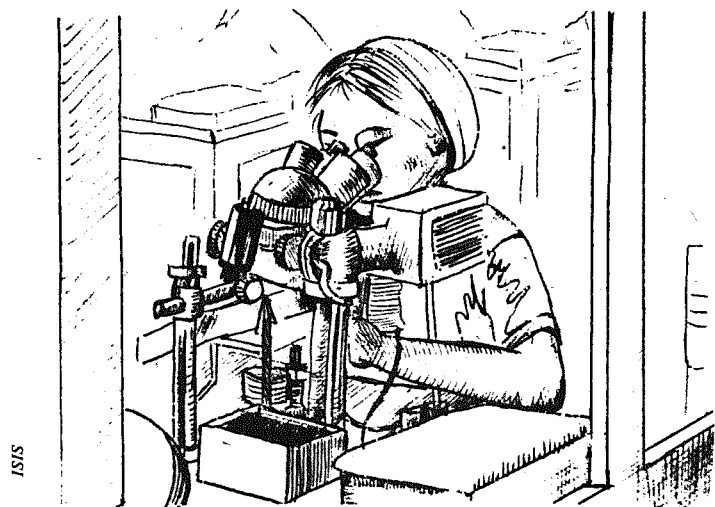
Asian governments have done everything in their power to encourage these firms to set up in their countries. In 1970 the Malaysian government changed the law so that women could work night shifts, while in the Philippines legal maternity benefits were reduced from 14 weeks to just six weeks. This is backed up by laws in most of these countries prohibiting strikes in "vital" industry, which includes foreign-owned manufacturing plants.

While the companies have

brought thousands of jobs to South East Asia, their 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 before worked 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 household and continue the farming. Where 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 workforce they are creating is a great advantage. The young women are more obedient than older women or men, and since they are not expected to be supporting families, their wages can be kept lower, and they can be laid off more easily.



## The sack

The ability to sack workers at will is essential to the firms, because the work is always temporary. After three or four years peering through a microscope, a worker's vision begins to blur, so that she can no longer reach the production quota. The unspoken expectation of the company is that she will marry and 'retire' by the time she becomes unfit for work, but she will be sacked in any case.

The nature of the industry requires an expendable workforce, because the competition means each company experiences strong ups and

downs. Some will survive only a few years before going under, but in the meanwhile, they have employed large numbers of Asian women.

## Why?

Why do the women work in these conditions? Women come to work in the factories because their families need the income their wages will contribute to the household. But the women also come for the freedom. They talk of the freedom to go out late at night, to wear blue jeans, high heels and make-up, to escape the watchful eyes of fathers and brothers and the sheltered lives

cont. on page 12

Nestlé's

## The business of building profits on death

by Helen Forsey

The promotion of commercial milk formula for babies is a classic example of corporate exploitation of the supposed "inadequacies" of women. Canadian mothers who are barely out of the delivery room before the glossy advertising and free samples begin to collect around them can appreciate the subtle power of the confusing messages we receive about breast versus bottle feeding. This manufactured confusion comes

on top of our conditioned feelings of uncertainty and inadequacy and often leads us—or our doubting husbands—to lay by a supply of bottles and formula "just in case".

In the countries of the Third World, breast feeding is one tradition that has been and remains truly beneficial for both mother and child, in terms of health and well-being, convenience and economics. The dilemma of a middle-class Canadian mother over breast or bottle feeding can be painful and

detrimental. Still, if she chooses or is pushed into using formula it does not usually represent a major economic catastrophe or a fatal risk to her child. Yet in conditions of poor sanitation, widespread illiteracy and extreme poverty—the conditions that shape the lives of most women in the Third World and of native women and some others in Canada as well—this is exactly what bottle feeding implies.

## High mortality for bottle babies

A study in seven Punjab villages in India showed that

infants who were bottle-fed from birth died at the rate of 950 per 1000, as compared with 120 per 1000 for breast-fed babies. In rural communities in Chile, deaths were three times as high for babies fed with bottles in the first three months of life as among those exclusively breast-fed during the same period. Contaminated water and non-sterile bottles make gastro-enteritis, diarrhea and dehydration almost a certainty; lack of the natural anti-bodies found in mother's milk lowers the child's general resistance to disease; and excessive dilution of the formula, to make the precious powder "stretch", guarantees progressive malnutrition. Meanwhile, the mother's milk, perfectly adequate to begin with in 99% of cases, has now dried up for lack of stimulation. There is no turning back.

## Baby food companies to blame

Where does the responsibility lie? INFANT, the Infant Formula Action Coalition based in Minneapolis, a group of churches, development agencies and community groups from across Canada and the US, has laid the blame squarely at the door of the baby food companies—Nestlé, Abbott-Ross, Wyeth and Bristol-Myers (Mead-Johnson). These are massive and powerful transnational corporations which for years have been promoting their products in the poor countries of the world where continuing high birth rates promise a lucrative market. Their advertising offers the anxious mother a robust, healthy baby for the price of a tin of milk, and this has had predictable results—breast feeding has declined and more and more babies have succumbed to formula-induced malnutrition and disease.

But change is coming, slowly. Several Third World governments, among them Jamaica,

Ghana, Papua-New Guinea and Guinea-Bissau, have passed legislation restricting imports of infant formula or making bottles and nipples available by prescription only. INFANT and related groups have sponsored a massive consumer boycott of Nestlé's products in North America and Europe, and the effect on the corporate image has Nestlé's top management looking anxiously to their profits. The US Senate held hearings into the problem last year and there is now a bill before Congress to limit the sales of these products by American firms to developing countries. And this past October, The World Health Organization held meetings in Geneva to set up mechanisms to ensure that the promotion of infant formula in the Third World is discontinued.

A somewhat confused picture emerged from Geneva, with the companies trying desperately to appear convincing in their claims that now, ten years after the first international denunciations, they are finally willing to stop the promotion tactics that have given them such substantial profits and have caused so many deaths. At the same time there are rumours that if the companies do retreat on this one, it will simply be to regroup and pursue their profits

cont. on page 12

## Birth control

## Cheap and deadly in Third World

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-estrogen birth control pills began to fall in the US after 1970 when the American Federal Drug Administration (FDA) warned physicians to prescribe only those pills with the lowest possible estrogen doses. Depo-Provera, an injectable contraceptive, has never been available in the US; its potentially lethal side-effects caused the FDA to decide it was "not approvable" for American consumption.

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

The practice is called dumping; the purpose is 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 racing to outflank social turmoil, working class movements and revolutionary currents. Those who monopolize the ownership of a large part of the world's production realize that super-unemployment is a great threat to their interests... Attempts to predict or to control the numbers of employed and unemployed represent a historical drive of capitalist society...."

As population planners view the problem, the single most important factor is overpopulation. Overpopulation makes for "instability"—impoverishment, unemployment, political unrest. Nothing is said about the effects of the massive economic distortions and dislocations resulting from a 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.

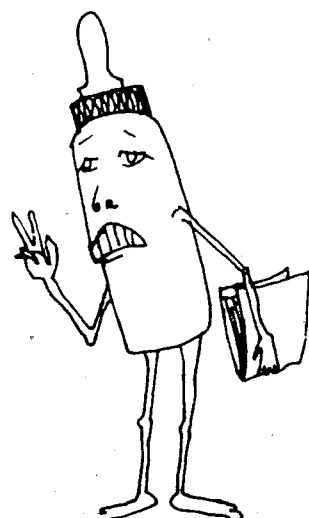
The dumping incidents to be described are thus unusual only in the mass of unambiguous detail they provide. They show how in the process of making the world safe for profit there is enormous profit to be made. They expose the cynical and dangerous zeal of the major population planning agency in the United States, the Agency for International Development (AID) and how it has helped bail out various pharmaceutical companies when their common interests are threatened.

The modern principles of population control have been firmly established since the 1950's. These details are just the latest refinements to the practice.

## The Dalkon Shield

This intrauterine device went on the US market in 1971. Almost immediately, the company manufacturing it, A.H. Robins, began receiving reports of adverse effects associated with its use. These included: pelvic inflammations (infections of the uterus requiring weeks of bed rest and antibiotic treatment); septicemia (blood poisoning); pregnancies resulting in spontaneous abortion; tubal

cont. on page 12



# 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've 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 to 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, 61% of the population agreed with that statement.
- During the recently-dissolved Parliament, Conservative MP David Kilgour was organizing an all-party committee to work on tightening up the current abortion law. Even the New Democratic Party, with a pro-choice policy, had at least three "pro-life" members in this last house.
- 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 United Nations Fund for Population Activities—both concerned with birth control.
- In Ottawa, separate schools refused to distribute pledge forms for the annual Metres for Millions walk because 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 on the Status of Women and the Canadian Association 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 result is that not all 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 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 wanton murderers... that the choice to have an abortion does not come easily... 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 personal one.

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:

Enclosed is 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 motherhood 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.

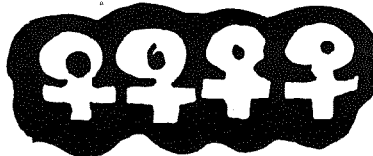
The Forum article, "Persons Day—a Liberal Celebration", caught my attention. While I generally agree with the sentiments expressed and had considered the concerns prior to the Persons March, I did participate in the march and in a couple of events (not the "by invitation only" affairs.) While aware that 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 women 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 rewards in terms of 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 would like to respond to the use of the word "matriarchy" that seems a common expression and misuse of the understanding of "matriliney". There is an enormous difference in the meaning of these two words, and women in their enthusiasm frequently use the wrong term.

1. A matriarchy is a social system which has in its power positions, women. It could be viewed in terms of a mirror image of what we understand today by the term "patriarchy". Power positions include religious, political, social, economic, etc.

2. Matrilineal refers to a system of inheritance whereby both moveable and immoveable property is passed along the female line.

So far, there is no evidence to support the idea of a matriarchy.

In sisterhood,  
Christine Lewis  
(Anthropology student)

### 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. (I resent male writers like Brian Moore telling me how a woman feels; his doctor's wife could not make any decisions 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. 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



## FORUM

## Lobbying

## One way we can gain control

by Jane Graham

The policies that governments spew out daily affect our lives. Many feminists feel 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 the 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 makes public policy.

Second, lobby group/government interfaces after laws have been passed and the regulations written. For example, each contact day-care workers have with their provincial monitoring agencies is a lobbying opportunity.

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 planning committee, the local social development council, the town council and its executive committee are all links in the chain that decide whether or not a transition house merits local funding.

## 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—women's impact is inadequate. Partly, that's because what we say, to whom, when and how often are the critical factors 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 "pro-abortion". The paper itself tended to support the pro-choice position but it showed little real understanding of the issues involved. Had feminist lobbyists been around to the Institute and exposed its researchers to our viewpoint, we might now have a paper we could use instead of one which we'd rather not.

Lobbyists all agree that what they do pays off. The government people agree that women's lobbying is often ineffective and that a major weakness in our lobbying is that we do not make extensive use of our allies within government.

Lobbying is worthwhile. The best (worst) example of effective lobbying is the so-called "right to life" movement. Although bureaucrats and politicians know that these people speak for only 5% of Canadians, and although government detest their fanatic tactics, lifers are at least helping to make sure that for the time being, no-one is going to make progressive changes to our federal abortion law.

Women's lobbying now is ineffective. One measure of lobbying that works is the number of times politicians raise your issues during the daily question period. Look at any provincial or federal

Hansard. Questions on current women's issues are rare except around 'special occasions' like International Women's Day. By contrast, environmental issues are raised almost daily.

## Why?

Hindering women's lobbying effectiveness is our reluctance to look for and work with female bureaucrats and politicians, many of whom are willing to help us and, indeed, share our goals.

We're reluctant because we're concerned that these women's roles compromise their feminism. Or we're angry that conflict-of-interest situations (particularly for female politicians or women working in 'women's' areas like equal opportunities) mean the withdrawal of energies from the women's movement.

Or, we're afraid that these women will pick our brains, rat on our strategies and internal problems to 'them', or deliberately lead us astray about what 'they' are up to. Contrarily, if none of these scenes occurs, then we fear that government will use women, feminists, to say 'look at how well we're doing; even feminists are with us'. And meanwhile, 'they' go on to refuse to hire women as firefighters, cut funding on women's health-care clinics, and pull the teeth out of human rights legislation.

All of these concerns are genuine. But other social justice activists have them too. Environmentalists for example have as many issues to monitor as do feminists (although the resolutions of their issues may be less profound in cultural terms than the resolution of feminist issues).

## An answer?

Yet environmentalists don't write off

their comrades if government absorbs them. Environmentalists criticize their friends' decisions of course. More money and prestige don't justify a sell-out; the sense of access to power in government is illusory (as the mass resignations from the conservation branch of the federal department of Energy, Mines and Resources showed a year ago.)

What environmentalists do as well, however, is trust their own built-in shit-detectors to tell them when an insider is with them or letting them down. Environmentalists and their insiders also recognize and accept that sometimes there is information that job or organizational commitments prevent them from sharing. And that it's O.K. to say this up-front. These lobbying ground-rules contribute to the environmentalists' success with bureaucrats and politicians alike.

We should not support the exodus of talented feminists from the movement into traditional politics or the bureaucracy. But we also shouldn't support women trashing women who have made this change. It's plain foolish to be suspicious 'on principle' of female bureaucrats or politicians.

For those in the feminist movement who believe (and many feminists do not) that part of our work is to get views across to the people who govern us, and that we need to do this job better, then maybe we have something to learn from the environmentalists. After all, there are over a quarter of a million women working as bureaucrats and politicians. Isn't it time we started talking to each other?

UPSTREAM forum provides space for reader debate of issues they see as important.

## LETTERS

women as biologically crippled creatures, who are incapacitated for two weeks out of every month. This will give 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.

And this brings me to my other subject: women and war. While we must not forget the women who were victims of war, what about women who were genuine heroes: women who worked in war industries, carried out 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 lovingly preserved by their erstwhile comrades-in-arms, both male and female. For instance, there is a book about a legendary female aircrew titled, "They Fly Forever." In an air unit, every night the name of Lily Litviak, fighter pilot of World War II, is called out and the right flank man replies: "She died a hero's death for her country." What is most remarkable about these women soldiers is how they loved each other and the charisma of their female commanders. Let us not forget them.

Sincerely,  
K. Jean Cottam

Having lived in Ottawa and having read UPSTREAM from its birth, so to speak, I can say that its layout, more important, its content, has improved immensely. Keep up the good work!

Among the articles I look forward to is Feminist Connections—Counselling for Change (What happened to it in the last 2 issues?) and the many excellent articles by Helen Levine. 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'm glad that Helen has always shown the connection between the personal and the political, the personal and the economic. I liked it when she has shown (like hunting for a pair of comfortable gum boots) how important it is to reject being chained to current fashions or certain trends in mothering. It's important to continue Feminist Connections in UPSTREAM because it provides CR for women just coming into the movement.

So long for now and a Merry Christmas to all of you.

love,  
Olga Aplin

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## UPSTREAM:

Enclosed is a cheque for renewal of my subscription and an accompanying letter to tell you that I enjoy reading the paper. Between UPSTREAM and the Toronto feminist paper Broadside my need for alternative news regarding women is at least partly met. Of course, in a large country like Canada we need at least 100 more feminist papers. When the clock strikes midnight to bring in 1980 we may all raise our carrot juice glasses and drink to more success in this area.



Patty Brady

**Taking Tiger Mountain**  
*by storm?*  
*by strategy?*  
*by invitation?*

# LAW FOR WOMEN

by Margaret A. McPherson  
Ottawa Chapter, Women and the Law Association

Recently a friend was promoted to a new job in B.C. She immediately called her landlord to give him the usual two months notice of termination. To her surprise, she was told that her lease contained a clause which required three full months notice of intention to move. Her failure to read her lease thoroughly before signing it meant that she had lost the chance to challenge the provision regarding notice. Unfortunately, this oversight cost her \$258.00, plus the expenditure of time and emotion in sorting out her obligations under the law.

Tenants frequently end up in this position because they don't know or don't exercise their rights under The Landlord and Tenant Act. This article deals with the Ontario statute, but similar legislation exists in most other provinces. A few guidelines may help you assess your present lease and put you on the alert when reading future ones.

1. A major area of confusion and concern is the security deposit. A landlord presently can ask for a security deposit of up to one month's rent. This amount must be applied to the last month's rent payment, and the landlord must pay the tenant interest on the security deposit at a

rate of 6 per cent per year.

On a related point, since 1970, Ontario landlords have not been able to require tenants to deliver post-dated cheques for the payment of rent. It is now up to the tenant to decide whether she will offer the landlord payment in this manner.

2. The landlord can no longer attach your personal possessions for failure to pay rent, despite what any apartment lease may state to the contrary. However, he can go to court and get an order to evict you and a judgement for arrears of rent.

3. Maintenance and repair are subjects which often cause friction between landlord and tenant. As a tenant, you are responsible for the ordinary cleanliness of the rented premises. You also must pay for any wilful or negligent damage which is caused by you or anyone who you allow into your apartment.

For the landlord's part, he is responsible for seeing that the premises are in a "good state of repair and fit for habitation". He must meet with any health or safety standards set by law. A tenant can enforce these rights by applying to a judge who presides over the area in which the apartment is located. The procedure is fairly informal and if you can back up your complaints, the judge either can terminate your lease or order that repairs be done and the bills be sent to the landlord. It should be noted that the landlord has the same rights against a destructive tenant.

It should be mentioned here that if you have any questions about your rights as a tenant or want to know the correct

procedure for registering a complaint, there are "Landlord and Tenant Advisory Bureaus" in most cities. The staff often can answer your questions on the phone. In Ottawa, the bureau can be reached at 725-2045 or 199 Richmond Road.

4. As mentioned at the beginning of this article, termination of a lease can be a tricky area. Keep these rules in mind when terminating or being terminated before the end of your lease:

(a) a written Notice of Termination, signed by the person wishing to give notice must be delivered to the other party;

(b) the notice must identify the premises;

(c) the notice must give the specific date on which the tenancy is to terminate;

(d) if the landlord is the one terminating, he must give specific reasons, with details, for the termination and he must tell the tenant that she need not move out until he gets a court order allowing him to evict her.

As a tenant, it is wise to send your notice of termination by registered mail, so that there can be no dispute over if and when the landlord received it. The amount of notice which must be given varies with the type of tenancy. A weekly tenancy, requires a minimum of 28 days notice of termination, while the more usual yearly tenancy requires no less than 60 days. This is the minimum amount of notice and as my friend discovered, the lease can require a longer notice period. If you accept the

more stringent notice requirement by signing the lease, then you're bound by it. You should note that these rules only apply in the situation where you intend to terminate at the end of your lease. If you have to move in the middle of your lease, 60 days notice is *not* sufficient. You will be required either to sublet the apartment or pay the rent for the remaining period of the lease.

The landlord has the right to terminate the lease, with 120 days notice, where he has decided to demolish or convert the premises or to make extensive renovations, requiring a building permit. Sixty days minimum notice is necessary where the landlord is terminating your lease so that he or a member of his immediate family can move into the space. Be sure and check that he, in fact, does put the premises to this use and doesn't rent to a stranger at a higher rent.

5. Subletting can cause problems. Generally, the tenant has the right to sublet or assign the apartments. However, the lease can have a provision (and usually does) that exercise of this right is subject to the consent of the landlord. The statute states that he can not unreasonably or arbitrarily withhold his approval.

One final point about entering a lease should be mentioned. When you have signed a new lease, you are entitled to a signed copy of it within 21 days. If your landlord fails to give you one, your obligations (including payment of rent) as a tenant are suspended until an original copy is sent to you.

## FEMINIST CONNECTIONS: COUNSELLING FOR CHANGE

by Helen Levine

*I've just finished working on an essay called "The Feminist Connection: on Women, Drugs and Feminist Counselling".*

*It's about why women become so desperate as to take the drug route in the first place; how that desperation is defined and dealt with by the medical profession and psychiatry in particular, and by the helping professions in general; and what a feminist counselling approach might offer as a radical alternative.*

*The following are some excerpts from that essay:*

You and I and drug addicted women may appear to be worlds apart. We are not.

Personally and politically, I know that women are drugged, in and out of hospital, to keep us silent and/or subdued. I know that more and more women are resorting to alcohol and drugs in a desperation born out of coping with and adjusting to an incomplete and vulnerable existence in a sexist society.

Not only is women's unhappiness viewed as sickness by the medical profession, unrelated to the structure of women's unequal lives. But thus diagnosed, the physician then facilitates and promotes extensive drug use by women as treatment and cure.

Women become more deeply entrenched in drug use just as we reach out for help to the male psychiatrists, general practitioners, gynaecologists, etc., who control the health care system. Conditioned to perceive ourselves as helpless in matters relating to our own bodies and health, women characteristically defer to male experts who take over medically "for our own good".

Violence takes the form of women being prescribed almost two-and-a-half times more psychotropic drugs than men. In Saskatchewan, a province where records of prescriptions are computerized, a recent study found that, in the 20-29 age group, tranquilizers and other hypnotics were prescribed to four times as many women as men. Drugs constitute a major method of "treatment" in private practice, clinics, in most general and psychiatric hospitals, and is a monopoly controlled exclusively by the medical profession.

The question for me now is not therapy versus drugs, or both together. The big issue is the dependency and submission built into women's lives from childhood on, and the authority and control vested in men and the medical profession (90% of whom are male) to exercise power over women in various aspects of their existence.

Women are no longer called witches and burned as in the Middle Ages, but have in fact been trained by psychiatry and society to turn on and destroy themselves.

This practice is significantly assisted, in the name of mental health, by the use of drugs which frequently reinforce a sense of personal impotence, paralysis, and resignation. The guilt and self-blame built into the structure of women's lives—plus drugs—have ensured a subdued female population.

The visible price paid by many women—in turmoil, alienation, suicide, and madness—may constitute an "invaluable" political deterrent that helps keep all women "in their place", grateful for what we have, instead of battling for equality and full lives.

Are doctors saving time, making money and creating a constant predicable market for their services by doling out drugs? Why do drug industry profits outrank all other manufacturing industries listed on the stock exchange? If more and more drugs flood the market, does it mean that, as with military hardware, the commodities will eventually be more widely used? In the name of treatment, do chemicals reinforce adjustment, and blunt the thrust towards change? Are women's real struggles in a sexist society being diverted, defused and discredited by chemotherapy?

Drug firms in North America spend one billion dollars each year in give-aways and medical journal advertising to promote drug sales. In 1973, drug companies gave doctors more than two billion free samples to encourage drug use. As a result of promotion, tranquilizers and oral contraceptives became "best sellers". As one doctor put it, drugs are "merchandised like detergents or vacuum cleaners".

The clear collusion between the drug

industry and the medical profession creates double jeopardy for women.

"I use these drugs for one purpose and one purpose only—to protect my family from my irritability".

The issue emerging from this statement by a woman who had been on tranquilizers for ten years, is whether a woman's health is being sacrificed in the name of the twin institutions of marriage and motherhood. Are women to have full lives as persons including the full spectrum of human emotion and the right to their own needs, irritability and anger? Or have we trained women, as nurturers of men and children, to sacrifice their needs and feelings on the altar of the family?

The "harrassed housewife" in the Limbital advertisement is at the sink, crammed between a washing machine, a table cluttered with kitchen objects, and with a nagging daughter by her side...

The Integrin advertisement features a woman with bowed head, holding a dishcloth, and standing beside a pile of dirty dishes magnified more than life size. The doctor is told that this drug "restores perspective" for her by "correcting the disturbed brain chemistry"...

Women are shown as housewives and child-rearers. The world acts on them, they do not act on the world...

It is interesting to note that there are far more women than men shown in advertisements for tranquilizers and antidepressants. Women outnumber men by 15 to one. So the first message is that women are much more likely than men to need tranquilizers or antidepressants.

Given the rising numbers of women whose unhappiness and suffering are now being defined as psychiatric problems, given the cult of chemotherapy, a deadly, professional form of violence against women is currently being legitimized. It is taking on nightmarish proportions, recently depicted in "I'm Dancing as Fast as I Can" (Gordon, 1979), one woman's account of becoming addicted valium and ending up in a mental hospital.

I saw a video about women and chemical dependency. It placed a great deal of necessary emphasis on the problem of

addiction, the need for women's services run by women, for women. It stressed the importance of support, the danger of stereotyped assumptions about women, how such problems have been kept invisible and need to be shared. It missed, I think, the importance of a feminist framework and the need for political action as a vital part of the service.

Feminist counselling is not, in my view, a technique, a method, a practice modality, or one of a multitude of contemporary professional therapies. It is an approach to women helping women, one wherein problem solving is rooted in the interweaving of the internal and external aspects of being female in a sexist society.

The feminist connection derives from the fundamental premise that women's struggles—drug addiction included—are primarily rooted in (and sustained by) the institutions and structures of a sexist society, rather than in any individual woman's psyche, character, or potential. It asserts that any attempt to separate help and/or services to women with particular problem situations—i.e. chemical dependency, depression—from the context, the daily reality of women's oppression—is in fact destructive.

The question is not, do we treat the addiction first in order to help women move on to other issues in their lives. The question is, how to tackle individual pain and misery and hopelessness within an active, explicit context of how and why women are driven to such desperation in the first place. And how, individually and collectively, women can work towards change.

One of the paths towards change at an individual level, for women struggling with dependency—chemical and otherwise—is to begin to take back control, piece by piece, bit by bit, over their own lives. It is a continuing process, a radical one.

The important lesson to be learned in feminist counselling is that this individual process cannot be undertaken in isolation from other women, personally or politically.

To accept the centrality of individual change is to underwrite the very philosophy of individual pathology and responsibility—the medical model—that has loaded private blame and punishment on each woman's back separately in the first place.



# NDP—still promising after all these years

Sherene Razack Brookwell

If commitment to change was all that was necessary, the federal NDP convention in November would be a landmark in feminist struggles. Delegates discussed four major issues, sidestepping the potentially divisive ones such as abortion. Resolutions which emerged at the end of the four day convention in Toronto promise women a great deal. The problem, as always, is whether the party can deliver, if it ever forms a government.

## Outreach projects

Outreach projects, delegates resolved, would be subject to a major overhaul beginning with the reinstatement of women as the target group having special employment needs. Specifically, each outreach project (there are 99) would receive \$100,000. An outreach centre would have the mandate to act as an employment centre for women, provide counselling, assist in securing childcare, work towards equal opportunity in the work force, identify the need for effective legislation and develop a network of community-based services for women.

In a separate resolution, the convention agreed that the needs of northern women would form a special area of concern.

## UI cuts

The convention categorically opposed cutbacks in Unemployment Insurance benefits, specifically those which imposed conditions on benefits on the basis of sex, length of working career and previous earnings. Although most delegates gave passionate speeches condemning the system's inequities and the government's role in creating even greater ones, the convention did not vote on a motion calling on the party to declare no-confidence in the Clark govern-

ment if further cutbacks were instituted.

## Childcare

Childcare cost-sharing schemes, theoretically an area of provincial concern, nevertheless got considerable attention, a positive indication of the NDP's commitment to improving the lives of women and children. The convention resolved that the NDP press for "a commitment to the philosophy of childcare as a public service and the initiation of an education campaign to support this philosophy." Further declaring childcare an area of urgent concern, delegates identified greater childcare tax deductions, regulation of home childcare and twenty-four hour daycare in the work place as measures to implement.

## Affirmative Action

Affirmative action programs were definitely the most significant aspect of resolutions affecting women. Because both the Liberals and the Conservatives have sketched a plan of action in this area, NDP proposals purporting to go further contained detailed measures to improve women's position in the work place.

Basically, delegates committed the NDP to an affirmative action program which includes mandatory compliance. Government contracts, grants and tax concessions to private industry would all be made conditional upon implementation of the affirmative action program. Furthermore, there would be legislation prohibiting discrimination and an agency established to monitor employers' progress would be empowered to levy fines.

## How radical is radical?

How radical were the resolutions?

Affirmative action is an excellent case in point. Both the Liberals and the Conservatives

long ago agreed on affirmative action in employment, that is, a comprehensive plan adopted by the employer to avoid systematic discrimination. Both parties sought to "encourage" equality in the work place by promotion,

counselling for employers and even a federal contracts program whereby government contractors in particular would be invited to comply with an affirmative action strategy. There has even been an affirmative action

secretariat existing since 1975.

However, affirmative action programs have had little success. Voluntary compliance simply does not work.

A recent statement by Employment and Immigration Minister

cont. on p. 19

## Un bel outil à mettre entre les mains de toutes

par Marie-Claude Hecquet

L'équipe du Projet Jeunes Femmes, marrainée (quel joli mot) par Pro-femmes, a réalisé deux trousse d'information, une destinée aux étudiantes et l'autre aux personnes-ressources. Ce sont à quelques différences près les mêmes.

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

- une lettre d'introduction expliquant le pourquoi de cette création et donnant les grandes lignes du contenu
- un document de trois pages sur un court métrage intitulé: Une journée dans la vie d'une mère de famille qui travaille, avec scénario, découpage des scènes, et un guide d'utilisation (questions à poser lorsque ce film est projeté dans le cadre d'une réflexion de groupe)
- quels gestes voulons-nous poser? feuille explicative sur le diaporama réalisé par des chercheuses de Projet Jeunes Femmes
- des conseils pour organiser un atelier sur la sexualité (processus initial, marche à suivre et questions suggérées)
- un répertoire des groupes féminins de l'Ontario (on y trouve aussi bien le nom de la banque de femmes d'Ottawa, que les groupes féminins de diverses tendances politiques et les organismes responsables du travail féminin)
- un répertoire des artistes

franco-ontariennes (nom, adresse, nature du travail)

- quelques statistiques sur les femmes canadiennes et une liste des organismes féminins franco-ontariens
- des dépliants publiés par la Société canadienne du cancer: un sur le test Pap et un autre sur l'auto-examen des seins
- une brochure du Centre d'aide aux victimes de viol d'Ottawa qui donne des conseils sur la marche à suivre en cas de viol (démarches auprès de la police, examen médical, accusation, etc...)
- un dépliant de Santé et Bien-être social Canada sur les dangers du tabac

- une liste des publications (gratuites) du Conseil consultatif canadien de la situation de la femme
- une feuille de données du Conseil consultatif canadien de la situation de la femme intitulée: La femme et le travail

- un dépliant d'Emploi et Immigration Canada: Quels sont les emplois propres aux femmes?
- un livret de 47 pages de Santé et Bien-être social Canada sur la régulation des naissances, l'éducation sexuelle et la planification familiale (document très intelligent, agréable à regarder et à lire)

Et deuxième moitié de la trousse: un catalogue de films sur la condition féminine (33 films) et des ciné-fiches pour la plupart d'entre eux (26). Donc ce dossier cinéma est divisé en deux parties:

d'abord une liste alphabétique des films, l'adresse des centres de distribution et un guide d'animation; ensuite: un petit résumé ou une ciné-fiche pour chacun des films. Dans certains cas une courte réflexion sur le film, un questionnaire ont été ajoutés pour faciliter la tâche de la personne-ressource.

## La trousse des étudiantes

Essentiellement la même, la couleur change, nous passons du noir au bleu, les documents sont les mêmes sauf la partie films, puisque l'on ne retrouve que la liste alphabétique et les adresses des centres de distribution.

Ces trousse représentent non seulement un travail d'information énorme, mais une mine de renseignements. Vous pouvez obtenir L'aube d'un matin nouveau si vous êtes une étudiante du secondaire, un organisme de femmes, une personne-ressource (animatrice, etc.) ou un professeur du niveau secondaire. Ces trousse sont uniquement destinées aux Franco-ontariennes et sont disponibles à l'adresse suivante: Projet Jeunes Femmes 325, rue Dalhousie, pièce 500 Ottawa, Ontario, K1N 7G2 Tél: 237-6050

Note: Les deux répertoires réalisés par des chercheuses de Projet Jeunes Femmes sur les groupes féminins de l'Ontario et les artistes franco-ontariennes sont également disponibles pour toutes celles qui aimeraient se les procurer. L'adresse est la même.

## Violée encore une fois!

par Micheline D'Amours

Avez-vous déjà été violée?

Moi si! Une première fois au sud de l'Italie, l'automne dernier. A peu près en ce temps-ci de l'année, je me faisais violer dans une petite chambre miteuse de Brindisi. Accroupie sur le lit, morte de fatigue: j'avais voyagé 24 heures en train.

Je déguerpis à ma première chance. Les pattes aux fesses, je me précipite dans un restaurant pour me cacher. Puis, encore la peur, la course, jusqu'à ce que je retrouve des Canadiens, un groupe dans lequel je me faufile. Heureusement, car mon agresseur me suivait derrière.

Sur le bateau vers Athènes, des spectres, des monstres hantent ma nuit. La peur me crève, me torture. Je n'y comprends rien. Moi, me faire violer, moi impuissante, manipulée par des mains que je refusais. Je revivais le sentiment effroyable d'être coincée, écrasée par des murs entiers, manipulée pour arriver à leur fin.

De même, je me suis vue violée les 1er et 2 novembre 1979, dans l'atelier de pornographie à l'occasion du colloque sur la violence. Un sous-ministre, un avocat, deux policiers m'écrasent, me torturent, essaient de me faire ce que je ne veux pas dire.

"Je me sens agressée par la pornographie," leur dis-je. Moi,

en tant que femme, je ne pense pas comme les hommes et la pornographie m'agresse parce qu'elle utilise mon corps, parce qu'elle me place dans une situation soumise, d'objet de propriété.

Arrivés bien armés, ces messieurs mitraillent les participantes avec toutes leurs statistiques d'Europe. Nos arguments ne tiennent jamais bien longtemps, le statu quo se dresse, tel un phallus guerrier. Nos propositions font peur, nos questions dérangent, mais ils ont tout prévu. Jean-François nous annonce qu'à Amsterdam (grand consommateur de porno) le taux de criminalité n'est pas plus élevé qu'en Belgique (porno moins tolérée). Car tout le monde le sait, le viol n'est pas un crime!

Nous rêvons donc en couleurs! "Voyons les petites filles, pensez-y, vous imaginez le marché noir si jamais on empêchait toute pornographie? Et puis il y a la pègre, l'impuissance de la police et du gouvernement devant la pornographie "hardcore" qui subsistent" (relation sado-masochiste avec enfants, avec animaux...) Parlons-en du "hardcore": l'avocat nous avoue que le travail est entamé de ce côté. Toutefois, les compagnies de ces magazines sanglants changent de nom toutes les semaines: impossible de les "pincer".

Et puis le "softcore": personne ne travaille de ce côté car les besoins sexuels de chaque individu, ça ne regarde pas l'état. Que pourrait refuser un petit "stimulant" (selon l'avocat) à l'homme qui rentre chez lui, harassé d'une journée de travail? Le beau rôle de "stimulant" revient encore aux femmes; on a la propriété de faire "bander" par des poses, des attitudes soumises, bestiales, ridicules.

Finalement, les hommes nous enfilent la camisole de force, un mur statu quo nous écrase. La situation devient critique; pourquoi veut-on protéger les enfants de la pornographie et non les femmes? Réponse: parce que la femme est un adulte. Le sous-ministre a pourtant avoué qu'il y avait des femmes faibles, mais adultes, donc capables de se défendre.

Pourquoi tout à coup, les hommes protègent-ils les enfants alors que l'éducation, les garderies sont l'affaire des femmes depuis des décennies. Il faut voir le film d'Anne-Claire Poirier, A qui appartient le gage, pour comprendre l'irresponsabilité de l'homme face à l'enfant. Est-ce que l'homme protège l'enfant quand il le viole (l'inceste), quand il le bat? Quel scénario jouent donc les hommes? Protégeons nos enfants! la belle affaire... protégeons nos fils et violons nos

filles, battons nos femmes, notre propriété, au même titre que notre automobile.

Pendant ces deux journées, je me suis sentie violée dans mes idées. Un policier: Pourquoi parle-t-on encore du "softcore" puisqu'on (les hommes) s'entend pour dire que c'est socialement accepté? Et le sous-ministre d'ajouter lors des propositions: bon, hé bien, vous ne nous avez pas encore parlé de violence; à moins que vous considériez le "softcore" comme violent, dites-le nous. Si oui....

Ils n'avaient encore rien compris: Que la pornographie, sous toutes ses formes, représente le mépris des hommes à des femmes. Que la pornographie, c'est la théorie; le viol, la pratique. Ça leur prenait du sang, des membres arrachés, des enfants écorchés.

D'ailleurs, l'avocat qui assistait à un spectacle porno la veille, dans la région, nous révèle que la salle contenait plus de femmes que d'hommes: que 20% de la pornographie est consommée par les femmes et que le nombre grandit. Bel argument pour vouloir nous diviser, nous humilier davantage, faire de la victime l'accusée, la coupable.

Les femmes glissent sur les pelures de banane: et les hommes, sadiques, regardent les femmes s'acharner à faire des propositions: "une campagne publicitaire sur la pornographie, ne trouvez-vous pas cela

dangereux?" de s'écrier le sous-ministre.

Quand le pouvoir (hommes), la pègre (hommes), les producteurs (hommes), les consommateurs (hommes) s'engagent tous, main dans la main, à exploiter le corps de la femme, à la mépriser pour en tirer des millions de dollars, que nous reste-t-il à faire, nous les femmes???

N.B. poème à suivre.  
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Jerry Bauer

# 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 examine the situation of women. Also on the agenda was a review of feminist theory 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 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 deals 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 to men. She seems to accept a biological explanation, yet she allows that women are changing. But, as Janeway pointed out, given biological explanation, only a biological change would be logical.

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 was 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 Ascher 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. Ascher 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 "isolatedness 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 strategy, nor of economics. Nor was there a 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

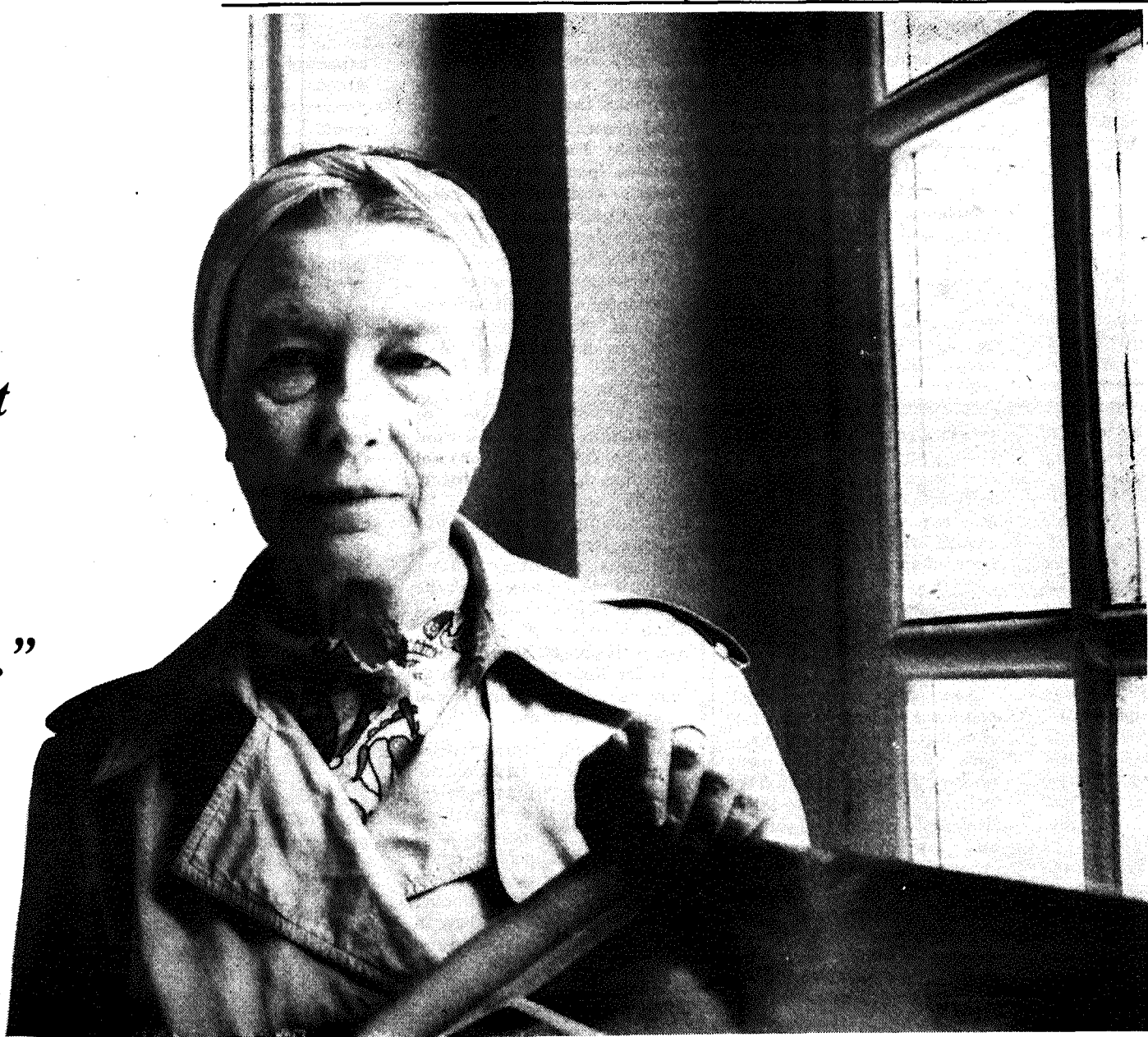
Was a good case made for feminist theory? The vitality of the American movement is enviable with such theorists as Robin Morgan, Mary Daly, Charlotte Bunch and Ti-Grace Atkinson contributing. In the audience were such newly-published theorists as Bayter Weinbaum and Vicky Gosstick.

Lynne 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 was 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, loathe 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  
philos-  
ophers  
thought  
of  
her  
as  
mother."*





## Birth control

cont. from p. 5

pregnancies; perforations of the uterus (including some cases where the IUD's had ripped through the walls of the uterus and were found floating in the abdominal cavity). Approximately 200,000 cases of serious uterine infection caused by the Dalkon Shield were reported in the US alone and, by 1974, 17 deaths directly attributed to its use had resulted.

The device was also extremely difficult and painful to insert.

With prospects for domestic sales unpromising because of the unfavourable publicity, A.H. Robins approached AID and offered to sell them the Shield in bulk, at a 48% discount. The explanation for the discount was that the IUDs were unsterilized. The company recommended they be soaked in a disinfectant solution just before insertion.

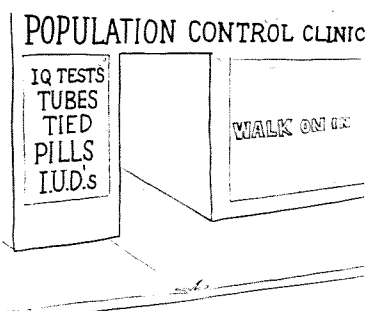
In the United States, each Dalkon Shield, with an inserter, was sold to doctors in an individual, sterilized package. The company often countered unfavourable reports about the device by saying the doctor inserting the Shield had been unqualified, a general practitioner rather than a specialist, for example.

Now, however, the company asserted they could be distributed, unsterilized, with only ten inserters provided for every 100 IUDs, and that any paramedic could learn to put them in in half an hour.

Convinced by the logic of these assurances, AID accepted the deal and the device was distributed to 48 countries. The instructions accompanying the shipments, one set for every 1000 IUDs, were in English, French and Spanish, although in many of the receiving countries, none of these languages are widely used.

In 1974, the Dalkon Shield was withdrawn from sale in the US. Evidence being accumulated at FDA hearings about the device would have destroyed any defence the company could possibly use in future liability suits.

The company finally issued an international recall of the products in 1975. The recall may have been effective in cases where the IUDs were still stockpiled in warehouses belonging to agencies like the International Planned Parenthood Association. It was totally ineffective in retrieving the Shield from the estimated 400,000 women using them, from innumerable private practitioners, from tiny rural family planning clinics. The Dalkon Shield is still in use today.



### Syntex Corporation high-estrogen pill

In 1970 the FDA began advising American doctors to prescribe only those birth control pills with the lowest possible estrogen doses. The effect of estrogen is to deplete the body's supply of vitamins A, B-6, D and folic acid.

Sales of high-estrogen pills thus began to fall in the US.

At first AID abided by these recommendations in its international distribution programs. By 1973, however, it began buying up large supplies of high-estrogen pills from the Syntex Corporation of California. The reason—"market conditions". With plummeting domestic sales, the company was offering a sizeable discount and AID, in line with what it called its new "inundation approach" to oral contraceptives, was in the market in a big way. (The inundation approach required no trained personnel, no educational programs. It basically makes the pill available to anyone, anywhere; "if you can

chew gum, you can swallow a pill.")

### Depo-Provera

Depo-Provera is an injectable contraceptive which, according to its promoters, has none of the disadvantages of more conventional birth control devices or procedures. Unlike the pill, condom or diaphragm, Depo-Provera, once administered, does not depend on individual memory or choice. Unlike sterilization, it is politically respectable, its effects being temporary and, theoretically, reversible. At the same time, the effects are long-lasting (3-6 months). Finally, the injections have a special appeal because they are "associated with safe, effective medicine" in the minds of the recipients.

The side effects of Depo-Provera noted in clinical research on animals included nodules in the breasts and cancer of the reproductive organs. It also produces irregular bleeding disturbances ("menstrual chaos" as one medical journal described it), reduces the body's resistance to infection, and causes weight gain, headaches and dizziness in some women. It may produce long-term or permanent sterility and, if injected in pregnant women, can cause birth defects like congenital heart disease and, in female fetuses, excessive enlargement of the clitoris.

After years of tests beginning in 1967, the FDA finally decided in 1978 that Depo-Provera was "not approvable" for American use. This decision has angered both the manufacturer (Upjohn Co.) and the population control community. AID officials would dearly love to be able to obtain the drug in bulk. Although it is now prohibited by law from buying the drug for international distribution from Upjohn's American plant, it has threatened to get its supplies from the company's Belgian subsidiary.

There are other possibilities. The US congress may pass a law allowing the export of drugs not approved for domestic use; such

a bill has already been approved by the Senate Health Committee. The FDA could reverse its decision on Depo-Provera; Upjohn Co. is currently seeking \$4.5 million from the World Health Organization to finance its campaign to get such a reversal. AID has indicated its willingness to use, if necessary, the covert routing capabilities available through the auspices of other population agencies such as International Planned Parenthood Federation and the United Nations Fund for Population Activities.

Even now AID is supplying Depo-Provera for "research projects" in Mexico (8,000 "subjects"), Sri Lanka (120,000 "subjects"), and Bangladesh (250,000 "subjects").

Meanwhile, the company itself has been able, through its Belgian subsidiary, to find commercial outlets for the drug in Belize, Honduras, El Salvador, Costa Rica, Panama and the Dominican Republic. In all these countries, the drug can be bought over the counter, no prescription required.

As these examples indicate, the loss of the huge American market is not something any pharmaceutical company takes lightly. But there are always alternatives—South America, Africa, India, South East Asia, for example. And there's always a dependable and energetic ally in AID. AID's Office of Population has a yearly budget of \$125 million to spend on the purchase and distribution of contraceptives.

Speaking in 1977, Dr. R.T. Ravenholt, head of the Office of Population from 1966 to 1979, made their reasons for world population planning crystal clear: "Population explosions... lead to revolutions." Population control is required to maintain "the normal operation of US commercial interests around the world... Without our trying to help these countries with their economic and social planning, the world would rebel against the strong US commercial presence.

The self-interest thing is the compelling element."

Canada too has long been an enthusiastic supporter of population planning—for certain people. In a report entitled "Background Notes on Birth Planning and Contraception Control" written by Mary Pearson for the Canadian Advisory Council on the Status of Women (see UPSTREAM, July 1979), it was pointed out that Canada provides relatively generous support for international family planning programs. For example, the federally-funded International Development Research Centre spent more than \$1 million in 1975-76 on population projects in other countries. This was in marked contrast to the rather meagre amounts available from the government for domestic efforts in this area.

Women all over the world must have access to a wide variety of safe, effective birth control devices and procedures if we are to achieve the basic control of our bodies necessary for liberation. But this goal is not achieved, not even approached, through wide-spread distribution of often dangerous birth control devices, or through compulsory sterilization of "superfluous" populations. Planned parenthood can be a force for the liberation of women but it all depends on who's doing the planning.

*For a comprehensive treatment of the rationale behind population control, from Malthus to the present day, Population Target by Bonnie Mass is highly recommended. Information on the dumping activities is taken from the November, 1979 Mother Jones.*

### Nestlé's

cont. from p. 5

through promotion of unnecessary and expensive post-weaning foods rather than formula as such.

At this point, the Nestlé's boycott continues. INFAC and the other groups involved are determined to continue their pressure until there is firm evidence that all promotion has indeed been stopped. After ten years, the evidence will have to be thorough and convincing.

Canada's native infants suffer from markedly higher mortality rates when compared to the rest of the infant population. They are liable to be admitted to hospital more often and are more prone to gastroenteritis and middle ear infections as a result of bottle feeding according to a recent report by the Anglican Church of Canada.

A study in two Manitoban Indian communities revealed that bottle-fed babies were in hospital 10 times more often as fully breast fed babies. In Saskatchewan, it is estimated that 34,000 extra hospital days are spent in caring for sickness resulting from bottle feeding.

"The situation with regard to infant formula is not greatly different in parts of Canada from many Third World nations... Infant formula should be discouraged... it is costly, needs a literate parent to read instructions and requires sanitary conditions for preparation," the report concludes.

Infant formula under various brand names is sold in Canada by American Home Products, Abbott Laboratories, and Abbott Laboratories, and Bristol-Myers. The church boycott groups are negotiating with their boards of directors with a view to halting formula sales to native people, a spokesperson for the Anglicans said.

## Electronics firms

cont. from p. 5

they would lead with their families in Malay villages and small towns.

Complementing the sense of freedom is the opportunity to sample a bit of the consumer society which is their image of the West and modernity. On pay day the factories arrange for sellers of cosmetics and costume jewellery to come in during lunch break. "Clothing salesmen are not allowed in, because try-ons would take more than the half-hour lunch break. Whatever we do, we don't disrupt production

time," explained a personnel manager.

A great deal of effort has been put into developing a whole battery of methods to manipulate and control the women workers. These methods combine rigid discipline with sophisticated human relations techniques. Qualities like passivity, submissiveness and sexual desirability are deliberately encouraged, in order to forestall the rise of any sense of independence or unified strength among the women workers.

A photograph of the inside of an electronics factory is striking for its sense of immaculate order: a spacious well-lit room with rows of women dressed in white leaning over gleaming microscopes. A photograph does not show the sickening smell of the chemicals, or how looking through a microscope quickly brings on dizziness and headaches.

'Hey, Grandma!' Young women greet their slightly older co-workers at the factory gate. In Hong Kong most workers over 25 are called Grandma because they wear glasses. In 1975, just three years after the first electronics plant opened in Penang, nearly half of the workers there complained of deteriorating eyesight and frequent headaches—the result of microscope work. Most workers suffer at one time or another from conjunctivitis, a painful eye infection.

'After some time we can't see

very clearly; it's blurred. We'll be looking into the microscope for over seven hours. We have to work with those gold wires, very thin like your hair'. Virtually anyone who stays on the job more than three years must eventually wear glasses. Companies usually refuse to pay for the glasses—although they require 20-20 vision when they hire.

Caustic chemicals, all poisonous and many suspected of being cancer causing, sit in open containers beside many workers, giving off fumes. They include TCE, xylene, and MEK, all dangerous acids and solvents used extensively through the production process. Workers who must dip components in acids and rub them with solvents frequently have serious burns, nausea, sometimes even losing fingers. It will be ten or fifteen years before the possible cancer-causing effects of these chemicals will begin to show.

Beauty contests are the most dramatic example of how electronics factories manipulate traditional concepts of femininity. There are also singing contests, sports contests, talent contests—competitions of every sort. Competition "develops incentive and motivation," says one personnel officer: it pits workers against each other.

Production competitions, also billed as "fun", barely mask speed-ups and increasing quotas. Like the other contests, production competitions take place at all levels of the organization. They range from individual contests based on the individual daily charts hanging beside each worker, to competitions between subsidiaries in different countries. Individual winners usually receive a special mention in the monthly company magazine—another source of images of women as sex objects and passive provider—and a box of candy or some money. Departments win trophies or an outing.

Management representatives throughout South East Asia say the same thing: "If management operates well, it is my hope that a union will be unnecessary." "Unions only set up an adversary relationship between workers and management." "Intel doesn't believe in unions. We believe in finding out what workers want. We conduct twice yearly attitude surveys with workers."

An executive back in California was more specific. He

explained that the industry stresses human relations to prevent unionisation, because it would raise wage costs and "rigidify" the size of the work force. The industry wants to retain its ability to hire and fire at will.

The arrival of the electronics industry has dramatically expanded opportunities for young women to play independent economic roles. While the families welcome their daughter's income, it is often difficult for them to accept her greater independence. This tension becomes acute when she flaunts the alien lifestyle so actively encouraged inside the factory.

The Western manners and consumption patterns often make it difficult for women workers to fit into their communities: when their period of employment in the electronics factory ends, many will find it difficult either to get another job or to marry. Many have found no alternative but prostitution to support themselves.

Despite all the obstacles, the lack of unions, the divisive management techniques, resistance is beginning. Regular reports of protests, sit-ins and work stoppages come in. Not for very much longer will personnel managers be able to say: "We hire girls because they have less energy, are more disciplined, and are easier to control."

reprinted from Women's Voice

## SPORTS

# Betty Baxter—head coach

*Sport Canada recently named Betty Baxter head coach for Canada's national women's volleyball team. Her appointment is the first of its kind for volleyball in this country.*

by Pamela Lewis

**Having been a player on the Canadian volleyball team for some time, would you say that gender has any influence on filling the role of national coach?**

In my case, I think so, yes. I got the coaching job, I believe because I understood what was required more than the other candidates did. So I think at this particular time, the gender was most important. I'm not sure if that hurt me in the interview or not. I don't believe that it did. I think the interview 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?" And I said that I felt gender had absolutely nothing to do with it.

Now, some of the repercussions we've had since then is that some countries may ignore me because I'm a woman. For instance, the head coach has the ultimate authority in an international tour. If I go to the Orient, then I try to seduce those Oriental teams into coming back to Canada to play competitions with us. They will not negotiate with a woman. That's almost 90% fact. We can anticipate 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?**

Well, I don't expect anybody in any region of the country to automatically lay down and say, "You know everything." I will have to earn their respect. If they will not listen to any discussion or take notice of anything that I'm saying, then I think I'll have to find out more about them. It's like fighting an enemy who 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 structure?**

I'm not aware of it ever existing in the past. I think something could be implemented. Now it's really more of a provincial responsibility, since the provinces have to look after finding who their local people are and who is interested. I don't believe there is any province right now that's looking particularly for women.

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

My responsibilities are 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 my level. I think I should make the regions aware of that. They may not even be aware. And that's my responsibility. But recruiting female coaches, that's not my responsibility.

**Do you think that the programs of the Coaching Association of Canada have been adequately implemented to encourage and include the coaching development of women?**

I think the CAC, like any other organization, forgets that women exist. Coaching in the past has been such a male dominated field that a lot of people at the higher levels simply forget that women are also 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 a need for special promotion, not special programs so much as making women aware, using 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. I wish we didn't have to say that. I wish that we didn't have to say, "You must consider women. Women are people too."

**What you're saying is that there's basic insensitivity there?**

Yes. It's the same thing in any management training or in any kind of training for leadership positions. We don't realize that women come from a little bit different background, or that women might not be as fully cognizant of what the steps to go from "A" to "B" are. Women might need an additional training session or perhaps just an additional information distribution, just so that they are aware.

**Would you say that coaching programs are equally accessible to men and women?**

The way the programs are laid out, yes. But I don't think coaching is equally accessible to men and women at lower levels. Even though the camps are equally accessible and teams seem to be as accessible, I'm not sure that the gymnasiums are as accessible to women, or that women view coaching as a feasible volunteer activity.

**Why?**

Maybe because coaching is a position of responsibility or a decision making position. Even amongst women volunteers, the woman who wants to be the chairman and who wants to be the decision-maker seems to be the exception.

I don't know whether or not I'd call myself a feminist. But I certainly want women involved and I want to see women move up into decision-making positions. That's something that those of us who are in positions where we can encourage women to move up, must look at. Women need to be taught how to operate in those positions, how to be assertive in positions of amateur organizations, or professional organizations for that matter.

**How is that going to happen?**

I don't know. It's like the chicken and egg thing. If we have a few more women who are role models, then maybe the spark is lit a little bit sooner, that women believe it's possible.

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 we overcame some of the intimidation or the difficulty of coming into coaching. Now, if that happens to one or two people, I think it will have a mushroom effect down the line.

**Would you say there is a need for concern that there are so few women coaches at the elite level?**

I would say yes. I think one of my goals as national coach is to encourage women to be involved at the elite level. Right now when I'm looking at my national team staff, there is literally only one woman that I can consider for a staff of 6 to 8 people. There's only one woman who's even close to that level and who is interested. So that's the bind I'm in. I would like my national staff to be 50% male, 50% female. But I'm finding that there aren't those women available.

**Do you think women might view any of the criteria for coaching certification for levels IV and V as deterrents to taking the program at those elite levels?**

I don't think women more so than men. For anybody who's not serious about coaching, those criteria are stiff. I believe coaching is an honourable profession. So we have to make the requirements for entering into it, even training for that profession, fairly stiff.

If we get to national and international levels, it's got to be a full time commitment even if it's not a full time job. And I think that's where the criteria would deter both men and women if they're not serious about coaching. I don't think there's any sexual difference.

**Should there be any difference in programs for people who plan to be coaching elite female athletes as opposed to elite male athletes?**

Yes. There is a difference in coaching males and females, particularly psychologically. Maybe I'm wrong in saying that since I've never coached males. But I've played volleyball with men and I've taught men in volleyball classes. When I played with the women's national team, I worked very closely with the men's team and saw what they were doing and so on.

I think the psychological difference is that women are much more defensive as far as criticism is concerned. They're much more sensitive as far as their self worth goes.

A long time ago I did a paper on the self concept of female athletes and it's phenomenal to look at how afraid a lot of women are to be strong and successful. And that kind of self concept makes a bit of a defense that is always in play. Whereas if men are challenged, they seem to deal with it at a much more open level. When women are challenged, it's very subversive. They perhaps don't lash out, but the repercussions will remain in effect for weeks to come.

So one of my philosophies, even coaching women here at the University of Ottawa, is to keep almost a very intimate relationship with each athlete, so that if that athlete starts to go under, I know where they are. Then I couldn't challenge them, perhaps, as openly or be as harsh on them as with a men's team. Even though, at the same time, I will openly challenge them. I just have to make sure that they

know, that every time they are challenged, that it's reinforced immediately after with a statement of self worth; that they are good.

**Do you think a male coach would be equally sensitive to those kinds of needs of female athletes?**

Personally, no. I don't think they can be. How can they know what goes on inside that head? I think they can be very, very sensitive to the athletes' changes. But I don't think they can understand quite as much what is happening, or challenge it as an equal.

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.

Louise Harrison

**Would you say that the psychological element becomes more important at the elite level?**

Definitely. It's important all the way down the line. But at the international level, all the teams have good skills. All the teams have good jumps, good natural talent and they are all trained almost to perfection. Who wins and loses depends on mental strength. It depends on system, which means deception. It depends on which coaching system and what setting system can give the most deception...in other words, how much we can trick the other team. It's like anticipation in judo or in chess or any other kind of mental game. That's probably the most important team play thing.

But as an individual, it's a hundred percent mental. By mental preparation, by ability to recover quickly, mentally, and be ready for a mental battle again the next time...by those things, the psychological component becomes even more vital at the elite level.

For my athletes to be mentally strong in the game, I have to push

them and train them mentally. But at the same time, I want to make sure that I'm not pushing them because I don't like them and that they understand that. If they understand that they're learning something and that everything they do is to 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 the coach and that it's a two way thing. I want the athletes to want to come to me about problems related to the team; anything that bothers them... their performance, their families, their love life, anything. I want them to feel that kind of relationship that they can come and talk to me.

At the same time, I want them to be self sufficient. Their mental preparation, their attitude, should be the same whether I'm there or whether I'm not. So I see my role as teaching them to be big enough people to overcome some of the difficulties in interpersonal relationships, but not to need me. I don't want the athletes to only come to me, without communicating with their teammates as well.

I'm coaching to win, yes. But I'm coaching for good performance. I would rather have an athlete who will try the skill that I'm teaching them, who will try to do something right rather than do what they did before because it worked before. I want them to feel that they're learning everytime they come to practise, 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 as hard as they possibly can.

**Are there any other problems that you foresee related to your being female in this position as national coach?**

I think I might feel a little lonely sometimes. When I turn around I see an association where all the master coaches are men, where all of the professional people at the national level are men, where, as I'm looking to make my staff, there's only one woman who's even to be considered.

I think there will always be times when I'll be very frustrated because, I think women feel things differently than men do. And I'll be feeling that all alone at that top level. I don't see that as insurmountable though. 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, and the whole country, is backing me as national coach. And I think perhaps in that respect, I'm luckier than any other national coach.

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# Millett's fourth book story of a tragedy

**The Basement: Meditations on a Human Sacrifice**  
by Kate Millett  
Simon and Schuster, 1979  
\$14.95

reviewed by Hellie 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 in self-righteous fervour by her foster mother, Gertrude Baniszewski. Her tormentors included Gertrude's own children and several neighbourhood boys. 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 and analysis of the case.

Sylvia Likens and her sister Jenny had been placed in the care of Gertrude Baniszewski by their parents who were travelling fair workers. There were already seven children in the Baniszewski household and the Likens girls were accepted only for the \$20 a month promised by their father.

It was a household deprived beyond belief. Gertrude Baniszewski was an exceptionally unfortunate mother, completely incapable, physically and mentally, to care for her own brood, let alone two extra children. Deserted by various husbands and lovers, plagued by poverty and illness, her eldest

teenage daughter pregnant, her life was, to say the least, at a dead end. But, while her own children were by even very lax standards neglected, there is no evidence they were cruelly treated.

It is the mystery of why one child, Sylvia, was chosen for such brutal treatment that makes this case stand out in the annals of bizarre crimes.

Millett has been working, in one way or another, on this case for fourteen years. When she first learned of it she was a sculptor, not yet a writer, and her work was very much affected by her concentration on Sylvia and the whole horror of the crime. It caught her attention, indeed she became obsessed with it, because both the torturer and the victim were women.

Millett places a very strong emphasis on the threat of Sylvia's youthful sexuality—the sexuality of women being historically a target for repression and cruelty in society—as the reason for her being the victim. While this is no doubt true, it sometimes weakens her otherwise impressive documentation of the case.

Almost as strong a point, it seems to me, was that Sylvia was "different". It must have been obvious from the beginning in that terrible household that, given her cheerful personality, her interest in school and her general popularity, she would be the one most likely to escape. She would be the one to find a good job, to marry a decent man—to in some way escape those sordid surroundings. Sylvia was seen to

be different and this difference, this "setting herself apart", caught the attention of the ill and desperate Gertrude. As near as one can gather from Gertrude's testimony and her reported orders to her band of tormentors, Sylvia had to be *punished*. Sylvia was bad and it was the duty of the other children to help Gertrude punish her.

Sylvia was not raped, not subjected at least in the beginning to sexual abuse in the usual sense, although as time went on her



torture became a sexual release for some of her torturers. She was forced near the end, for example, to insert a coke bottle into her vagina and to have the words "I am a prostitute and proud of it" carved on her stomach by one of the other children.

All of the torture was, as I have said, carried out in the guise of discipline. Although I have no real disagreement with Millett in her emphasis on Sylvia's sexuality, it occurred to me that part of this punishment had something to do with Gertrude's

disappointment with and confusion about her own daughter who would, for one thing, soon add another baby to that already packed house. It must have had something to do also with Gertrude's conviction that life had cheated her—she was punishing Sylvia for the injustices brought against herself and her unhappy daughter.

One of the aspects of the case most widely commented upon was that Sylvia had many opportunities to escape, to report that she was being abused. As well, her sister Jenny was free at all times and had countless

chances to tell her story. The reason Sylvia did not tell, as Millett suggests, could be that she came to believe her punishment was deserved. It is also suggested that Sylvia feared

that if she was able to escape, Gertrude would simply take her sister as a victim.

But, taken in the context of their lives, it is not so surprising the sisters remained silent. Both Sylvia and Jenny had been

neglected, beaten by their father, abandoned by both 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 neighbours who had heard Sylvia screaming for months and did nothing. Sylvia Likens could not

have had any illusions that life was better anywhere else. Millett points this out.

We know that abused children often return obediently to their abusers, that mistreated old people sit on the stoops of their shelters and rarely complain, that many battered wives patch themselves up in time to prepare the family dinner. Where else would they go, what other life is there for them? If their cries are not heard, there is no reason for them to believe there is help.

Kate Millett's account of this crime is skillfully written and fascinating in its detail. Her strong identification with Sylvia makes the book incredibly moving and her vast knowledge of the lives of women gives it 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 have been 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 that is only part of the story. Gertrude Baniszewski was criminally insane. If her care of children had been limited to young boys, I have no doubt that something equally desperate would have happened. She was a very dangerous person and it seems likely that sooner or later a victim would cross her path.

## Andrea Dworkin—Revolutionary Visionary

**Woman Hating**

by Andrea Dworkin

217 pages, E.P. Dutton, 1974  
distributed in Canada by Clarke, Irwin & Co., \$6.50 paper

**Our Blood**

by Andrea Dworkin

118 pages, Harper & Roe, 1976,  
distributed in Canada by Fitzhenry & Whiteside, \$10.95 cloth

reviewed by Paige Cousineau

Consider the following:

- Have you ever wondered how kids get their behaviour sorted into the classical "boys this/girls that" stereotypes so early?
- Have you ever wondered why you find yourself feeling inadequate, and helpless, and why you say 'thank-you' to the cop who just gave you a \$25 ticket?
- Do you wonder why you feel uncomfortable and oddly threatened when you are the only woman in a group of men?
- Have you ever thought of

women as outsiders living in a society created for, by and about men only?

"Yes" or "No", *Woman Hating* is for you. It's a book about our culture that looks only at what is there, not at any of the "rational" explanations or extenuating circumstances.

*Woman Hating* starts off with fairy tales, those quaint little hardcover books with water-colour pictures that the kids get Christmas. It 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 and hope for? How should we 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 adult fairy tales we call "soaps", but I think the analysis would reveal the same images and roles that fairy tales have created for pornography.

Pursuing the question of what happens to women in a society that tells these kinds of stories, the third section takes a look at Chinese culture and Christianity. What we realize, is that for women the world has only one culture, with many manifestations. This section ends, "It is left to us, the inheritors of that myth to destroy it, and the institutions based on it." 'Damn right!' I say, banging my fist on the table. But my heart is in my mouth, for the job is so monstrous, the odds so overwhelming.

But wait—there is yet another section. In the last two chapters, Dworkin talks about what it would mean not to have a polar definition of male and female. Drawing on sources such as Campbell, Eliade, Harding, ancient myths, and existing religious practices, as well as taking a sharp look at sexuality from a sociological point of view, she begins to discuss androgyny. We are still so identified with a male-centred universe that androgyny has yet to signify many positive images in our minds and experience. Thanks to *Woman Hating*, though, we have the chance to see our society and culture away from the glare of the sun. Dworkin cries out to the emperor for all to hear, "Hey, you ain't got no clothes!"

*Our Blood*, a collection of nine speeches she made during 1974 and 1975, is to *Woman Hating* somewhat like a Cole's Notes version of *Wuthering Heights* is to the original. This is not said to belittle. It is this book that I have used as my own "workbook" in "the task of translating this raw anger into the disciplined anger of the search for change."

In the more informal style of a woman talking directly to other women, Dworkin is satirical, positive, passionate, encouraging, and visionary. I suspect in the flesh she is charismatic as well. In these speeches I learned a great deal about the personal background and struggles of the woman I got so much from. *Woman Hating*. Her insights into the socializing process of her own childhood and schooling builds a bond of collegiality between her and the reader as we find we can apply the same process to our own lives. It allows us to see our own ordinary past as

an important, revolutionary experience.

In these essays, she takes frequently-used phrases such as 'sexual equality' and 'non-violence', and pulls the superficialities out from under you as she redefines them in a feminist context. Whether she talks about subjects that seem comfortable like 'art', her life at college, or halloween, or issues like rape, or lesbians, she speaks in my context, as a woman.

For me, a human being who has to live in this world, angry prophets of gloom and doom, no matter how truthful, are not revolutionaries. Andrea Dworkin's presentation of these essays, she not only exposes and demystifies our life experience, 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 reality is ruthless, but she is most emphatically committed to life and social change in the real world. She has her finger on the key contradiction: the operating cultural mythology and images of roles, behaviours and life-plans available to women. In which she powerfully outlines how we become weak and fearful victims in society. More powerful still, however, was her affirmation of how we have demonstrated, and still possess, outstanding physical, moral, and spiritual courage in our commitment to sustaining and nurturing life.

Andrea Dworkin illuminates our understanding of our situation and enlarges our experience of our own potential. She is a resource for any woman, straight or gay, radical or not, concerned about women today.

MONDAY, JAN. 7

7:30/9:30 P.M.

A brilliant performance by Glenda Jackson as poetess and novelist Stevie Smith. "Stevie is a profoundly moving experience, one of those rare movies that, examining an uncommon individual, finds universal truth." *Los Angeles Times*



GLENDIA JACKSON  
WINNER BEST ACTRESS  
1978 MONTREAL WORLD FILM FESTIVAL

TUESDAY, JAN. 29

7:30/9:30 P.M.

Diane Kurys (France 1977) 97 m.

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(Peppermint Soda)

(Eng. Subtitles)

is an utterly charming movie. Diane Kurys demonstrates impressive wit and talent."

"An incandescent film."

"A rare and wonderful accomplishment."

As refreshing as its title."

"A delectable comedy—it sparkles! Teeny-bopper sexuality treated with warmth, truth and irrepressible joie de vivre."



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# Dusa, Fish, Stas and Vi—feminism on stage

By Anne Patchet

On exiting from the warm and crowded theatre into the dark autumn night, I felt several rushes of exhilaration about the play I had just experienced with a friend. It is rare that I leave theatres or film houses 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 not only an apartment, but their experiences with 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 been dealt with 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 NDWT Theatre by Theatre Plus 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 programme notes, 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 in the struggle to gain equality.

The characters themselves are interesting, each one presenting a unique interpretation of a woman attempting to deal with her own personal difficulties and situation. The central figure of action who at the beginning appears to be the strongest and most resilient of the lot is Fish, a socialist organizer of women workers, who is left bewildered by her left-wing lover's callous rejection, and who attempts throughout the play to come to grips with the sexist attitudes of a

"progressive" man. Amos seems to portray the character with a somewhat overzealous energy, and in so doing, misses some honesty and simple truths about the character's personality and responses. Her ultimate end in the play is tragic—suicidal—which leaves us—the audience—with many questions. Is the playwright somehow implying that left-wing political activism is a hopeless answer for a dedicated feminist? Is the ultimate end of the feminist struggle—a humane and sane equality of the sexes—an impossible dream as Fish's suicide note implies? These questions remain unanswered and leave us speculating.

Dusa, as played by Maja Ardal, offers us an interesting counterbalance to Fish's high-strung energy: a slightly overweight, middle-aged mother, whose husband had first deserted her and then kidnapped their two children. She spends most of the play trying to get her act together, and evolves from a negative, complaining and self-absorbed person to a tougher and more self-confident individual in the end. Ardal does the part admirably, giving it the right blend of pathos and humour which the character of Dusa demands. Especially fun was a very short scene in which she dresses up in front of the mirror, and flaunts her sexiness to 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 socially-accepted image of a beautiful body.

Janet Laine Green is Stas, the realist of the lot, who has given up any and all dreams of positive social or political change. She is cold, embittered and cynical, yet an individual success; she works as a physiotherapist by day and a hooker by night to save for her tuition so she may study marine biology in Hawaii. We are sure that she will "succeed" 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 when she reminisces almost tearfully about her childhood. Stas is interesting because she is well known to many of us: someone who has given up the struggle as well as emotional involvement so she may suffer no pain.

The fourth is Vi, a crazy, frail and anorexic character, whose overwhelming nervous energy and humour provides 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. Mary Ann McDonald brings energy and conviction to the part; and has a good sense of comic timing.

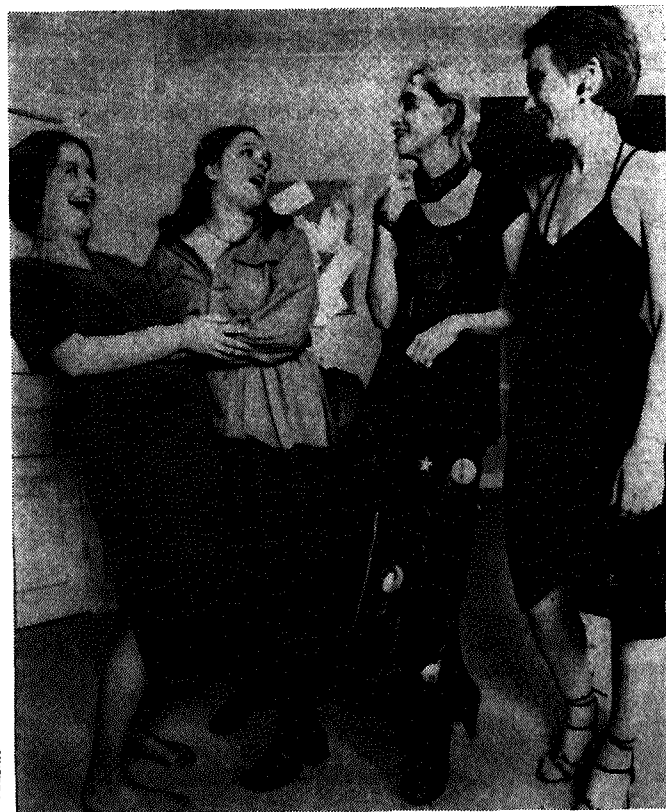
Gems' idea remains an interesting one; in spite of all the characters' differences, they are

united by a common enemy, as well as by a common territory or space. The audience cannot help at many points to feel emotionally involved, because of the very real nature 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; although some of the music used in the blackouts is potentially effective, and the

basic idea of juxtaposing quiet, warm scenes with loud and angry ones is quite a good one.

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.



Brookside

## 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 Pears Cabaret where she was 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 "Hey, Seester, You Want My Sailor") and that the two were going to be at the local comedy shop, Andy and Flo's, for a whole week.

Thus it's 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 rubbishy stuff as well (an unfunny and unending skit about the problems of a large-breasted jogger for one).

That White and Claitman are also uneasy 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). Mind you, I defy any woman to be verve-filled and flamboyant doing stand-up comedy, the profession that's traded on the lighter side (?) of rape, wife-beating and other miscellaneous misogyny as acceptable subjects of humour in western culture.

White 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 turns 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."

Or when White and Claitman portray a series of women telling

why they're loved: "Roger loves me because...I'm grateful." / "Harold loves me for what I am. He thinks I'm losing my looks." / "My husband loved me. For fifty years he never hit me unless he had to. My sons and grandsons and great-grandsons all love me because I'm...old." In this brand of humour, one hand is tickling your ribs and the other is squeezing your heart. White and Claitman should do more of it.

But the two fall flat on their face when they labour to make humour based on feminist insights understandable to non-feminists. Claitman, for example, does a lengthy routine about how great it is that because of the women's movement, she doesn't have to feel guilty anymore—"oops, I'm sorry, I'm so sorry, so very sorry," as she loses her place or stumbles over the stage. For us, the joke is old hat. For non-feminists, no matter how many times it's repeated (and it was, a lot), the joke remains mystifying and just kinda dumb.

I'll probably go again to see White and Claitman. I'll go for the sake of one liners like "Sex

and laundry, they're not the same thing, are they?". I'll go for the sake of hearing White's marvelous standards like Teenage Prince or the dustballs/moutons song. And I'll go in the hope that as the act continues, the two will gain the confidence of their feminist commitment and drop routines (like the busty jogger) which are only there to make middle-of-the-roads feel comfortable.

I want them to use their humour to chew away at institutional hypocrisy on topics like birth control and abortion and violence against women and prostitution and job discrimination and, and, and...

I want them to make "our" kind of jokes, that leave the audience wincing at hard truths brought uncomfortably home.

They've convinced me already that they are capable of using their humour as a weapon, not a shield. Now I want to see them do it consistently and forcefully. No reservations needed.

Perhaps we'll get a chance after Christmas when their new show, "Little Pink Lies", goes on stage at the Teller's Cage in Toronto.



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## Feminist Calendars

## Day to day consciousness raisers

by Wendy McPeake

I'm not sure of the cause of the mad 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 terrific 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 friends, lovers, co-workers.

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.

**Herstory 1980**

Canada's first women's diary, it is still a favourite with many women because of its spiral binding and clean layout. Each week has its own page with ample writing space. Photographs of women appear on the opposite pages and are followed by each women's "herstory".

**Everywoman's Almanac 1980**

Published by the Women's Press since 1975, this almanac is a best seller. Its convenient size and sturdy binding, combined with 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: bankworker, housewife, post office worker, etc. Well illustrated with cartoons and drawings, this is a fine gift for yourself, friends, mothers, daughters, aunts, grandmothers. \$4.95. A poster of the striking blue, red and yellow cover is also available for \$3.50.

**L'agenda des éditions 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

quotes, from a variety of sources, are profound, humorous, moving, shocking. The illustrations consist of photographs, graphics, cartoons and are small but never dull. It is a bit expensive at \$8.00 but worth the money. Write to Les Editions du remue-ménage, C.P. 607, Succ. "C", Montréal, Qué. if you can't find it in your local bookstore.

**Spare Rib Diary**

From London, we have received word of the Spare Rib Diary for 1980. I haven't seen a copy of it yet but an unusual feature is its menstrual calendar. It costs £2.00 (about \$5.00 Canadian) and is available from Spare Rib, 27 Clerkenwell Close, London EC1R 0AT.

**Calendrier 1980**

Published by Les Editions du remue-ménage. Standard format wall calendar and illustrated with two-colour graphics, by six women artists. Traditional holidays are indicated (Father's day, Mother's day, etc.) and the calendar is disappointing in this respect. The illustrations are beautiful though and make it a worthwhile calendar to have. \$6.00.

**1980 Women and Health Wall Calendar**

Written by the Vancouver Women's Health Collective and published by Press Gang. Also in standard format. Each month is illustrated and accompanied by political text on the need for women to take control of our

bodies. 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. Some entries, however, seem out of place in this calendar. Many mark significant labour achievements but none of the text explains their connection to the health movement. There is a pull-out sympto-thermal chart to record menstrual cycle information for a full year. Available from Press Gang

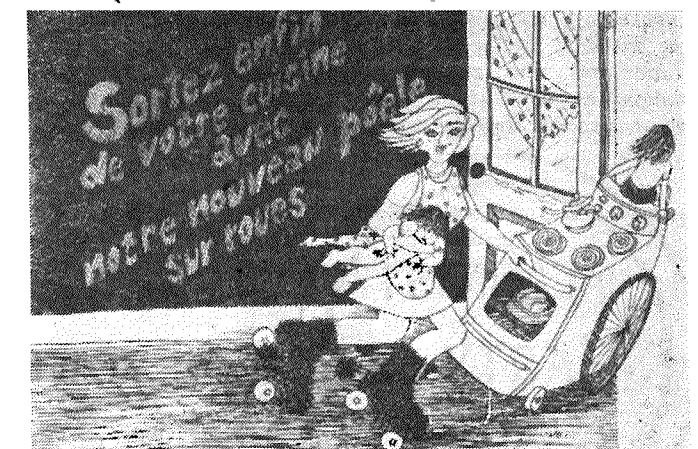
Publishers, 603 Powell Street, Vancouver, B.C., or your local feminist bookstore.

**1980 "Whatever Women Do..." Calendar**

Written by Tim Till and published by Antioch Bookplate Company, Yellow Springs, Ohio 45387. Mr. Till has "written" a funny calendar for women. I qualify "written" because its major weakness is his failure to credit the women who for the most part have provided him with his material. For example, he quotes Charlotte Whitton's "Whatever women do, they must do twice as well as men—fortunately, that's not difficult!" but nowhere credits her for her observation. Other illustrations and jokes have appeared in other feminist magazines and are not credited either. This is a serious error in an otherwise humorous piece of work. If you buy it I urge you to write to the publisher and complain. \$3.95.

Another fine calendar is one a friend brought me from Holland. The illustrations are colourful portrayals of life as a feminist: women demonstrating against abortion, women hanging out together, women working in a feminist print shop. It is a yearless calendar without the days indicated so you have to write them in yourself. It does mean however that you can re-use it or start in the middle of the year without waste. It is available from Feministiese Uitgeverij de Bonte Was, Vraag inlichtigen over onze boeken: postbus 10222 Amsterdam.

And finally, two astrological calendars from the U.S.:

**The Goddess Within: A Celebration of the Feminine Nature through Ancient****Calendrier 1980—Mai—"Sortez enfin de votre cuisine..."**

Office Workers, Women Against Violence Everywhere interview, Right-Wing: constitutional convention, Sally Moore at Alderson (a federal prison), Fat is a Feminist Issue, and Women's Film Conference.

All that plus news from around the world, reviews and letters!

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, feminist racism and feminist

**"Whatever Women Do..."—May 1980****Mythology, 1980 Mythological Calendar**

Written by H. Constance King and published by The Mind Works, 931 E. Van Ness, San Francisco, California 94110. Each month highlights goddess festivals, the birthdates of notable women, and civil and religious holidays. Moon astrology is included and months are illustrated with etchings of strong female images by Sandra MacDiarmid. Helpful notes on how to use the calendar, brief descriptions of festivals as well as short goddess "biographies" are included. \$6.95 (U.S.).

**The '80 Lunar Calendar**

Written by Nancy F.W. Passmore. Available through The Luna Press P.O. Box 511 Kenmore Station, Boston Mass. 02215. As one early reviewer said of this calendar, "You won't want to put it on your wall 'til you've sat down and read all of it." This revolutionary calendar divides the year into thirteen lunations illustrated and named from the ancient Irish/Celtic alphabet, the letters which symbolize trees. Thus, the lunar cycle December 19 to January 16 is represented by beth or birch ("To be given a piece of birch by a lover means you may begin, a sign of encouragement.") Poems by Marge Piercy, Susan Griffin, Sappho, and Robert Graves as well as articles by Merlin Stone and Adrienne Rich are combined to present an exciting exploration of our relationship with "natural" cycles. Not the kind of calendar in which to note your dentist appointments but an inspiring and restful work of art. \$7.95 (U.S.).

**EVERYWOMAN'S ALMANAC 1980**

## Provocative periodicals

by Wendy McPeake

My early experience with the women's movement consisted of information gathering from my own experience, other women, and an abundance of photocopied articles that came from I didn't know where. Feminist magazines didn't play much of a role in my daily struggle. I read Ms magazine from time to time because it was easily available but its advertising policies soon turned me off completely. Finally, I started to look more carefully at all the mags that came into the Women's Centre - what a discovery of information and inspiration! It hasn't stopped and I'd like to share with you two of my favourites: Spare Rib and Off Our Backs.

**Spare Rib, Britain**

Spare Rib began in 1972 and is run collectively by a group of 15 to 20 women. It has a commitment to reach out to women who are not actively involved in the women's movement as well as providing a news forum for committed activists. It manages to do both.

Its feature stories are varied in content: some deal with movement issues (such as a recent look at abortion); some deal with current issues of concern to all women; others are personal testimonies. Fiction and poetry are regulars as are book reviews, theatre reviews, music reviews, and film reviews, keeping us up-to-date on the latest in women's culture. Columns include "Letters" which reveal a diversity of opinion and ideas among the magazine's readership; "Newshorts" on who's screwing us around and

how, and what women are doing about it; "Tooth and Nail" which illustrates the latest examples of sexist advertising; and the "Shortlist" of things to do, read and say. 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.

Here are some recent articles that I particularly liked!

"Migraine—Pain under pressure" (August 1979) is an extract from a pamphlet prepared by a group of women who have traced the causes of their migraines, linking them with particular pressures on women. The article suggested ways of working with the pain of migraine which, as a sufferer of migraines, I found extremely useful. The letters which followed the appearance of this

legislation in Britain has taken and therefore not terribly relevant here, the hard look it takes at women's movement strategies will be of use to women everywhere.

"Physical Relationships, a disabled woman's view" (September 1979) relates the personal experiences of Julie Mimmack, a tetraplegic paralyzed from the armpits downwards with partial movement in her arms and hands. She exposes and demystifies some of the problems about the physically disabled and physical relationships.

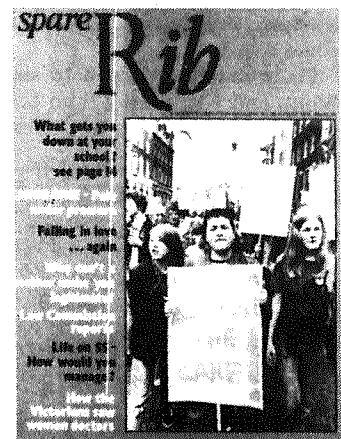
To subscribe to Spare Rib,

send or get your library to send \$27.50 to 114 George Street, Berkhamsted, Herts HP4 2EJ U.K. Better still, support your local feminist bookstore and buy your copies for a slightly less expensive \$1.20 per copy.

**Off Our Backs, U.S.A.**

Off Our Backs celebrates its tenth anniversary in February 1980 which probably makes it the oldest surviving feminist journal around. It is published in tabloid format by typewriter offset. But don't judge a magazine by its typesetting or lack of; this magazine is the inside story on what is happening in the American women's movement. Here, issues are debated, often heatedly, but never lightly. I always come away from a reading of Off Our Backs thinking "There's more to this issue than I thought".

The table of contents of one issue will tell you more about the magazine than I could, so here's April 1979: Iranian Women Struggle, Egyptian Feminist Interview, India: Women Move, Reverse Discrimination and Other Lies, Organizing Women



article add to the collection of women's experience with this "illness" and illustrates that element of Spare Rib which is so exciting: You are not alone!

"Abortion: The feelings behind the slogans" (October 1979) is a historical look at the nearly 15-year struggle that is far from over. While it is an examination of the course that

classism: blaming the victim", a provocative indictment of white feminist racism, and a review of Condition 5: one language, many voices, an exciting introduction (for me) to black women's literature. Another article provides guidelines for consciousness-raising on racism.

If you want your thoughts provoked and stimulated, read Off Our Backs. Subs are \$7 a year for 11 issues and are available from 1724 20th Street NW, Washington, D.C. 20009. Newstand price is \$.75.

# 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'éruption de la haine, de l'homme sur la femme. Violence, coups de pied, menaces au poignard mais surtout des mots qui suppurent la misogynie, qui giclent en plein visage, qui trahissent la peur et la haine que l'homme éprouve face à la femme, cet être inconnu que les hommes méprisent depuis des millénaires par la pornographie, le viol, l'inceste, la clitoridectomie (ablation du clitoris).

Tout au long du film, Anne-Claire Poirier clarifie le fait que le viol n'est pas un acte sexuel mais bien un acte de violence. Le violeur crache sur sa victime, la force à boire sa bière, la terrorise, pisse sur elle. Sa caisse de bière se vide presque entièrement avant

qu'il ne décide de la pénétrer. Pendant qu'il garroche sa foudre sur Suzanne, c'est à toutes les femmes qu'ils s'adresse: sa mère, sa blonde, "toutes des hosties de plottes" selon lui.

La réalisatrice nous projette tout le tableau de la violence faite à la femme. Des scènes de guerre s'entrelacent dans le scénario, des millions de femmes violées par les soldats lors des guerres, non pas sous l'excitation sexuelle mais par violence de la propriété d'autres hommes. L'excision du clitoris chez les petites filles: cette pratique existe presque partout en Afrique. Privées du plaisir, dominées en tant que femmes, violées dans leur corps et leur tête.

Le viol est un fait caché, honteux, personne n'en parle. Les hommes ont réussi un coup héroïque, de dire les deux commentatrices dans le film: "Ils ont réussi à faire de la victime l'accusée." Les procès se déroulent dans cette optique. Car

les hommes ont préparé leurs lois en conséquence. Elle l'a provoqué, elle l'a voulu, les femmes aiment se faire violer. Voilà une partie du répertoire utilisé par les hommes afin de se dégager de toute responsabilité.

Dans le cas de Suzanne, un procès fictif a lieu, des petites

filles entrent dans la salle du jury et viennent l'appuyer. Le juge d'un ton paternaliste, leur ordonne de sortir: "Ce n'est pas la place des enfants," dit-il.

Mais elles resteront et dénonceront leurs pères, leurs oncles qui les ont violées. Le film se termine par le suicide de

Suzanne. Violée dans son corps, violée dans sa tête, que lui restait-il?

Anne-Claire Poirier a réussi une analyse troublante, rattachant plusieurs faits historiques. Son travail s'avère remarquable, grandiose même.

(article paru dans l'Entre-elles)

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# MUCKAMUCK ON STRIKE FOR A FIRST CONTRACT

service, office, & retail workers union of canada

Muckamuck is a restaurant in Vancouver serving Northwest Coast Native Indian food. But the restaurant is not owned or run by native people. Instead of going to the native community, the profits of our work go to entrepreneurs who have extensive holdings in both Canada and the U.S.A.

We have been on strike at the Muckamuck for 18 months. We joined SORWUC Local 1 because we were tired of being treated like dirt and talking to our boss did not seem to help. Our working conditions were like this:

- no say in scheduling and short notice of changes in hours. These changes made it impossible to plan our lives with any certainty. Even seeing our kids and friends was a problem. We were often asked to work our days off and refusal to go along with the changes meant our hours were often cut for a while as punishment.

- no fair discipline procedure. Besides using the schedule as punishment, there was a system of fines of up to \$50 for infractions of petty rules. This is supposed to be illegal.

- deductions for uniforms. This is supposed to be illegal too.

- no job security. Management exploited the high rate of unemployment for native people and fired workers who argued or tried to change things. Seven union members were fired or forced to quit just after the union applied for certification. One of the strike demands is jobs for these people.

- no breaks. We worked on our feet for 8 hours without lunch or coffee breaks. This is supposed to be illegal too.

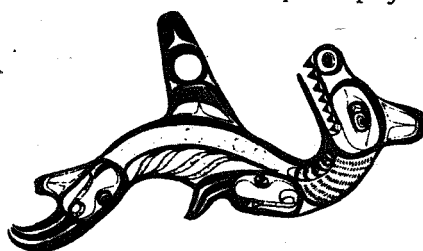
Management made no effort to bargain before the strike and has still refused to negotiate for the last 18 months. We picket 7 nights a week and our union has been great - they organize other members and supporters to picket with us. We have been subjected to verbal and physical abuse, freezing and sweating temperatures and harassment from customers who dump all their hostility about unions onto us before they go in. But the line is very successful and business is down 70% - 80%.

The restaurant industry is largely unorganized - in the Vancouver area only 2% of restaurants are in unions. A victory at the Muckamuck will mean that it will be easier for other restaurant workers to take that step and join unions, but we are in need of your help. Our strike fund is low, can you send us a donation? You will be contributing to the organization of the unorganized. Please help. Our union has helped us as much as it can.

Make cheques payable to SORWUC Local 1 Strike Fund  
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Vancouver, B.C.

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WORKERS

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STRIKE FUND





**Assertiveness Training**

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

*Course Leader: Jane Kennedy*  
*Time: Wednesdays, 9:15-11:45 a.m.*

*Duration: 8 weeks starting Jan. 24*

*Location: Heron Park Campus*  
*Cost: \$32.00*

*Course Leaders: Pauline Davies, Rosalie Shapiro*

*Time: Thursdays, 7:30-10 p.m.*

*Duration: 8 weeks starting Jan. 24*

*Location: Heron Park Campus*  
*Cost: \$40.00*

*(This course will also be offered in Gloucester, Nepean and Kanata, for further details see below.)*

**Assertive Management**

This weekend program, now in its third year, is designed for women presently in supervisory positions who wish to understand and practise assertive skills as they apply to leadership, management of time, delegation, employee supervision, male-female communication and conflict resolution. Participants will be encouraged to analyse management situations drawn from their own experience. The workshop will include brief lectures and case studies with ample time for discussion and feedback. Maximum 12 participants per group. Completion notices will be awarded.

*Course Leaders: Jan St. Amour and Beth Weick*

*Times: Friday, 7-9:30 p.m. Sat., 9:30 a.m.-5:00 p.m., Sun., 9:30 a.m.-12:30 p.m.*

*Dates: Weekend Jan. 25, 26, 27, Weekend Feb. 15, 16, 17, Weekend Mar. 7, 8, 9*

*Location: Colonel By Campus, 280 Echo Drive*

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

**Workshop About Women and Change**

This workshop is designed for the woman who is experiencing a need for change in her life, but who is unclear about what direction to take, not sure of her own abilities and potential, and uncertain of what possibilities may exist. The workshop will provide her with an opportunity to build on the past, become more aware of the present, in

order to create her own directions for the future. She may choose to examine new priorities and to consider the first steps to making changes - whether to retrain, to re-enter the work force, or to change jobs of life style. Small group discussion, life planning exercises and practical problem-solving approaches will be emphasized.

*Course Leader: Jane Kennedy*  
*Times: Tuesdays, 9:15-11:45 a.m. Tuesdays, 7:30-9:30 p.m.*

*Duration: 8 weeks starting Jan. 22*  
*Location: Heron Park Campus*  
*Cost: \$40.00*

*Course Leader: Beth Weick*  
*Time: Wednesdays, 9:30 a.m.-12:00 p.m.*

*Duration: 8 weeks starting Jan. 23*  
*Location: Heron Park Campus*  
*Cost: \$40.00*

*(This workshop will also be offered in Gloucester, for further details see below.)*

**Single Again**

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

*Course Leader: Pauline Davies*  
*Time: Wednesdays, 7:30-10:00 p.m.*

*Duration: 8 weeks starting Jan. 23*  
*Cost: \$40.00*

**Women in Search of Jobs**

For the woman who is "job ready"; this course is designed to help her help herself in her search for career options in the city. Participants will be involved in the process of gathering information about part-time, full time and seasonal jobs. Practical and creative ways to translate skills and experience into career and job qualifications will be explored, with the aim of building self-confidence, developing job finding strategies and discovering opportunities for career advancement.

*Course Leader: Bente Addison*  
*Time: Mondays, 7:30-10:00 p.m.*

*Duration: 8 weeks starting Jan. 21*  
*Location: Heron Park Campus*  
*Cost: \$40.00*

**Women and Work:****Non-Traditional Careers**

For the woman interested in exploring non-traditional career options available to look at her own skills and experience and evaluate the job market to review the career opportunities and the skills required. She will prepare resumes and practise interview techniques. Information on further training will be made available.

*Course Leader: Bente Addison*  
*Time: Wednesdays, 7:30-10 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 to help them 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, closure and follow-up will be discussed. Participants will be mailed samples of resumes in order to prepare for the first session. They will outline and practice simulated interview situations.

*Course Leaders: Pat Hunt, Pauline Davies, Glenda Bradley*  
*Times: Saturday, 9:30-4:00 p.m. Dates: Feb. 2, Feb. 16*

*Location: Colonel By Campus, 280 Echo Drive*  
*Cost: \$26.00*

**Women and Work: Freelance Writing**

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

*Course Leader: Lana Ritchie*  
*Time: Tuesdays, 7:00-9:30 p.m.*

*Duration: 8 weeks starting Jan. 22*  
*Location: Heron Park Campus*  
*Cost: \$40.00*

**Women with Craft Skills**

For women who want to develop the craft skills they already have and explore others. They will become more aware of how they use materials, and colour and form. They will become acquainted with other skills through this group and through visits to artisans at work. They will plan and execute a project on their own or in co-operation with other women in the group. Each woman is asked to bring an example of her own work to the first session.

*Course Leader: Lucy Yang*  
*Time: Tuesdays, 1:00-3:30*

*Duration: 8 weeks starting Jan. 22*  
*Location: Heron Park Campus*  
*Cost: \$40.00*

**Just a Housewife?**

For the woman at home who is feeling pressured - a course to help you get in touch with what it is you value - really - for you and a chance to add to your life some of those things that got left behind somewhere.

*Course Leader: Pauline Davies*  
*Time: Tuesdays, 9:30-11:30 a.m. Duration: 8 weeks starting Jan. 23*  
*Location: Heron Park Campus*  
*Cost: \$32.00*

**Mothers at Home**

For the mother 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. She will explore education, physical recreation, part-time work (paid or volunteer) creative activities. Tools for this exploration will be self-awareness exercises, readings, guest speakers and group discussion. She will be encouraged to develop a personal action plan for her own enrichment.

*Course Leader: Kathleen Thomas*  
*Time: Thursdays, 9:30-11:30 a.m.*

*Duration: 6 weeks, starting Jan. 24*  
*Location: Heron Park Campus*  
*Cost: \$24.00*

**Women as Persons: Approach to Life:**

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 assertive communication will be demonstrated, discussed and practised.

*Course Leaders: Alice Chart-rand, Thelma Leslie*

*Time: Friday, 7:00-9:00 p.m.*

*Sat., 10:00 a.m. - 4:00 p.m.*

*Sun., 10:00 a.m. - 4:00 p.m.*

*Dates: Jan. 25, 26, 27*

*Location: Colonel By Campus, 280 Echo Drive*

*Cost: \$40.00*

**PLACE AUX FEMMES****Education permanente**

**731-7193 — 744-1767**

**Programmes d'hiver, 1980****HERON PARK CAMPUS****Le Centre d'Auto-Santé—La femme et sa santé**

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

*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, l'inscription à chaque session*

*Personnes-ressources:*

- 21 janvier—Aline Roy, Le travail

- 28 janvier—Louise Soucy, La diète

- 4 février—Judith Le May, Le budget

- 18 février—Rita Ouelette, La femme séparée

- 25 février—Louise Dulude, Le testament

- 10 mars—Kathy Carrier, La contraception

*Pour des plus amples renseignements sur les sujets les ateliers et les personnes-ressources veuillez communiquer avec la co-ordonnatrice de la série Nicole Paquette à 746-0445.*

**L'introduction au travail en comité**

Pour les femmes qui sont membres des différents comités sociaux-communautaires.

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

*Personne-ressource: Aline Roy*

*L'endroit: 25 chemin de Montreal*

*Date: le samedi 26 janvier*

**Registration Information**

Since registration for each course is limited, participants are encouraged to register in person on Tuesday, January 8 or Wednesday, January 9 10:00 a.m.—2:00 p.m. or 7:30—9:30 p.m. at Heron Park Campus, 1644 Bank Street. (Just behind Lady Jane Donut Shop.) There will be an opportunity to talk to course leaders about particular courses during these registration periods. Unless specified otherwise in the course description, registration by mail will be accepted only if vacancies exist after January 10th.

**Renseignements pour l'inscription**

Le nombre d'inscriptions pour chaque cours est limité. A moins que noté sur la description du cours, il est donc demandé que l'on s'inscrive en personne le jeudi, 10 janvier 1980 de 10h à 14h ou de 19h à 21h au Campus Heron Park, 1644 rue Bank (derrière le Lady Jane Donut). Vous aurez à ce moment l'occasion de parler des différents cours. L'inscription à travers le courrier sera accepté après le 10 janvier s'il y a de la place. Veuillez utiliser la formule suivante.

**WOMEN'S PROGRAMMES  
PLACE AUX FEMMES****COURSE TITLE:**

Nom du cours: \_\_\_\_\_

**NAME:**

Nom: \_\_\_\_\_

**ADDRESS:**

Adresse: \_\_\_\_\_

**COURSE TIME:**

Heure du cours: \_\_\_\_\_

**PHONE: HOME**

Téléphone: Maison \_\_\_\_\_

**OFFICE**

Au bureau \_\_\_\_\_

**POSTAL CODE:**

Code postal: \_\_\_\_\_

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

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

L'heure: 9h30 à 16h30  
Coût: \$14.00

### Affirmation de soi

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

Personne-ressource: Louise Harris

L'endroit: Campus Heron Park

Le date: les jeudies, 13h à 15h; la première session, le 24 janvier

La durée: 8 sessions

Coût: \$32.00

Personne-ressources: Adèle Lavoie, Irène Laperrière

L'endroit: 25 chemin de Montréal

Les dates: 29 février, 1 mars, 2 mars

La durée: vendredi 19h à 21h30, samedi 9h30 à 16h30, dimanche 9h30 à 12h

(L'inscription peut être faite à travers le courrier. Veuillez utiliser la formule suivante.)

### Des méthodes de travail en comité

Pour les femmes qui sont membres des différents comités sociaux-communautaires.

On tentera de vous aider à établir les objectifs du comité, à remplir un mandat, préparer une tâche, un procès-verbal; on vous dirigera dans votre recherche d'information et votre présentation de rapport.

Personne-ressource: Aline Roy  
L'endroit: 25 chemin de Montréal

Dates: les lundis, 19h30-21h30  
28 janvier, 11 février, 25 février, 10 mars

Coût: \$16.00

Pours des plus amples renseignements, veuillez communiquer au 744-1767.

## 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.

### Assertiveness Training

(See course description above)

Course Leaders: Barbara Clark, Fern Couvrette

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

Duration: 8 weeks starting Jan. 23

Cost: \$32.00

### Workshop about Women and Change

(See course description above)

Course Leader: Bente Addison

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

Duration: 8 weeks starting Jan. 24

Cost: \$40.00

**Note:** Register in person on Thursday, January 10th 1980, 7:00-10:00 p.m. at the Gloucester Community Resource Centre, 2040 Arrowsmith Drive (near Shoppers City East) (Telephone: 741-6025)

## Programmes Offered In Nepean

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

### Assertiveness Training

(See course description above)

Course Leader: Thelma Leslie, Kathleen Thomas

Time: Monday, 1:00-3 p.m.

Duration: 8 weeks starting Jan. 21

Cost: \$32.00

Course Leader: Kathleen Thomas

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

Duration: 8 weeks starting Jan. 24

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, Perth, Ontario

For further information call the Lanark Campus, Perth 267-2859 or Almonte 256-2054

### Registration Form

Name \_\_\_\_\_

Address \_\_\_\_\_

Phone \_\_\_\_\_ Postal Code \_\_\_\_\_

Course \_\_\_\_\_

Fee 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

# CURRENTLY

Jan. 5, 12 and 19 National Museum of Man, workshops for children from ages 8 to 12. 9:30 to 12 noon. "Art of the West Coast Indians".

Planning to visit Ottawa? Pro-choice on abortion? Call on your MP while you're in town and let her/him know your views. CARAL-Ottawa (Canadian Association for the Repeal of the Abortion Law) will make the appointment for you and, if you wish, have one of the local members accompany you. Call us at (613) 232-3045 or write CARAL-Ottawa, 179 Cameron Ave., Ottawa, Ontario K1S 0X4. We'll call you back to confirm.

Women's Radio - OFF THE PEDESTAL bi-weekly, Mondays, 7 p.m., Thursdays, noon. CKCU 93.1 FM. Programs Dec 31, Jan 3—Women's Music, Jan 14, 17—Pornography, Jan 28, 31—Domestic Workers, Feb 11, 14—Women and Unions.

Mid-January to mid-March PARENT—CHILD COMMUNICATION COURSES offered by the Catholic Family Service, 200 Isabella St., Ottawa. For more information call (613) 233-5406.

Currently available, IN THE BEST INTEREST OF THE CHILD, a new report on the child welfare system in Canada. National Council of Welfare, Brooke Claxton Bldg. To obtain a copy, call Ken Battle, (613) 995-6265.

Jan 9 OTTAWA WOMEN'S LOBBY to discuss changes to the UIC Act and other feminist concerns. YM—YWCA, 180 Argyle St., Ottawa. 8 p.m. All women welcome.

OTTAWA ROSE SHOW—every Sunday at 11 a.m.

VOLLEYBALL—for women every Sunday night from 7 p.m. to 8 p.m. at the McNabb Centre, Gladstone and Percy; non-competitive.

BASKETBALL—for women every Thurs. night at the Sandy Hill Community Centre on Somerset E. from 8 p.m. to 9:30 p.m. Beginners and pros all encouraged to come and have fun.

WOMEN WRITERS' WORKSHOP—Ottawa women writers would welcome new members. For information call 234-1070 or 236-2728.

WOMEN'S NIGHT OUT—Charnie Guettel performing at the Fire Hall, 260 Sunnyside (off Bank) Fri. Feb. 1, 8 p.m. \$2 students and unemployed, \$3 others. students and unemployed, \$3 others. Sponsored by Ottawa Committee for Labour Action. Tickets available at Octopus Books and Ottawa Women's Centre. Refreshments will be available.



### cont. from p. 9

Ron Atkey that his department is currently studying the feasibility of compliance with a view to revising affirmative action programs is an indication of the government's belated recognition of the problem. Whether Atkey's promise results in a more comprehensive affirmative action program remains in doubt. The NDP has, at least, already reached a consensus on mandatory compliance.

### Willing but not yet able

Talk, however, is cheap, particularly for a party that does not hold power.

The problems in implementing policy changes in each of the four

areas discussed at the convention are monumental. Not the least of these is the enormous cost.

The Outreach project alone commits the government to ten million dollars. With affirmative action, a party that introduces mandatory compliance faces, as Gordon McCaffrey of the Labour Scene writes, the wrath of unions crying of reverse discrimination, and the resistance of employers forced to hire under-qualified employees.

The federal NDP convention allows us to judge only commitment and on this score, the NDP are well ahead of other political parties.

# OUR GENERATION

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WOMEN AND INEQUALITY: at work — at home	Vol. 11 #2
by Martin Meissner (1976)	
TWO DIMENSIONS OF FEMINISM: Libertarian Feminism and Marxism	Vol. 11 #3
by Susan Wheeler (1976)	
UNLOCKING WOMEN'S EXPERIENCE in Labour History	Vol. 13 #3
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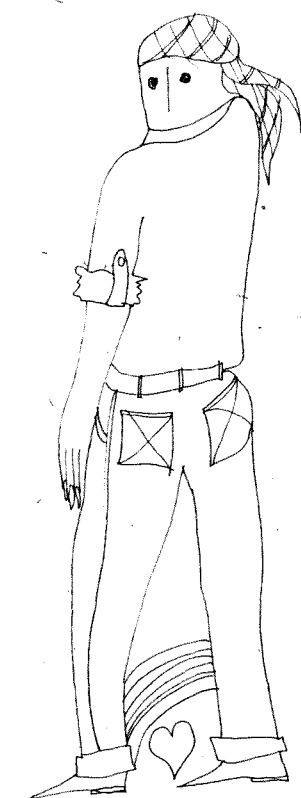
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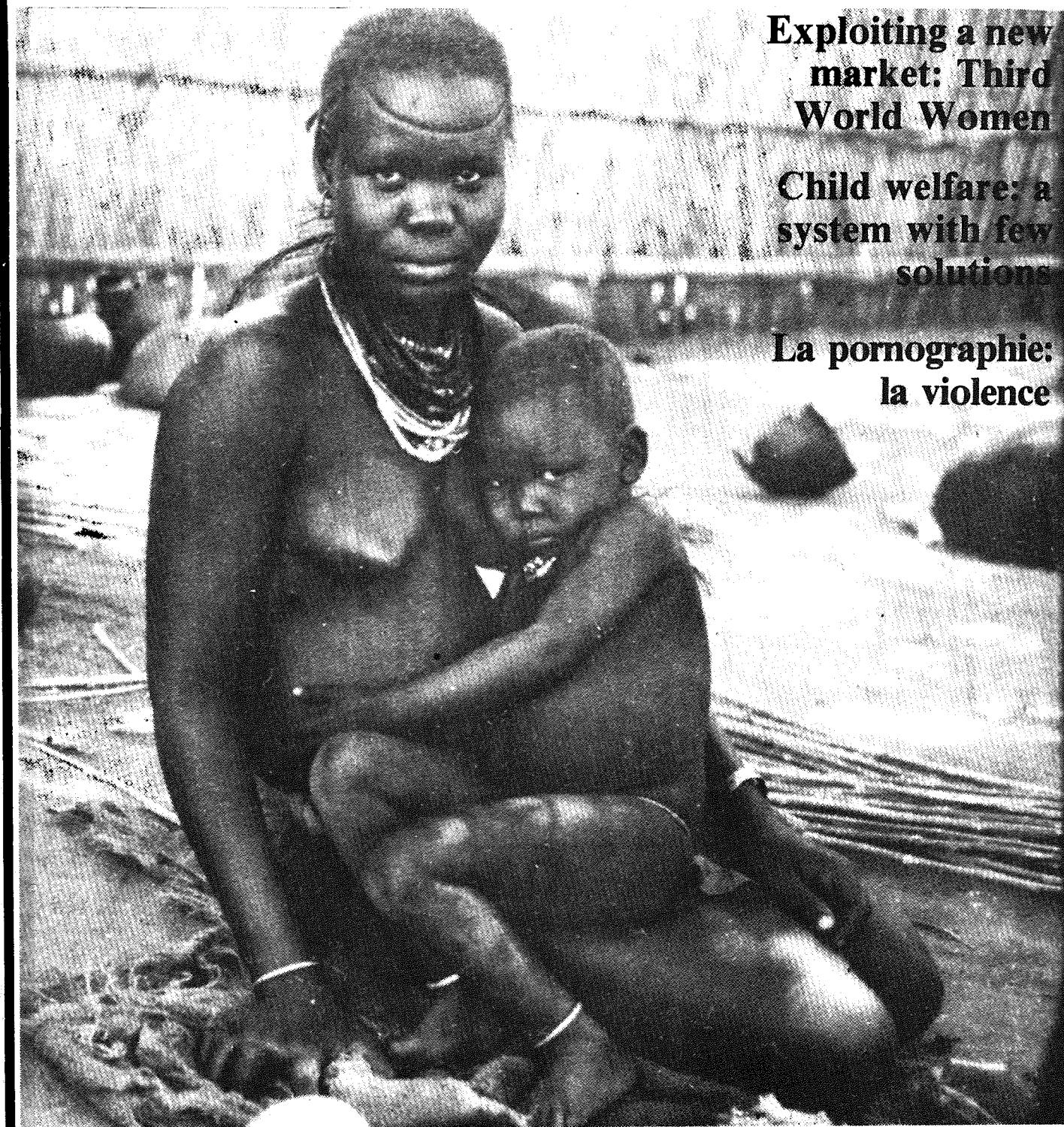
# UPSTREAM

† A CANADIAN WOMEN'S PUBLICATION

Volume 4, No. 2

50¢

January 1980



**Exploiting a new  
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World Women**

**Child welfare: a  
system with few  
solutions**

**La pornographie:  
la violence**