

Women against Bell-fighting and winning

by **Patty Brady**

The 10-week strike against Bell Canada by 6900 operators and 500 cafeteria workers in Ontario and Québec is over. The workers, almost all women, decided overwhelmingly to accept the company's latest offer and return to work. The vote was 4,485 in favour, 588 opposed and 51 spoiled ballots.

In bitterly cold winter weather and without regular strike pay, the women maintained their solidarity and forced the company to meet the wage demands outlined in a federal conciliator's report. Not one striker crossed the picket line in the province of Québec and in Ontario it's estimated that fewer than 100 operators were on the switchboards, most of these having refused to join the strike from the very beginning. During the strike, Janice McClelland, president of the Toronto local of the Communication Workers of Canada (CWC) had said, "I'm amazed and proud of how determined people are. Management has been trying to lure them back at every opportunity but they just won't go."

A Toronto operator with 14 years service put it this way: "Backbone, that's what the strike is giving us. We may have been a submissive bunch of women in the past, but after this strike, we'll be a force to be reckoned with."

The operators and cafeteria staff won a 15.9% wage increase (retroactive to November 1978) in the first year of a three-year contract, with a 12.2% increase in the second year and a 9% increase in the third bringing an operator's top rate, after four years' service, from \$194 a week to \$255 a week effective immediately. By the time the contract expires in November 1981, the top rate will reach \$278. The CWC members have been without a wage increase since 1977. The pay for operators ranged between \$142 and \$194 per week and for cafeteria workers from \$133 to \$147.

In addition pay differentials based on geography, where operators in smaller centres were paid less than those in Toronto and Montreal, have been eliminated and a cost of living allowance will be introduced, although not until September 1981.

Other areas where the workers were successful in winning concessions from Bell were vacations, overtime, the right to arbitration for dismissals based on non-discipline grounds, e.g., the use of sick leave, and the inclusion of sexual orientation in the anti-discrimination clause of the contract.

Susan Elgar, a CWC national representative and member of the bargaining

committee, said, "I think the settlement was quite fair, quite a good contract on the whole. It was close to the conciliator's report. Unfortunately, it took two and a half months to get it."

But the CWC did not win this round in their struggle with the company on a number of other very important issues.

permission to go to the bathroom, and even that activity is timed, on-the-job discipline is pervasive and unrelenting. It's important to have some protection in this area to prevent at least the most flagrant abuses by management.

The conciliator had recommended that the

present at any meeting where management met with an employee concerning disciplinary measures. The final contract allows for "spontaneous imposition" of discipline by management, with the union representative being notified after the fact. Also, instead of "must attend", the union steward is "to be invited" to any

threat to job security at Bell. In 1969 the company employed 13,000 operators. By 1975, the number was down to 8,500, today it stands at 6,900, and the end is not in sight. Commenting on the need to balance productivity with less authoritarian supervision of operators, George Newton, Bell's director of Operational Services for Ontario, said, "The answer may be to install more efficient equipment," adding that "the alternative is to squeeze the employees. In the final analysis we need to improve the equipment." Even now, only 20% of all long-distance calls, for example, are operator-handled. The rest are done by automated equipment.

The conciliator's recommendations on job security were originally considered inadequate by CWC negotiators. Indeed, his report as a whole did not meet the union's first demands on a whole range of issues. However, when the company rejected the report from the very beginning, the conciliator's report became, as if by default, the union's new base line.

He had stipulated that an employee have 90 days rather than 30 days as before to learn a new job if she is transferred or reassigned because of technological change, and that an employee with 12 months or more service will not be subject to layoffs or termination due to technological change. There have been cases where women who had worked at Bell for 20 years were laid off and received no pension benefits.

The new contract leaves this provision intact. "There's more protection now," said Elgar. "It cont. on page 4"



Photo: Mark Shaub

These include discipline, job security and health and safety.

In a very tightly controlled work environment, with constant surveillance of the number of calls being taken and the speed with which they are handled, where operators have to get a supervisor's

company must notify an employee in advance and in writing of any disciplinary action (with reasons for the action) and that a union steward be given a copy of the "discipline", also in advance. Moreover, it was recommended that a steward must be

meetings between the worker and the company concerning discipline.

Elgar said about the "spontaneous imposition" of discipline, "We'll have to watch that. We'll keep an eye on that to see it's not misused."

Technological change is a big

Ottawa EOW director fired by City

by **Pat Daley and Barbara Freeman**

The National Action Committee on the Status of Women has asked its Ottawa members to boycott filling the job of director of equal opportunities for this city following the firing of former director Helen Slater.

Slater was fired on March 3, after she refused to resign. "I was just called into the personnel commissioner's office on a Monday and told that the Board of Control had decided that my services were no longer required... I said what reasons and no reasons were given."

Ottawa Mayor Marion Dewar, who in the past championed the right of women to join the police force and fire department, was out of town when the firing took place. But, on her return she said she supported the decision.

Slater "was very competent," Dewar said, "but I saw her approach things differently than I thought the director of

equal opportunities would."

Dewar said she thought Slater was slow in pinpointing specific areas where improvements could be made. In a letter to the former equal opportunities director, Dewar said:

"On many occasions the Board of Control attempted to clarify for you the nature of your mandate as director of equal opportunities as had been adopted by council:

1. to improve the use of women's qualifications and skills;
2. to assist female employees improve their qualifications;
3. to reduce occupational segregation by sex;
4. to appoint qualified women to more administrative and senior positions;
5. to identify and eliminate areas where women are discriminated against."

In a responding letter, Slater charged that "your letter is not entirely accurate concerning the mandate of the program as provided by council nor about the specific direction there was

or was not given by the Board of Control. First, I had every reason to believe that I was carrying out the council mandate. The mandate given by council for carrying out the equal opportunities program consisted of equal opportunity working committees in the area of classification, internal mobility, hiring and promotion procedures, and staff pay...

"...neither the Board of Control nor the subcommittee on equal opportunities or any individual Board member ever initiated any discussion with me on my direction for the program or the nature of my mandate. I was the one who sought and received a private meeting, first with you on Dec. 14 and then with the Board on Jan. 10 because I was concerned to find out why my recommendations were not being accepted. I had no further communication from any of you until I was told... on March 3 that I was fired."

According to Dewar, "Helen felt it was imperative that she

re-write policy so that women would not be discriminated against, and really the whole disagreement is over the way you reach the same goals. I see the role of Equal Opportunities director as that of an advocate for equality."

Dewar knows she is under pressure from feminist groups about the firing of Helen Slater. But, she said, "I'm sorry, I really do like to deal with the concrete. If you tell me there are things happening out there that aren't quite what they should be, but you can't give me specifics, I have a really hard time dealing with that. As a nurse (Dewar is a public health nurse by training), I look at the symptoms, but that doesn't mean to say that I negate what the disease is. You have to look at and treat both the symptoms and causes of the disease."

UPSTREAM interviewed Helen Slater to find out how she viewed her job as equal opportunities director.

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

Agnes McPhail—1922



UPSTREAM

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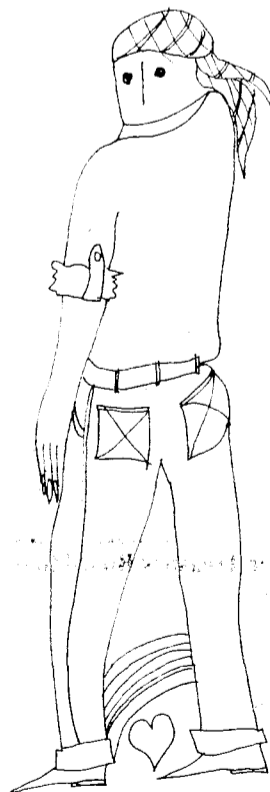
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Welfare fraud-

A punishing way to make ends meet

by Maureen O'Hara

When a 45-year old mother of three was sentenced to 10 days in jail last month for defrauding the Provincial Community and Social Services Ministry while receiving mother's allowance, the story made almost every newscast in Ottawa.

Interest in the Pauline Aubin case started building after politicians, and the Judge handling the case started criticizing the welfare regulations affecting women on mother's allowance, who like Aubin, must try to raise their families on incomes far below the recognized poverty level in Canada.

Aubin was found guilty of failing to report living with a man while receiving mother's allowance. She said she did not report it because she was afraid her mother's allowance would be reduced. In Ontario, a woman with two children receives an annual income of about \$6,000. That is about \$3,000 below the government established poverty line of \$9,766.

While saying he was forced to convict Aubin, Judge René Marin said such cases were always difficult because the people charged often need the money desperately.

"I may not agree with the legislation, but we have to follow the law," he said.

When she is finished serving her jail sentence Aubin like other women convicted of defrauding the Province, will be required to repay the near \$15,000 she collected over a four-year period from mother's allowance.

Aubin's case is not unusual, nor her situation of financial desperation.

Carol Borrens of Ottawa, a mother of four, has been convicted of fraud and will be sentenced May 6. While awaiting sentencing, she and her children are staying at Interval House. Since Interval House is not a permanent address she has been cut off all benefits and has no income.

Borrens cashed her mother's allowance cheque at Christmas. It contained a Christmas bonus of \$35.00. She then claimed she never received the cheque and was given a duplicate which she also cashed. She was caught, charged and convicted.

"I knew in the end I'd get caught," she said. "I put it out of my mind. I knew it was wrong, but I didn't know what to do... I tried to find one (a solution) and I couldn't."

MPP Evelyn Gigantes raised the issue in the provincial legislature last November, after a 39-year old mother of three, Pauline Hibbert of Ottawa, was sentenced to 30 days in jail after pleading guilty to defrauding the province of \$6,530 over three years while working full time as a cleaner.

Gigantes pointed out to Keith Norton, the Minister of Community and Social Services, that while working full time over three years, Hibbert didn't even manage to

defraud the Ontario government of enough money to bring her and her family up to the poverty level.

"I don't think it reasonable that a woman in her position, given the level of income maintenance provided for her in this province should be put in jail when she's gone out to work full time and has failed to report it," she said.

"It makes me very angry to live in a community where a woman is sent to jail for having worked under conditions in which she has tried to raise her family and improve her ability to earn her own income and be independent and to see her put in jail by a judge who obviously thought the circumstances in the case were such that he was loath to put her in jail."

Gigantes suggested the Minister look into how many women in Ontario with families have been put in jail for perpetrating fraud under the regulations of the ministry.

"Don't you think that if you looked at those cases you might learn some very good reasons why your policies should change in this area and the amounts should be increased to the poverty level?"

Norton said he didn't believe the matter was one that ought to be a preoccupation of his ministry and that it was a matter of a criminal offence being committed and a matter for the administration of justice.

The government has approached the welfare fraud situation with a program to track down and persecute offenders, working in conjunction with the provincial police.

The publicized cases of women actually being jailed and losing custody of their children is focusing attention on the larger situation of the 427,000 single mothers in Canada, 68 percent of whom live below the poverty line. The circumstances that put them in that situation and lock them there are starting to be examined.

A recent video film produced by the Ottawa Tenants Council called *By The Skin Of Our Teeth*, examines the situation of single mothers struggling to keep their families going on below poverty incomes.

The color video includes interviews with women who talk about the social stigmas they must deal with and the situations that force them into a poverty existence and keep them there.

"I never considered not getting married... not having babies," Sue McDonald says, talking about the goals encouraged in young women.

"When marriage breaks down, a woman is left with broken dreams, babies and no where to turn," she says.

"I had no choice but mother's allowance... working was almost impossible," she continues. "I wasn't doing my job at work or at home... (but) I couldn't hack the mother's allowance stigma."

McDonald says she felt forced to return to a marriage she knew wasn't going anywhere, "I tried to stick with

it and had a nervous breakdown."

"Anyone who says we have enough (money) and don't want to work doesn't know what they're talking about," she adds.

Commentator Brenda Longfellow points out that when a woman is supported by a husband, it is considered respectable being a mother, but not so when a woman is a mother on her own.

"They think we're low class people" another woman adds, "no one wants to help us."

Bernice Roberts says she quit school because she wanted to help her mother who was trying to exist on mother's allowance. She was married at 17 because she thought that would free her from the hardships her mother had dealt with. She had a child when she was 18, and was separated at 19.

"I'm on my own, all by myself, with my son, and it's hard," she says. "I run out of money in the middle of the month... I'm not eating all the time... one or two meals a day."

She says she is worried about

her sister who is doing well in school but wants to quit to help her mother. And about her son who she wants to have a better life than she and her mother.

A 1979 report by the National Council of Welfare called *Women and Poverty*, points out that people are not poor because they deserve to be or because they come from a culture of poverty.

It states: "The fact that poverty in Canada is so overwhelmingly a female phenomenon challenges many popular notions... a more likely explanation for so much poverty in Canada... is that one half of the population of this country is brought up on the assumption that it will always be financially taken care of by the other half."

"Because it is still taken for granted that women will assume the responsibility for raising the children and maintaining the home, they are improperly trained for paid jobs and are denied access to better positions with

advancement opportunities. When the male provider fails to materialize, or leaves, or dies, women are suddenly told it is up to them to find ways to support themselves and their families."

The Tenants Council video also provides some statistics from another report by the National Council of Welfare on the child welfare system in Canada called *In The Best Interests Of The Child*.

The report found that in 1979 an Ontario single parent mother and one child together received \$4,860 from provincial social assistance. However, if that same child lived in a foster home, it cost the Toronto Children's Aid Society \$6,877-\$2,017 more than its family's annual welfare income—and \$12,866 (two and a half times the welfare income) if it was in a group home.

"I may not be good at a lot of things, but I'm a good mother," says Sue McDonald. "Why make it hard for me to keep my children?"



Photo: Judy Lynne

Approximately 5,000 members of the Public Service Alliance marched 10 deep in a four block circle around the Ottawa building where Treasury Board has its offices on April 2. They were protesting the federal government's latest contract proposals which include a wage increase of 5% in both years of a two-year contract. The union is calling for pay increases of 13% in the first year and 14% in the second.

The demonstrators, without a contract since last November, belong to the CR category of PSAC, a clerical group with about 50,000 members. Approximately 70% of this group are women. Union spokesperson Aileen Manion said that the outcome of these contract negotiations is crucial because it will set a precedent for bargaining between the government and other PSAC units. She warned that "if the CR's walk out, the government will grind to a halt."

Certain members of the union could be in a legal strike position by fall if conciliation does not force Treasury Board to make a more realistic pay proposal, including a cost of living allowance. With the rate of inflation running so high, their wage offer would result in a big loss of purchasing power for the workers. This would be the first such strike action for this group, whose negotiators have chosen binding arbitration in past contract talks with the government.

Radio Shack turned off

Workers at Radio Shack in Barrie, Ontario, members of the United Steelworkers of America, recently won a first contract after a year-long strike against the company.

The one-year contract, the first collective agreement ever negotiated anywhere in the world with Radio Shack, a subsidiary of the Texas-based Tandy Corporation, gives the workers, almost all of them women, a 7% pay increase

immediately and a further 5% increase in August of this year.

One of the main issues in the strike, the union demand for compulsory dues check off to provide union security, was also successfully negotiated.

According to Frank Berry, chief negotiator for the Radio Shack strikers, the contract ensures that no employee will earn less than \$4 per hour and most will receive \$5 per hour.

The company was forced to the bargaining table by a combination of strong public support for the strikers, including a consumer boycott of Radio Shack stores, and an Ontario Labour Relations Board ruling which found Radio Shack in violation of Ontario labour laws. The company's repeated attempts to appeal the OLRB decision were turned down by the courts.

Ontario equal pay bill defeated

Too disturbing to the free market system

by Sherene Razack Brookwell

Bill 3, NDP MPP Ted Bounsall's private bill proposing equal pay for work of equal value, died an unnatural death in the Ontario legislature in early March. Whatever intrinsic defects there were in Bill 3, one argument more than any other brought about its demise: the belief that the exploitation of women is a necessary evil of our present economic system. If this sounds too simplistic, consider what the bill intended, who opposed it and for what reasons.

The Employment Standards Act of 1974 guarantees equal pay for equal work. The Ontario Human Rights Code further prohibits discrimination based on sex with respect to hiring, promotion, classification and training. But neither of these statutes is adequate, even when rigidly

enforced. They do not provide for the female worker whose job description does not match her male co-worker's but who performs work of equal value. Currently a woman who cleans toilets and is paid substantially less than a man who sweeps floors has no legal recourse.

In addition, existing legislation clearly has not solved women's problems even in those areas where it has jurisdiction. Since 1974, the wage gap between men and women has continued to increase. In a recent report from the Ontario Women's Bureau the differences in wage rates between men and women performing *substantially the same work* were reported indicating that women earned less than men in the majority of cases.

Ambitious to a fault, Bill 3 was not only intended to close

the gap left by present legislation but to do more. Ted Bounsall said in a statement that "legislated Equal Value Pay is the only way to eliminate female job ghettos, and provide a fair wage to clerical and secretarial women."

Accordingly, a first clause of the bill read "No employer or person acting on behalf of an employer shall establish or maintain any difference in wages paid to a male or female employee employed in the same establishment who are performing work of equal value unless the difference is based on seniority or quantity of production." Amendments to the bill allowed other criteria for a wage differential but these still had to conform to guidelines set by the legislature. Employees working in separate establishments maintained by one employer were also

allowed to file claims of unequal pay. **Free market prevails**

The problem of determining the value of a job was left to an Employment Standards Officer who was empowered to use only the criteria of *skill, effort and responsibility*. Furthermore, no employer could lower the wage of an employee in order to comply with Equal Value Pay.

Objection clear at a glance

It takes no more than a first glance to guess the major objections to Bill 3. It would be difficult to implement and enforce the concept of equal pay for work of equal value. Carried to the furthest extreme, Bill 3 would lead to a radical reorganization of labour.

Job evaluation is hardly an exact science and Bill 3 left a great deal to the discretion of an Employment Standards Officer. As well it assumed that skill, effort and responsibility are easily measured and compared across occupational categories.

For all these seemingly insurmountable problems, Bill 3 had considerable merit. It tried, however imprecisely, to protect workers victimized by job descriptions and obsolete measurements of the value of their jobs. More importantly, Bill 3 had the potential to correct the chronically low wages paid to women in traditionally female occupations.

Significantly, both the supporters and the opponents of Bill 3 agreed on its inadequacies but where they disagreed was on the matter of principle. In other words, the question was not how to correct existing inequities but whether to correct them at all.

The Automotive Parts Manufacturing Association told the legislative standing committee hearing briefs on the bill that existing statutes gave women all the protection they could expect in a free market system. Defining equality any further, they reasoned, would "disrupt the competitiveness of Ontario's manufacturers and disturb the free market system in which we operate." Threatening retreat to the United States, the association piously informed the committee that other countries and provinces were "quite prepared to accept a lower level of social good" in order to remain competitive and Ontario would be wise to do the same.

The free market had other eloquent defenders among the opponents of Bill 3. Paul Dean of the Ontario Truckers Association protested that Bill 3 was "contrary to the nature of democratic society and a free market economy." The Ontario Chamber of Commerce suggested that Bill 3

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used to be 10 years' service, now it's 12 months. But we didn't get too far on this. We wanted it (introduction of technological change) to be a joint decision between management and the union, for example, if they were going to phase out an office. But it's a step in the right direction."

The original company rider had been that where an employee does not acquire the necessary new skills to retain her employment she would be dismissed; now the results of failure to acquire new skills is not spelled out. An employee thus can't be laid off or terminated immediately because of technological change but she can be transferred and the outcome of this remains up in the air.

Elgar commented that "going by past company practice, they'll move people around a lot to make them feel uncomfortable. We don't foresee any problems but with a company like Bell you never know."

Finally, in the area of health and safety, it was agreed: that the practices and methods for protection of employee health and safety are company responsibility, with the union having the right to make suggestions in the matter; that no employee be required to work in dangerous conditions or use dangerous equipment; and that the company and union establish a joint committee to study possible risks from working with the cathode ray terminals and report back within six months of the signing of the contract.

"We were looking for a lot more but we got what the conciliator recommended. For example we wanted at least two people on the board at night or a security officer in attendance. Someone could get sick and if she's all alone, no one would know until her shift was over," said Elgar. "Also we wanted more breaks for people working with the cathode ray tube."

As now worded the new provision may prove to be too vague to have any meaningful effect on work conditions.

Moreover, the CWC was not able to get "state of health" included in the anti-discrimination clause in the final contract, although it had been in the conciliator's recommendations. Bell told the union that if they held out for that they would "be out until hell froze over." The company frequently harasses employees on health matters, even going as far as phoning women who are sick in hospital to come into work. As pointed out earlier, any dismissals based on health grounds can now be taken to arbitration.

Yet the issue of discrimination based on state of health is still a possibility and this could become a very important issue as the company moves to install more and more potentially hazardous equipment. One can imagine cases where machinery is judged safe for some to work with, but unsafe for others; rather than the machinery not being used, certain groups of individuals will be denied work.

The company won on the issues of management control of discipline and job security, and they retained their ability to introduce technological change when and where they find it profitable to do so. They gave in, rather than lost, on wages. During the strike, Bell Canada was spending a million dollars a day more than the operators' wages on salaries and overtime pay for management/supervisory personnel. Their stubbornness on the money issue, representing no more than several hundred dollars per person in retroactive pay, was just a stalling device.

But the company did lose in one very important area—they could not smash the strike. Bell knew the union was financially weak and they fully expected the women to cross their own picket lines and return to work as their savings ran out and there was no strike pay to tide them over.

This is where the operators and cafeteria workers made their biggest gain. They showed themselves and they showed the company that they could stick it out—together and for as long as necessary. This was the first strike most of the women had ever been involved in, and they had only been in the CWC for six months. Years of the "company unionization" don't prepare you for this kind of a fight. They stuck it out against a huge corporation, despite a meagre strike fund, and despite a union executive that was often inexperienced at the local level and hesitant at the national level. Their self-confidence grew by leaps and bounds.

One operator, whose first days on the picket line "made her knees feel like jelly", ended up saying, "Fifteen years ago I never would have been here (on the picket line). But society's changed, the system's changed, women have changed—and so have I."

They also saw the rest of the labour movement rally around them. Early in the strike the Postal, Telephone and Telegraph International Union representing 174 unions in 87 countries asked its members to boycott calls originating from Ontario and Québec. They received donations and support from many other Canadian unions and they eventually got some cash (\$632,000) and promises of other support action from the Canadian Labour Congress.

Importantly for each individual woman on strike at Bell, they won themselves a better wage.

Importantly for all working women, they showed the way that this has to be won. An operator summed it up best:

"Only by fighting will women close the wage gap with men and win equal working conditions. Government and industry sure aren't going to give us equality voluntarily—we saw that with the death of the provincial equal pay (for work of equal value) bill. Women are just going to have to fight for it."

WHY ALL THE FUSS?

- 61% of all working women are single, divorced, separated or married to men who earn less than \$10,000.
- 44.1% of sole support families headed by women are below the poverty line. 8.5% of sole support families headed by men fall into this category.
- 46.4% or nearly half of the female labour force are concentrated into job ghettos where women make up more than 72% of the labour force and where the wages are generally the lowest offered anywhere.
- In 1977, three years after equal pay legislation, the average wage of women workers was still more than \$6,000 less than the average wage of male workers.
- Since 1977, the wage gap has increased.

SELECTED EXAMPLES: MEDIAN EARNINGS FOR ONTARIO WORKERS, 1977

compiled by the Women's Bureau, Ontario Ministry of Labour

OCCUPATION	MEDIAN WAGE		
	Female	Male	Female as % of male
OFFICE			
Office boy/girl	\$148	\$160	92.5%
Stock records clerk	\$170	\$231	73.6%
Systems analyst, sr.	\$365	\$414	88.2%
HOSERY, MEN'S AND WOMEN'S WEAR—hourly			
Cutter, hand	\$3.34	\$5.20	64.2%
Pocket maker	\$3.14	\$5.00	62.8%
Presser-hand, men's cl.	\$3.00	\$5.46	54.9%
Presser-hand, women's cl.	\$3.10	\$7.40	41.9%
Sewing machine operator	\$3.10	\$5.71	54.3%
MOTOR VEHICLE PARTS—hourly			
Inspector	\$4.40	\$7.42	59.3%
Machine tool operator	\$5.00	\$7.40	67.6%
Product assembler	\$4.80	\$7.17	66.9%
RETAIL FOOD STORES			
Meat packager	\$247	\$210	117.6%
Sales clerk—Full-time	\$243	\$277	87.7%
Sales clerk—part-time	\$295	\$350	84.3%

Helen Slater - learning at City Hall

UPSTREAM's Pat Daley interviewed Helen Slater

cont. from page 1

What were some of the things that you were proposing to the board?

Well, I presented a series of reports to them—one of them on job evaluation which keeps being referred back for more information because they're not really sure what they wanted. I'd also at the same time done a report on salary administration—the present salary structure—because I felt there were various practices that were discriminatory, one of those being what is called in the City of Ottawa covering off. What it means is that someone can be placed in the position, or selected by competition, and not receive the pay rate established for that position because there is some technicality about the number of years of experience that they're supposed to have. So, I pointed out that this affected mostly women, mainly clerical, secretarial, and it was exploiting them because they were not getting paid at the job rate...

I'd also put in a proposal, which was a very small step but I thought an important one, in developing career paths for secretaries which was to establish a position in the classification structure of admin assistant between the senior secretary, which is secretary III, and the administration officer I, so the departments, when they did reorganize work, would have a sort of a slot to put this in. And council did not approve that.

I'd also presented to Board of Control a project, which I was very keen on, to do some training for women in the use of city vehicles and equipment. I had got the enthusiastic co-operation of the director in charge of the branch that does most of the hiring of the outside workers and I'd also got the possibility of a cost-sharing arrangement with Employment and Immigration and I'd also got the co-operation of Algonquin... some of the students in the Women's Programme there, the INTO program. When I took it to the Board at budget time because it was a cost, well Marion Dewar said, "Why do you want to train women for this?" I said there isn't anywhere I can even advise women to go, there's no way to get that training. And she said, "Well how do the men learn?" I said presumably they've learned on the farms and so on. She said well the women can learn that way too...

I'd also submitted a report on recruitment which was given to the subcommittee and never discussed... things like doing active recruiting in areas where women are under represented such as the firefighters and the professional divisions... and that never even got discussed. So those were the kinds of things they seem to be objecting to, the fact that they should

take overall measures, general measures to improve the system as a whole. What they seem to want, from the two discussions I had... once with the mayor and once with the Board of Control... they told me they didn't want any recommendations at all and they just wanted me to point out individual problems that they would then direct to the department concerned directly. **Almost an ombudsman kind of role?**

Yes, right, exactly. And I... we certainly helped individuals... in fact what I said in my first report to council way back a year ago is that the essential part of an equal opportunity program was not working with individuals, either working with women... and we had the career counselling and assertiveness training and so on... or working with



individual managers to point out myths and biases they might have and encouraging women to upgrade their skills... that kind of thing.

That's one aspect and the other aspect is looking at the structural problems such as looking at the job ghettos with secretaries and looking at wages and so on. They should have known all along that that was what I intended to do... in fact as I said in my letter to the mayor, they had approved these series of reports. But they just weren't doing anything with it and furthermore they weren't even asking me. I was just getting these funny vibes that something was wrong and they didn't want to discuss it. So, that's why I had to initiate the meetings.

I was really very surprised at those meetings I had with the mayor... I couldn't believe my ears when they said, you know, we don't want any recommendations, we just want you to indicate what the problems are. And I said it won't work, it's not an equal opportunities program and it won't work and it will be seen as very negative because we're just... instead of offering constructive suggestions to the departments we're just telling them that they're being naughty.

What do you think this says about our city council?... Because it's easy to get the impression that it's a reasonably progressive council.

I can't tell how much council members as a whole... how much attention they were paying to this because they

were leaving it to the Board of Control basically. The Board of Control would make a recommendation on how to deal with my recommendations and that was pretty much what council would accept. And the same way I think in the decision to fire me. I don't think most of the council members really knew anything about it, they just went along with the Board of Control's recommendation. If they'd read the reports they would have had quite a lot of information. There weren't only reports on specific topic areas. There were also quarterly reports which told how many women had come to us for counselling, the activities of various committees and so on. And also some statistics were provided in there too, like the ones on covering off and how it affected women, and on the distribution of staff training

funds by the departments... which was just terrible... and a number of things like that. So there was a lot of information there if they'd bothered to read it, but they didn't ever come to me and ask for an explanation or for any further information. **What do you think it means for equal opportunities at City Hall?**

It just may be very good for the program because my interpretation of the thing when I had that one meeting with them was that what they were looking for was window dressing. They were looking for a few token items... either they wanted a few women being promoted or some individual problem being solved... which I said was basically just window

dressing. I think that's what they were looking for because that gives them some good publicity without really affecting very much or costing very much. I think now the issue is how the mandate is to be interpreted and what is an equal opportunities program. I think they've been getting a lot of letters from people telling them that the kind of thing I was doing is what is in fact an equal opportunities program. If they are really serious about it they should see there is a genuine commitment to it instead of being the face value commitment which was there before.

There was discussion at the NAC conference of problems in other cities with equal opportunities as well...

I think about April or May of last year the Vancouver program was abolished. There was a big fuss there, I don't know whether they had a change in council or what, but... I think that the trigger was the issue of firefighters. Anyway the program was abandoned and the co-ordinator there, Sheila Dae, was out of a job. She is now with the Saskatchewan Human Rights Commission. Really I think the only other city that has a program is Toronto. There may be now a couple of other cities considering it but it really hasn't gotten very far.

So on that basis the NAC resolution was to cities in general, or the mayors of the communities of the NAC members, to give them information on what they're doing. And then the specific question about Ottawa was a direction to the executive... it wasn't sort of a policy resolution... it was a directive to NAC members to boycott filling the position until such time as NAC receives a satisfactory response from Ottawa. So they were asking all cities for the same sort of thing but they wanted to wait until they got a response from Ottawa until filling that position.

What do you think women in Ottawa can do to make sure there is a good program? It seems to be quite important...

One of the things that I found important about it is it's one of the few places with a real

opportunity to make some real gains, because the federal bureaucracy is so large that just to get that whole system in shape is just a horrendous task. A city the size of Ottawa, an organization that size, it's a reasonable size to get something done and also the direct political control, when you have got the political support you can achieve something... so I felt it was an opportunity to make some gains.

You know I think what's happened so far since I was fired has been very helpful in that I think council was probably surprised by the reaction, the extent of the reaction, and also I think they have been getting letters from people saying don't you realize what is involved in an equal opportunities program, we're not talking about sort of a mini human rights appeal procedure, we want something different. I think now at least the members of council are interested in it, they're beginning to look into it. It might just be the opportunity to get a very strong program.

But until they clarify what they're prepared to support it's going to be extremely difficult for anyone in that position. To that extent I think the NAC resolution's a good one because if city council, when they review it, say okay we do need equal opportunities, then the fact that there has been such a reaction from the women of Ottawa will help give the program some real strength.

That's what I'm hoping for anyway, I'm hoping for something positive to come out of all this.



The
Penguin
Theatre
Company

THE CLUB

by Eve Merriam

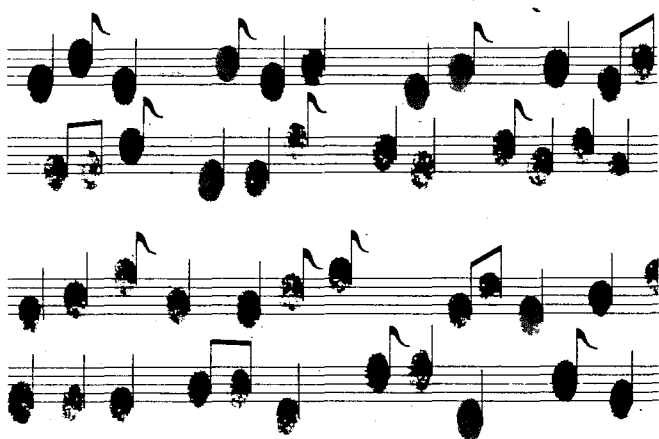
A hilarious musical diversion, set in a posh, turn of the century men's smoking club. The sanctity of that once all-male domain is violated forever as the all-female cast dress up as "the men" and poke fun at the chauvinistic images of an older era.

Directed by
Richard Greenblatt
Nostalgia Lounge
Beacon Arms Hotel

April 17 - 26

Reservations 233-9281
\$5.00 & \$3.50 (students)

MARGIE ADAM NAKED KEYS



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EDITORIAL

Over the past few months, UPSTREAM staffers and new volunteers have been meeting to discuss UPSTREAM's objectives, its structure, and the content of the newspaper. The capacity for change and commitment shown in these meetings has been encouraging and productive. Some evidence of this process can be seen in UPSTREAM's Statement of Principles which outlines what our politics are. *

This process, which began as a response to a crisis situation, has generated increasing energy and enthusiasm. Defining who we are, why we exist and what we stand for has helped clarify our purpose and sense of direction. In the past we have reported on and analyzed the situation of women. We will continue to do so, but, with the experience gained through the years, we want to examine more

critically and actively our strategies and goals as a feminist newspaper.

Below you will find the specifics of what we as an organization need and want from women who have the time and energy to get involved full-time in the paper. If you do have the time and energy, we welcome you to join us. We hope we have made clear what we need and what we have to offer. Women who agree with the Statement of Principles and who are interested in contributing to UPSTREAM's efforts as a member of the collective are invited to attend the regular Wednesday night meetings beginning April 16. For more information call the UPSTREAM office at 232-0313.

We also welcome volunteers. Women with less time, but not less energy, should also call the office to find out how you can help.

* The Statement of Principles appeared in English in the March issue. In this issue, you will find it in French on the opposite page.

FUNCTIONS OF THE COLLECTIVE

- Responsibility for UPSTREAM communications with the outside world, e.g., letters to the editor of other newspapers, participation in or sponsorship of public events, demonstrations, special distributions of the newspaper, etc.
- UPSTREAM editorials: topics and outlines of editorials to be arrived at collectively, then written by an individual, with discussion of finished piece and re-write by another individual if necessary.
- Development of copy editing guidelines for UPSTREAM articles.
- Conducting post-mortems re: content and layout of the last issue at the first regular weekly meeting after publication. Planning for the next issue will also be done at this meeting.
- Continuing development of statement of principles and newspaper policy.
- Long term planning.
- Orientation of UPSTREAM volunteers and other interested people.

CRITERIA FOR MEMBERSHIP*

- Work on the paper in some capacity, e.g., writing, layout, typesetting.
- Work in the office in some capacity, e.g., mailing, cleaning, etc.
- Basic agreement with, and ability to work with, the statement of principles.
- Attend three consecutive meetings at the end of a two month participation period, request membership, answer questions of collective members.
- Mandatory regular attendance at subsequent meetings.
- Willingness to make a minimum time commitment of eight months.

* The decision regarding an individual's request for membership in the collective will be made by current collective members.

LETTERS

Dear UPSTREAM:

I read about the difficulties your publication is presently experiencing, and am enclosing a small personal contribution to help your worthwhile cause. As manager of a performing arts organization, I can well appreciate the frustrations of trying to operate in the black—fighting for the survival of something you really believe in. The Nepean Symphony is entirely run by volunteers, and we count our blessings for having been able to recruit such dedicated personnel—we wish you every success in your search for volunteers. (have you tried Carleton University? Sociology department?) I have also enclosed a fact sheet on the Orchestra for your interest. Incidentally, the NSO employs more women than men, although we have no hiring policy based on gender.

Sincerely,
Peter Sametz
Nepean Symphony Orchestra

Dear UPSTREAM:

After reading your "special edition", (March 1980) I have decided to cancel my subscription to your newspaper. As a feminist I regret having to do this since UPSTREAM had the potential to benefit the "Cause."

What bothers me about your publication is the fact that a few of your principles go against my own moral principles. For example, the idea that women will not find freedom under capitalism bothers me. You tend to push the idea that it is our government which is responsible for

the oppression of women and that a more "collective" form of management would be better. I refuse to support a publication which sees any form of "communism" as a means of advancing the liberation of women. Ladies, open your eyes, communism, as it stands in the world today may make males and females equal (although I don't recall any prominent female communist leaders), but humans in general are degraded to a point of having no rights, dignity or minds. Humankind comes first. Communism, in itself is a wonderful idea but if you actually think that it can work you are quite naive of human nature. I'm sorry to inform you but humans basically do not like to share, unless they are forced to, which is exactly what communism does and is exactly what I am against. What I found puzzling is that on the page opposite the listing of principles you state that UPSTREAM is an association with a purpose that women of any political belief may share and yet you clearly are anti-capitalist.

In closing, I would like to suggest that you take a less hostile view of the situation. Sure, we've been done wrong by, but can we not carry on with our lives, exert our positions and channel our energies for the self-improvement of ourselves as women rather than ranting and raving about the injustices practiced upon us? By self-improvement I mean getting educated and striving for our own personal best. This way we show the world that if women become equal the world is a better place.

Regretfully,
Alexandra Pikulski
Toronto

UPSTREAM invites reader response to the issues raised in the preceding letter. We regret Alexandra Pikulski's decision to cancel her subscription but we are in fundamental disagreement with her view that the position of women can be divorced from the social and economic conditions under which we live. The liberation of women will not come automatically with the end of capitalism, but it can not be achieved while the present system remains.

Dear UPSTREAM:

The two of us were among the eight women elected as members-at-large of the National Action Committee on the Status of Women at its annual conference in Ottawa, March 14th-16th.

We are grateful to the women and women's groups—Ottawa area women especially—who nominated and/or voted for us. We are committed feminists who believe that to get to the society of our vision requires radical social change. We see NAC as one of the vehicles for such change and hope that with your support and guidance, we'll be able to make that ideal society arrive a bit faster.

To this end, we are now contacting local women's groups to meet us and let us know how we can best work together on collective priorities. We feel accountable to the women of this region and we hope you will help us put that feeling into practice.

Yours in sisterhood,
Rosemary Billings,
Jill Porter
Ottawa

Dear UPSTREAM:

Here is a poem by Shel Silverstein printed in his book *Where the Sidewalk Ends*. I thought it was funny. Would you like to put it in your newspaper?

My Rules

If you want to marry me, here's what you'll have to do:
You must learn to make a perfect chicken-dumpling stew,
And you must sew my holey socks,
And soothe my troubled mind,
And develop the knack for scratching my back,
And keep my shoes spotlessly shined.
And while I rest you must rake up the leaves,
And when it is hailing and snowing
You must shovel the walk...and be still when I talk,
And—hey—where are you going?

Yours truly,
Tracy Hutton
(age nine)
Aylmer, Québec

Dear UPSTREAM:

Thank you for continuing to pull together the concerns of women in the paper. The cheque enclosed renews my subscription—I support your journalism/action.

Reacting to Pat Daley's Editorial in the September issue on the clothing revolution—I have only to add that "Vanity is Big Business". Surely there is a feminist-fairy tale somewhere which blows the whistle on Maybelline Eye Lash Curlers and all the other "foxy" veils women continue to be playing with in an impractical scam for 'other.'—A cartoon of Clair Bletcher's showing the toil of a woman "making

DECLARATION DES PRINCIPES

UPSTREAM part du principe selon lequel toutes les femmes sont opprimées et qu'aucune ne peut prétendre être libérée tant que les autres ne le seront pas. Le collectif s'engage donc à faire du journal UPSTREAM un outil d'organisation qui non seulement témoigne des objectifs du mouvement féministe canadien mais fait partie intégrante de la lutte pour l'égalité des femmes.

UPSTREAM a pour but

- d'informer les femmes au sujet des luttes qui les concernent;
- d'exposer et d'étudier les stratégies et tactiques adoptées;

- d'analyser les victoires et les défaites;
- de fournir aux femmes l'information nécessaire afin de les tirer de leur isolation;
- d'encourager la participation des femmes à la lutte vers leur libération.

UPSTREAM s'engage à dénoncer les réformistes pour qui les réformes législatives constituent une fin en elles-mêmes.

UPSTREAM croit en la nécessité d'un mouvement féministe autonome qui, tout en formant des coalitions, garde bien en vue le principe de la libération des femmes par les femmes.

La sexualité

UPSTREAM estime que les femmes sont seules maîtresses de leur corps qu'il s'agisse de maternité, d'avortement ou d'apparence physique.

Bien que les femmes puissent différer d'opinion quant au choix du partenaire sexuel, il n'en demeure pas moins que nous partageons toutes une même sexualité qui nous a toujours été refusée. Nous rêvons du jour où les femmes pourront établir des liens solides entre elles sans craindre de compromettre leurs relations avec leurs partenaires.

UPSTREAM s'est engagé à oeuvrer à la création d'un mouvement féministe et d'un environnement propices à l'évolution harmonieuse des lesbiennes et hétérosexuelles.

UPSTREAM est d'avis que le mouvement féministe influence profondément les relations interpersonnelles et stimule la recherche de nouveaux moyens de communication à l'abri de l'influence des rôles traditionnels. UPSTREAM s'engage donc à collaborer à cette recherche et à tirer de leur isolation les femmes frappées par ces changements.

Le marché du travail

Dans notre société, les femmes sont considérées comme main-d'oeuvre bon marché et citoyennes de seconde zone, que l'on renvoie à la maison au gré des fluctuations de l'économie. Si nous voulons changer cette situation, nous devons modifier les attitudes, regrouper nos forces et adopter des moyens de pressions efficaces.

UPSTREAM appuie le regroupement des femmes en syndicats ouvriers afin de parvenir à la prise de contrôle de la production par les travailleurs.

UPSTREAM soutient le principe: "A travail égal, salaire égal."

UPSTREAM constate l'impact des changements technologiques sur l'attitude des travailleurs face à leur emploi, et croit que ces changements s'avéreront bénéfiques en autant que les individus en posséderont le contrôle.

Etant donné l'aliénation et les dangers indérents à certaines fonctions, UPSTREAM reconnaît le droit des travailleurs à un milieu de travail sûr, sain et agréable.

Etant donné que la tâche d'élever les enfants a traditionnellement incombé aux mères sans que celles-ci n'en retirent aucun bénéfice financier, UPSTREAM préconise la respons-

abilité collective en ce domaine ainsi que l'accessibilité, vingt-quatre heures par jour, aux services de garde d'enfants subventionnés à même les fonds publics.

L'économie

Vu que nous sommes à la merci d'un système financier qui favorise l'exploitation des femmes, le racisme et la consommation à outrance, UPSTREAM

- s'oppose à la guerre comme moyen de contrôle économique;
- s'oppose à tout nationalisme et reconnaît le droit de tous à l'auto-détermination.

UPSTREAM est convaincu que

- la famille nucléaire est une entité économique qui favorise l'oppression des femmes;
- le capitalisme entrave la liberté des femmes.

Nous devons inventer un système économique démocratique, libre de toute forme d'exploitation et fondé sur le respect de la dignité humaine.

N'allons pas croire que seules des réformes économiques élimineront le patriarcat; nous devons poursuivre la lutte vers la libération au sein des autres systèmes économiques: sociaux-démocrates, socialistes ou communistes.

Chez Nous, the Ottawa Women's Centre is about to close. A meeting will be held April 14, 7:30 p.m. to decide our future.

see story page 11

up" her eyes until, in the last frame, muddied and disgusted, she walks away from the cosmetics/adornments.

Leslie Storozuk is correct in the Oct./Nov. issue to take aim at the advertising industry for their con job of feminine hygiene products. Yet, many of the large Madison Avenue ad agencies are in fact controlled by—"you've come a long way baby"—female directors! Vanity, catering to and creating consumer idiosyncracies of "self" is big business. Or as Marge Piercy suggests in the following poem, sometimes women do in fact "dress to kill"

A work of artifice
The bonsai tree
in the attractive pot
could have grown eighty feet tall
on the side of a mountain
till split by lightning.
But a gardener
carefully pruned it.
It is nine inches high.
Everyday as he
whittles back the branches
the gardener croons.
It is your nature
to be small and cozy,
domestic and weak;
how lucky, little tree,
to have a pot to grow in.
With living creatures
one must begin very early
to dwarf their growth:
the bound feet,
the crippled brain,
the hair in curlers,
the hands you
love to touch.

—Marge Piercy
To Be Of Use,
Doubleday, 1973

Perhaps—an unfashion fashion
"show it!" show is an interesting

idea—which could be staged at The Neighbourhood Services as a benefit by women for people without any clothes!!!

Renewed energy & most pos-i-tive vibrations in the winter months ahead!

Your friend,
Colleen Glass-Hayes
Wolf Lake, Québec

CWC Benefit Dance

Dear UPSTREAM:

"Union Made" is a benefit dance being held April 12 in support of women who have been on strike in Ontario. All proceeds from the dance, sponsored by the Ottawa Strike Support Committee, will go to the Communications Workers of Canada, representing operators and cafeteria workers recently on strike against Bell Canada. While this strike has been settled, CWC members do not expect to begin receiving pay for three weeks to a month. Financial support is still urgently needed.

Bell Canada operators and cafeteria workers are not the only women in Ontario who have been walking the picket line. The United Steelworkers at Radio Shack's warehouse in Barrie, Ontario and the United Auto Workers at Blue Cross in Toronto have been on strike since August for first contracts. The benefit dance will also publicize these fights, because they are part of a pattern emerging whenever women in Ontario form unions for the first time.

"Union Made" will be held on Saturday, April 12 at 7:30 p.m. at The Side Door, 114 Merton Street (corner of Wellington), Ottawa. It will include speakers from the Communications Workers of Canada, the USWA at

Radio Shack, and the UAW at Blue Cross. Entertainment will be provided by the Red Rose Revue, Michelle Hill and Mary Pitts, and the Toronto-based Mama Quilla II. The price is \$4.00 and \$2.00 for students, strikers and unemployed. Tickets are available at the door or contact Randy Banks (232-9326) or Gordon Haas (235-4733).



WOMEN WANTED

Dear UPSTREAM:

There is a new group in town that wants the involvement of active women. The Ottawa Co-operative Garage Ltd. will be opening a consumer-owned service garage in June or July. The facility will provide mechanic services, do-it-yourself facilities, and member-oriented programmes. Initial membership costs \$12. The garage will be located in central Ottawa.

To date, there has been little involvement by women, although women have been shown to receive less attention, poorer service and to pay more for repairs than men.

This is especially disturbing to the co-op group. The poor response may

result from car repair being seen as a male preserve.

We had the same problem when the fuel co-op was started. Women worked very actively on committees but wouldn't run for the board. You don't see this happening in daycares and food co-ops, yet there's no difference in the board function.

The Garage Co-op welcomes the involvement of women in planning the services. We need your input.

For more information call Simone at 729-0366 or attend one of our information meetings.

Ken Pope,
Garage Co-op

Thur. March 13	Le Patro—40 Cobourg Street	8:00 p.m.
Tues. March 18	Le Patro—40 Cobourg Street	7:30 p.m.
Tues. April 8	Glebe Comm. Centre—690	
Tues. April 18	Glebe Community Centred 690 Lyon Street	7:30 p.m.
Tues. April 22	West Ottawa Comm. Centre 1064 Wellington Street	7:30 p.m.
Thur. May 8	Ottawa South Comm. Centre 260 Sunnyside	8:00 p.m.
Tues. May 20	Le Patro—40 Cobourg Street	7:30 p.m.

LAW FOR WOMEN

by Sheryl Manson

Banking. What is it? How can you best use it?

In this article I will try to explain some aspects of banking. Many of us are turned off by the mystique of banking, put off by the image of bankers in three-piece suits and so fail to make the banking system meet our needs.

The first thing to remember is that banking is a business. It makes a profit from its customers. Thus, like any business, it needs customers, including small ones. That means you. Sometimes bankers forget this. If they do, remind them. Remember that if your bank doesn't want to serve you well, you can change banks. Just as you shop around for the best values and service when buying furniture, so you should shop around for the best service and interest rates when buying banking services.

There are different kinds of accounts available. They have different names at different banks. Here is a brief description of some of them.

\$ Savings or true savings accounts have a fairly high interest rate and usually no chequing privileges.

\$ Current or savings chequing accounts have a lower interest rate but offer chequing privileges with a fairly high charge per cheque.

With these two accounts, the bank does some of your bookkeeping for you by bringing your passbook up to date as often as you wish.

\$ Chequing accounts have low (or no) interest but offer a low charge per cheque (or may have no charge per cheque). With this account, you will be sent a monthly statement along with your cancelled cheques.

Most banks also offer a "club" which can be combined with a chequing account. You pay a fairly low monthly fee and in return you can write cheques without extra charges, have no overdraft charges and be able to pay bills at the bank with no extra charges. Ask at your bank to see what their club offers. If you write many

cheques, you could make a considerable saving by joining.

You have chosen a bank and decided to open an account. What obligations will you have? What obligations will the bank have? When

you open your account, you will have entered into an "implied contract" with the bank. The terms of this contract will probably not be written and signed. Rather they are terms which the law over the years has said arise out of the banker/customer relationship.

As a customer you are expected to be sure that there is enough money in your account to cover any cheques you write, to write any cheques carefully, being sure to include the correct account number, and you are expected to bring any errors which you find in your bankbook or statement to the attention of the bank. There may also be specific obligations printed in your bankbook requiring you, for example, to inform the bank immediately of any change of address, or to use your account number on all cheques and withdrawal slips.

What are the bank's duties? When you deposit money into an account and later withdraw it, you do not of course get the same dollars back that you put into the account. The bank returns to you the same number of dollars. When you deposit money you are lending that money to the bank, which then invests it and makes a profit. When you withdraw the money, or write a cheque on the account, the bank pays back your loan. This is one of the bank's duties, to repay you when you ask. This duty to repay is only at the branch where you have your account. Thus, if the bank allows you to withdraw money from a different branch, it is offering you an extra service. Another duty of the bank is that it will not cancel your account without giving you enough time to make other arrangements.

One of the bank's more important obligations is to take reasonable care in performing its tasks, that is, a duty

not to be negligent. Thus if the bank cashes a forged cheque, generally the bank will be liable, or if the bank mistakenly "bounces" a cheque when you have enough money in your account to cover it, it may be liable to pay any charges which you have to pay as a result of its error. As well, the bank may be liable in defamation. By wrongly telling the person who presented the cheque to the bank that you didn't have enough money to pay it, the bank has lowered your credit rating, and your reputation. If the notice is in writing, the bank has committed libel and could be sued. Practically speaking you probably won't want to sue, but at the very least you should insist that the bank do two things: pay any charges made against you by the person to whom the cheque was issued (some stores charge \$10 or more), and immediately send out a letter of apology and corrections to the person or persons involved, stating that the error was the bank's fault only and that there had been enough money in your account at the time the cheque was presented. Be sure as well that the bank returns to you any overdraft charges it made against you.

Another duty of the bank is one of confidentiality. It must not give out information about your account to anyone unless required by law, or unless you have agreed either expressly or by implication. The bank should not give out information over the phone about your account to anyone except you and not unless it is sure of your identity. This duty also means that the bank has no right to give out information about your account to creditors without your consent. However, many banks do it, claiming that the fact that you have applied for credit from someone implies consent to the release of information. It is unlikely that this argument would stand up in court, but to avoid the problem entirely, tell your bank manager, preferably in writing, that information about your account is not to be given out to creditors without your express consent. If you

do give your consent, the bank is of course under an obligation to take reasonable care that the information is correct.

If you are a regular customer, the bank will often be willing to do more for you than the legal minimum. Remember, it is a business and as such wants to keep its customers. If your bank manager doesn't, chances are the bank manager of some other branch or bank will. You can arrange, in the case of an overdrawn account, for the bank to honour the cheque and withdraw the extra from a second account if you have one, or overdraw the account and notify you. The latter would be a loan to you from the bank and you would have to pay interest on it.

If you want a loan, shop around first. Find out what the best interest rates are and then go to your bank and negotiate. Remind the manager that you are a good customer. When he quotes you an interest rate, tell him the best rate that you have found (or a lower one if you're a good haggler) and ask for that. There's a good chance you'll get it. If you have never had a loan before and therefore have no credit rating, plan to build one before you need it. Borrow \$50 and put it in your account. Then pay it back (with interest) when it is due. Do the same again, increasing the amount of the loan, until you can borrow the amount you need. Each time you pay back a loan on time, you build up your credit. By putting it in your account, you know for sure you will be able to pay it back.

In Ontario, bank deposits are insured for amounts up to \$20,000 per person per branch. If you have more than \$20,000 in one bank, it would be safer to transfer the surplus to a different bank. In fact, if you have more than that in the bank, perhaps you should get some advice as to better save and invest your money.

Next issue I shall briefly discuss joint accounts, safe deposit boxes, cheques, and stopping payment on cheques and certified cheques.

Advocacy column will examine rights

This advocacy article is one in a series presented by Interval House, a shelter for abused women and their children. Our aim is to share information that is often not available in the belief that once we know our rights, we are stronger in demanding what is supposed to be available to us and stronger in fighting for necessary change. For further information in Ottawa please call 234-5181. A directory of shelters in towns and cities across Canada appears below.

June is 25; she has a 1½ year old child. Her husband is an alcoholic and used to subject her to beatings and emotional abuse. Her life was in danger, so she and the child left and are now living on their own.

Mary is 38; she has six children ranging in age from 3 to 14 years of age. She has devoted the majority of her adult years to homemaking and child-rearing in the suburbs. Over the years, her husband has become more and more abusive. She finally decided that the situation was intolerable and now she and the children live alone.

Despite their former financial position, these women are now single parents and are forced, at least for now, to live on welfare. They are like thousands of other women across Canada, who must somehow manage to live below the poverty line.

Forty-four per cent of mother-led families live below the poverty line. If a

single-parent mother must rely on a former husband or welfare, she will almost certainly be destitute. If she works, she is bound to be underpaid and discriminated against.

In Ontario, there are two Welfare Programs:

1. Short term emergency welfare, which is administered by the local municipality. Payments vary from region to region.

2. Long term "Family Benefit Assistance" (FBA) which is provincially administered. This is often called Mothers' Allowance.

In order to receive welfare or Mothers' Allowance, you must apply and prove that you are destitute. You must sign a waiver which allows the government to check bank accounts, credit ratings, etc. to make sure that you are telling the truth.

Once you find yourself in the situation of being on welfare, it is hard to change your lot, especially now that the job market is shrinking.

You find yourself living in isolation. You are expected to raise your children with not enough money and virtually no support or help.

You are made to feel guilty because you are forced to live on welfare.

This is not an unusual situation. Any woman can easily find herself in this position; often all of us are only "one man away from welfare."

Over the next few months the

advocacy column will examine in detail welfare rights and procedures ranging from making an application, to welfare supplementary aid programs to daycare services available to people receiving welfare.

Nova Scotia

Briany House
Halifax
902-422-7650 or 423-4616

Québec

Women's Aid
Montréal
514-270-8291

Auberge de Transition
Montréal
514-866-9941

Maison l'Esplanade
Montréal
514-845-0151

Refuge Montréal
Montréal
514-931-3374

Le Phare
Sorel
514-742-0910

Accueil du Sans Abri
Valleyfield
514-373-4380

Carrefour pour Elle
Longueuil
514-651-5800

Maison des Femmes de la Côte-Nord
Nauterive
418-589-4711

Centre Féminin du Saguenay
Chicoutimi
418-549-4343

Maison d'Accueil Kinsmen
Québec
418-688-9024

Refuge Amical de la Baie
Ville de la Baie
418-544-4626/544-6666

Maison l'Escale
Sherbrooke
819-569-6808

Le Tremplin
Shawinigan
819-537-1273

Centre d'Animation et Dépannage
Touraine
819-561-0881

Maison d'Accueil Claire Fontaine
Victoriaville
819-758-1473

Résidence de l'Avenue A
Trois-Rivières
819-376-8311

Ontario

Maison d'Amitié
Ottawa
613-234-7204

Interval House
Ottawa
613-234-5181

Interval House
Carleton Place
613-257-5561

Avoca House
Eganville
613-628-2154

Bernadette McCann House
Pembroke
613-687-2303

Interval House
Kingston
613-546-1777

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page 16

ACROSS THE NATION

Les gens se prennent en mains

par Gracia Lalonde

Vendredi, le 7 mars dernier avait lieu une discussion-causerie sur "La réalité de la Franco-ontarienne". Carmen Paquette, représentante de Pro-femmes nous a brossé un tableau assez général de la situation de la femme franco-ontarienne. L'invitée mentionnait, entre autres, le rôle important que l'Eglise joue encore dans l'oppression des

Franco-ontariennes. Ces dernières reçoivent très peu d'informations adéquates et sont souvent ridiculisées quand elles essaient d'oeuvrer dans des domaines habituellement réservés aux hommes.

Devant les mythes et les stéréotypes véhiculés par la communauté franco-ontarienne, la femme a très peu d'outils à sa disposition pour s'épanouir. Elle doit de plus faire face à des pressions

sociales qui sont souvent très fortes. Pour illustrer ceci, Carmen Paquette nous racontait que l'an passé, certaines femmes s'étaient données la peine d'organiser des activités pour les étudiantes du niveau secondaire à l'occasion de la journée de la femme. A cause de ces démarches, certaines personnes ne leur adressèrent plus la parole pendant près de deux semaines. Avec une telle

attitude, il devient très difficile de s'affirmer, de vivre pleinement.

Mme Kingsbury, présidente de l'Union des récipiendaires d'assistance sociale de Prescott-Russell, nous a fait part de la grande participation des femmes dans son organisme. Cette Union cherche à rejoindre les personnes recevant une forme quelconque d'assistance sociale.

Le taux de chômage dans ces deux comtés s'élève à 30%; il est bien sûr que la population féminine compte pour un grand nombre dans ce pourcentage. Le travail de la femme dans cette région de la province, comme dans plusieurs autres régions, demeure très traditionnel: serveuse, femme de ménage, vendeuse, etc...

Selon Mme. Kingsbury, une des difficultés majeures à

laquelle fait face l'assisté(e) social(e) se situe au niveau de l'information. Souvent, elle n'est pas distribuée ou encore n'est pas comprise. Même quand cette information est disponible en français, le vocabulaire technique demeure incompréhensible pour l'assisté(e) social(e) puisque le vocabulaire utilisé n'est pas le sien.

L'URASPR a donc pour but de défendre les intérêts des assistés sociaux, revendiquer leurs droits, représenter les récipiendaires dans tous les aspects de l'assistance sociale et améliorer et contrôler leurs conditions de vie.

Il est encourageant de voir des gens se prendre en mains pour exiger qu'on respecte leurs droits. Espérons que d'autres qui se sentent lésés dans les leurs, auront l'idée d'en faire autant.

Quebec family law bill tabled

By Sondra Corry

A bill proposing changes in Québec's family law was tabled in the National Assembly early in March by Justice Minister Marc-André Bédard. The bill covers such matters as grounds for divorce, the minimum age for marriage, and a woman's right to retain her own name after marriage.

The bill, which is not expected to become law until the fall, may run into constitutional difficulties in those areas which touch on divorce. Some of the proposals fall under federal jurisdiction and would require an amendment to the British North America Act.

The changes proposed include:

- The cause for divorce will be simply "the irremedial absence of a desire to maintain a marriage." Either or both partners will be able to file a petition.

- A spouse will gain the right to claim compensation for contribution to a family business should the marriage be terminated.

- Neither partner will be able to sell the furniture or end a lease on the family dwelling after the dissolution of a marriage.

- The woman will have the right to maintain her maiden name; children may be given the surname of either partner or both in a hyphenated form.

- The legal age for marriage will be raised to 16 with the

parents' consent, will stay at 18 without such consent. Presently a young girl can marry at 12, a boy at 14 with their parents' consent.

- Any person of majority whether single or married will be able to adopt a child. A child of 10 years or more shall be consulted first. The adopted child will have the same rights as a child born within a marriage, as will the child born to unmarried parents.

Most of the proposals are issues which women's groups have supported for a number of years. While women were cautious in their appraisal of the bill, not having had ample time to study it in depth, first impressions were generally optimistic.

Petite histoire vécue de wen-do

par Sylvie

Montréal, en début de soirée. Une femme se promène sur le trottoir. Soudain . . . trois imbéciles en "char" décident de lui couper la route.

Imaginons la situation: trois pièces d'hommes mâles qui agressent une personne seule. Mais il la sous-estiment.

Attention!!!

Coup de poing, et le premier se ramasse avec le nez cassé.

Coup de pied, et le second, plein de fierté masculine, se retrouve avec les testicules amochés.

Pris de panique, le dernier s'enfuit au volant de son char.

Alors, notre héroïne, qui n'a pourtant rien de bionique, garde son sang-froid, enregistre le numéro d'immatriculation de peureux et surveille ses deux victimes. Ah! ! les rôles changent . . .

Se levant la tête, elle crie à l'individu sur le balcon: "Toé tabarnake, appelle la police!" C'est chose faite peu de temps après.

Viennent ensuite les curieux et curieuses. Notre vedette s'empare alors d'un bâton, elle l'utilise pour surveiller ses agresseurs-victimes. Personne n'a le droit de toucher à ses deux agresseurs, car ils sont à elle.

Vient ensuite le résultat final; les trois gars sont arrêtés et écopent de 25 ans, 10 ans et huit ans: ils avaient, avant cet incident, un dossier de huit chefs d'accusation dont cinq viols collectifs!

Ouf . . . cela fait du bien de savoir qu'il y en a qui utilisent leur Wen-Do. Cette femme n'a suivi que le cours de base. Rappelons-nous: respiration profonde pour garder son calme, utiliser sa peur, positivement, donc devenir forte comme une jument et deux techniques des plus simples.

Le secret . . . la confiance.

article paru dans L'Entr'elles

No change for Banknote workers

OTTAWA—The Canadian Human Rights Commission has said it can't help women workers at the British American Bank Note Co. here, leaving them without any recourse.

The women, members of the Steel Plate Engravers Union, local 31, went on strike in late 1976 for equal pay for work of equal value. They were being paid less than janitors at the

plant although they required two years training.

The women had taken their complaint to the Ontario Human Rights Commission, which was unable to help because Ontario law only covers equal pay for similar or substantially the same work.

Now, the federal Human Rights Commission has ruled that the bank note company, which prints bank notes,

stamps, bonds and lottery tickets for the federal government, comes under provincial jurisdiction.

Recently however, Bill 3, proposing equal pay for work of equal value, came in for heavy criticism from the business community (see article on page 3) and is unlikely to be tabled for a third reading in the Ontario legislature.

Rape centres funded

TORONTO—Ontario's rape crisis centres have been awarded a \$485,000 operating grant covering the next three years by the Ontario government. The award caps two years of intense and often frustrating negotiations on the part of the Ontario Coalition of Rape Crisis Centres (OCRCC), an umbrella body for Ontario's centres.

The funds, which will rescue many Ontario centres from the threat of imminent closure, will be divided among the 15 existing centres with \$35,000 allocated to the coalition itself.

Sandy Salhi, OCRCC's representative, attributed the turnaround in negotiations to

the persistence of the coalition and to widespread criticism that Ontario's Conservative government was "not doing enough for women."

While elated that the coalition was finally successful in its efforts to secure funding, Salhi said that it was too soon to judge the impact that provincial support would have on the autonomy of the province's rape crisis centres.

Rape crisis centres have also received renewed federal assistance from Health and Welfare Canada. The National Association of Rape Crisis Centres was given \$81,000 for work in the five regions of the country.

Banned drug used in Ontario

KINGSTON, Ont.—"The problem in the States was essentially a racial one, wherein doctors who were white were prescribing the injection of women who were black, and that got the political and civil rights guys in there, and the whole thing was blown out of proportion," said Dr. Bruce McCreary of Kingston's Ongwanada Hospital. He was describing the birth control drug Depo Provera, banned in the US since 1970 and considered an unsafe drug in Canada.

Maybe it's not administered to black women here, but more than 230 severely retarded women in Ontario institutions are being injected with the drug, which stops the menstrual cycle for three months.

The Ontario Association for the Mentally Retarded is trying to curtail the use of Depo Provera because it is concerned about possible side effects such as edema, depression, reduction of breast size and growth of facial hair.

SAVIEZ—VOUS QUE:

- D'après le parti féministe du Canada, au rythme actuel il faudra 842 ans pour qu'il y ait un nombre égal de femmes et d'hommes au parlement.

- 60% des mères célibataires au Canada vivent au-dessous du seuil de la pauvreté.

- La valeur du travail ménager est de 40% du produit national brut.

- Approximativement une femme sur 10 (soit 500,000) est battue par son mari ou son amant chaque année au Canada, selon un rapport du Conseil consultatif canadien de la situation de la femme.

- Les statistiques sur le meurtre au Canada montrent qu'entre 1961 et 1974, 60% des femmes assassinées le sont dans un contexte de violence familiale.

Women's place in the integrated circuit

On page 5 of the January 1980 edition of UPSTREAM we reprinted an article entitled *Electronics Firms: Exploiting South East Asian Women and credited Women's Voice, a British publication. In fact, their story was also a reprint (abridged and slightly revised) of an article by Rachael Grossman which appeared in Radical America, Vol. 14, No. 1.*

We are reprinting further sections of the original article. Of particular interest is the section concerning outbreaks of "mass hysteria" among women in electronics plants in Malaysia. These represent a pre-political form of protest against working conditions and speed-ups, a sort of sub-conscious wildcat strike".

by Rachael Grossman

Semiconductors are microscopic electronic circuits which are the latest in a line of technology that began with the invention of the transistor in 1947 and the development of the integrated circuit in the early 1960's. Integrated circuits now bring together up to 100,000 transistors, resistors and other circuitry on a single chip of silicon half the size of a small fingernail. The production of these products is an integrated and very segmented process which includes highly educated scientists in the U.S. and thousands of assembly workers throughout the world.

Semiconductor companies located their research, development and the initial capital intensive stages of production primarily in the "Silicon Valley" in northern California. Scientists and engineers design complicated, multi-layered circuit patterns for each semiconductor device, drawing giant versions that range up to 60 inches square. Each design is then photographically reduced until it is virtually invisible to the naked eye.

Assembly workers in California fabricate the initial stages of the semi-conductor based on the microscopic negatives. First they "dope" the layers of silicon with various chemical impurities in order to create electrically conductive and non-conductive areas. These positive and negative specks act as transistors, tiny electronic switches that shuttle the electrical circuit about. Other workers then photograph the circuit pattern, etching the pattern into the wafer with acids and solvents. These wafers are then baked in ovens at temperatures over 900 degrees Fahrenheit. For this process, assemblers must insert special gases—arsenic, boron and antimony—into the ovens to alter the electrical characteristics of each device in specified ways. This entire process is repeated for each layer of the pattern, often as many as ten times.

Once the wafers are fabricated, women test each wafer with computerized equipment, sorting them into categories. Because the equipment needed for testing

can cost up to \$350,000 per unit, this process is generally carried on in or near company headquarters in California.

At this point, wafers are shuttled to Asia. There, Asian women perform the labor-intensive, routine, intermediary assembly operations. When the wafers—2 to 4 inches in diameter—arrive in Asia, workers slice them into up to 500 separate chips. At this point, miles of aisles of assemblers take over to bond these chips to circuit boards. An assembler peers through a microscope for seven to nine hours a day, bonding each chip with as many as 50 gold wires—each the size of a strand of human hair. Each bonder must work at top speed as individual quotas run as high as 800 chips per worker per day.

components back to California for the final assembly of products ranging from home computers to military surveillance systems.

A global assembly line

The production process of which the semi-conductor factories in Southeast Asia are a part is literally a global assembly line stretching more than halfway around the world. While it has grown with the general expansion of multinational capital, it has received a special impetus from the nature of the semiconductor industry. Semiconductors are the "brains" of the new generation of electronic products: hand calculators, digital watches, computers, communications equipment, "smart bombs", and strategic

transistor which 12 years ago cost \$25 now costs 15 cents. In the race to survive, companies have introduced new products, such as electronic toys and home computers, while cutting costs in every feasible way. Since, ironically, much of the production process for these labor-saving devices is extremely labor intensive, labor costs have been the major target for economizing. In California, 90 percent of the assembly workforce is young and female. More important than cutting costs in California, however, has been the division of the production process into smaller and smaller discrete segments. This and the microscopic size of the semiconductors (which makes it practical to ship unfinished parts from one plant to

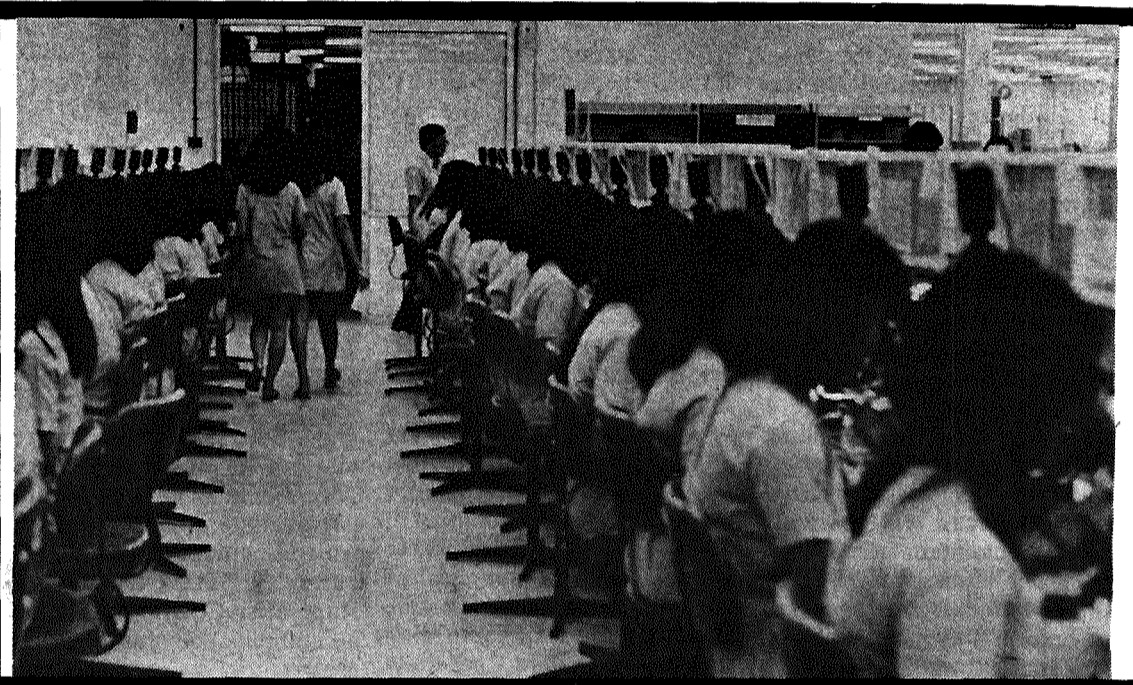
European and Japanese companies expanded to Hong Kong, Taiwan and South Korea. Searching for ever cheaper wages, the semiconductor industry then moved into Southeast Asia, coming to Singapore in 1969, Malaysia in 1972, Thailand in 1973, and the Philippines and Indonesia in 1974. The manager of a plant in Malaysia explained how profitable these moves have been: "One worker working one hour produces enough to pay the wages of 10 workers working one shift plus all the cost of materials and transport."

The myth of the fast-fingered Malaysian

The electronics industry has not operated in a vacuum in constructing its Asian circuit. Asian governments, looking for development capital and solutions to their employment problems, have actively sought labour-intensive investment. Semiconductors have appeared particularly attractive, according to one Malaysian government official, "because they are so fast moving. They come in and soak up people." In addition, governments hope to acquire new technology from the semiconductor industry. In wooing foreign investment, Asian governments have stressed the availability of large, cheap pools of female labor. Glossy brochures describe the prospects in terms similar to the following from Malaysia: "The Solid State for Electronics: The manual dexterity of the oriental female is famous the world over. Her hands are small and she works fast with extreme care. Who, therefore, could be better qualified by nature and inheritance to contribute to the efficiency of a bench-assembly production line than the oriental girl?"

Domestically, Asian governments have taken measures to make their country's women even more attractive as potential employees by ensuring that they will not resist demands made on them by the foreign firms. In 1970, when electronics companies wanted to locate in Malaysia, the government provided for exceptions in the law which protected women from night-shift work. In the Philippines, Presidential Decree No. 148, issued shortly after the declaration of martial law in 1972, reduced maternity benefits from 60 percent of pay for 14 weeks to 100 percent of pay for six weeks, and limited coverage to the first four children. According to the personnel director at one textile factory, "This made it profitable to hire women again."

Perhaps even more serious than removing legal protections has been the active role of all capitalist Southeast Asian governments in putting down all forms of worker protest. Over and over again the story is told—in the Philippines, in Indonesia, in Thailand, in Singapore, Taiwan, South Korea: "As soon as the protest



Without strikes, without unions, without collective bargaining, Malaysian workers have regularly shut down factories for hours and even days at a time with spontaneous outbreaks of possession by spirits affecting hundreds of workers. "Spirits" provide Malay women with one of their few culturally acceptable forms of social protest. Their culture does not condone expressions of anger and strong emotions by women.

A possessed woman becomes "hysterical," going into contortions and often taking on a totally different voice and personality. In one possession which I witnessed, ten adults were needed to restrain a very slight teenaged girl. In another, a worker who was possessed in her hostel began to shout that she hated being there, hated

working in the plant and wanted to go home to her mother. Afterwards, she and others went to great pains to explain that it was not she who was speaking but a spirit who was speaking through her. Hence, she was not responsible for what she had said.

Mass possessions in the factories usually occur during times of high production pressures, changes in the production process or other generally recognized tension. Incidents commonly begin with one worker seeing a spirit in her microscope, often that of her mother. The vision sweeps through the factory floor, and suddenly several hundred women are hysterically weeping and writhing. Though management personnel try to remove the affected women from the floor immediately, the outbreaks frequently close the

factory down in a subconscious wildcat strike. One American manager openly acknowledged the connection between possessions and working conditions: "If people believe management cares, there are no problems. Hysteria doesn't occur." Affected workers always receive a paid two-week medical leave in a further, implicit admission that possession is linked to working conditions.

Workers and management alike offer many explanations for the epidemics, usually revolving around unhappy spirits or ghosts.

Management efforts to end the outbreaks have ranged from importing industrial relations experts from New York to hiring local spiritual healers, on a monthly stipend, to exorcise the spirits. But the possessions continue.

Further along the Asian assembly line, other workers bake these chips in 600-1000 degree ovens, sealing each chip inside a plastic or ceramic protective coating. Testers then check the reliability of these components, dipping them in tanks of chemicals and applying electric currents to the components. This step in the process, previously carried out in California, is increasingly being transferred to Asia. Companies either send these components to their other Asian subsidiaries for assembly into simple products such as calculators or they ship the

missile guidance systems all share the same type of component. The industry has come into being since the 1947 invention of the transistor, and it has grown with help from generous Pentagon contracts and research done at Stanford and other universities. Many of the largest companies are headquartered in the area around Stanford, known as "Silicon Valley," because silicon is the basic material for semi-conductors.

Competition in the industry is still so heated that prices for its products are falling faster than the cost of production. A

another) has allowed the industry to shift its most labour-intensive work to places where labor is cheap. Furthermore, the very equipment produced by the industry makes finely tuned long-distance coordination possible. As a U.S. manager in Asia quipped, "Santa Clara is just a telex away."

The first moves were to Mexico, but the industry soon looked to the even cheaper labor of Asia. Fairchild Camera and Instrument Co. set up the first Asian assembly plant in Hong Kong in 1962. During the 1960s, other U.S.,

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began, carloads of police and government officials descended on the plant..." Such actions are backed up by the laws prohibiting strikes in "vital" industry, which normally includes foreign-owned manufacturing plants.

Ties to California

While they seek to become members of a global culture by consuming its products, Asian electronics workers in fact share much more than they know with their California co-workers. Approximately 60,000 assemblers work in the plants of Silicon Valley to begin the semiconductor production process and to test the finished products after Asian assemblers have completed their work. Ninety percent of the American workers are of Asian and Latin origin, including Filipinas, Koreans, Vietnamese, Mexicans, Azoreans. Unlike their Southeast Asian sisters, many of the women in California plants are single mothers who provide their families' primary support.

Workers in Asia and California are subject to many of the same conditions and problems, including job hazards, high production pressures, coercive discipline and human relations techniques aimed at preventing independent worker organizing. In California, the hazards arise from the great number of chemicals used in the fabrication of silicon wafers. The pressure to produce is expressed in forced overtime, speed-ups and competition. California executives regularly attend seminars on "How to Make Unions Unnecessary,"

which simulate organizing drives and discuss likely organizer personality types. It is in such management meetings that the personnel techniques are refined for use in California and export to Southeast Asia.

Women in California are very aware that women in Asia carry out part of the production process, because their employers constantly remind them. Many of the Southeast Asian electronics workers, however, do not realize that women in California do work very similar to their own. The companies use the international division of labor to manipulate and intimidate their workers to develop a feeling of kinship among themselves. California workers are threatened with the loss of their jobs if they organize themselves or make too many demands on their employers: the plant can always shift their work to Asia. For the Asian workers, the immediate threat is not that the plant will move. Rather, they are presented with the productivity records of workers in other subsidiaries and pushed to produce more to keep up with or surpass them. But they do not receive information about workers in other subsidiaries which would help them to identify with them as colleagues or sisters.

International Resistance

While their new economic roles actually bring women workers into an international system, the companies deliberately work to prevent them from recognizing their own importance. The stress on foreign images of femininity fosters the illusion that

consuming Western products makes a woman part of an international culture. The stress on competition and individuality makes it difficult for women to cooperate with each other in the same plant, much less develop links with women working in the same industry in other countries.

The ramifications of the electronics companies' manipulation of their women workers reach into other "female" industries as well. Semiconductor firms have divided their workers from those in other industries by requiring more education as a condition for hiring and

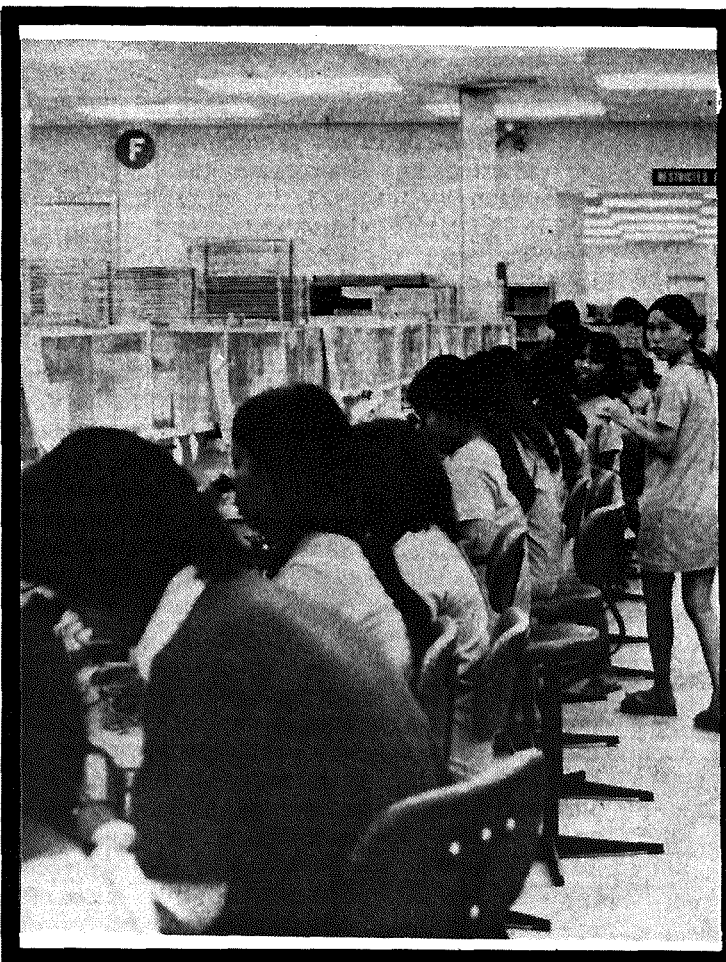
creating an image of superiority among them. Throughout Southeast Asia, workers and observers reported that women in other industries view electronics workers with both envy at their style and apparent freedom and contempt of their flaunting of alien lifestyles. Such divisions make it difficult for workers to cross industry lines to organize themselves or even understand their common position as workers and as women. The industries' manipulation is particularly effective in Southeast Asia, because industrial work in general is so new there. Few women have

been "toughened" by experience in wage labor, and few have begun to feel the long-term contradictions which their present work implies.

Nonetheless, resistance is beginning. Regular reports of protests, sit-ins, and work stoppages come from established factories in Hong Kong, Taiwan, and South Korea. Worker militancy in Hong Kong during the late 1960s discouraged further foreign investment for several years and may have been the catalyst in the decision of many semiconductor firms to locate new factories in other Asian countries. Even in these newer factory posts, resistance is taking shape. In the Philippines, for example, workers in some U.S.-owned plant are developing a union despite heavy government restrictions on all labor organizing. Workers periodically halt production for short periods to press demands in all Southeast Asian countries.

A major aspect of organized worker resistance—in the Philippines, South Korea, and Hong Kong as well as in California—is the investigation of their particular roles in international production. As they challenge the companies, workers find they must understand this international structure if they are to be successful in organizing across national and eventually industry lines.

Rachael Grossman has lived in Indonesia and travelled throughout Southeast Asia. She has worked at the Pacific Studies Centre doing research on US corporate involvement in Asia and also helped found an electronics health and safety project in California.



Camp-in protests housing delays

Four women and 11 children are camping out at Ottawa city hall in a move to force action from the Ottawa Housing Authority on their housing needs.

According to Carol Borrens, one of the protesters, the OHA has rejected the housing applications of two of the women and, despite a three-month delay, hasn't provided accommodations for the others involved in the protest.

Borrens says that the women, all of whom have been living at an Ottawa transition house for battered women for the last three months, are fed up with OHA delays and will stay at city hall until they get some action. Their demands also include the right of access by individuals to their OHA files and attendance at OHA meetings when applications are screened and approved or rejected. Borrens said the protest is for the "thousands of women who are afraid to do anything."

Ottawa's mayor, Marion Dewar, said that if the women are being turned away from Ottawa Housing they deserve to know on what grounds. Dewar was instrumental in arranging a late night meeting between the women and OHA chairman Gary Guzzo to discuss their demands.

At the meeting OHA agreed to allow individuals to have access to their files and agreed to review the cases of the two women OHA rejected. Sandy Lorenzana, one of the women whose application had been rejected, called the meeting a "waste of time". Pointing out that OHA was short on immediate and concrete relief, Lorenzana said the women wouldn't pack up their tents until OHA came through with housing.

Unrepentant church casts last straw

A last minute objection to their rezoning application may force the Ottawa Women's Centre to close by the end of April. The application for a zoning variance, filed by the centre to allow the operation of a licensed café, was the last in a long series of attempts at making the centre financially self-sufficient.

The further delay is due to a last minute objection by St. Peter's Lutheran Church, a neighbour of the Women's Centre, on the basis that spot rezoning, which the centre's bid entails, is an example of "poor city planning". St. Peter's Church is currently facing a city lawsuit over the unauthorized demolition of a heritage property.

The pastor of St. Peter's, Mr. Conrad, denied that the church's objection had anything to do with the Women's Centre itself, and added that he hadn't even known that "women had the building."

Also denying knowledge of

the Women's Centre's involvement, Mr. Wentzell, lawyer for St. Peter's, said that the city's notice regarding the zoning was so vaguely worded that the church simply wanted to understand the city's plans for the building. When asked about the closing of the Women's Centre, Wentzell refused to comment.

Sheila Gilhooly, a centre staffer, explained that the application could not go forward until an Ontario Municipal Board hearing was held to deal with the church's objections. "That process can take a further six months," said Gilhooly, "and even then the OMB may not rule in our favour."

Faced with another long delay and no guarantees, the centre, which is already overextended, simply can't go on, she added.

Ottawa women are urged to attend an emergency and probably final general meeting at the centre at 410 Queen Street on April 14.

Micro-processing—The new technology—

by Patty Brady

The newest technological innovation, microprocessing based on the silicon chip, will have truly revolutionary effects on all aspects of our lives in the next five, 10 and 20 years.

We are all familiar with the lowly electronic calculator and watch. Expensive only a few years ago, they are now often priced less than a pair of jeans or a bag of groceries.

These days, feature writers wax lyrical over the exciting possibilities for our leisure time and the educational opportunities that computer-based gadgetry will create for all members of society. The contents of the British Museum available at the tap of a typewriter key. Your favourite films on the TV anytime you choose to pop in a video disc. Journeys where you "travel" to the city or country of your choice via computer, perhaps meet and talk (and who knows, even fall in love) with other electronically-assisted tourists. All in the privacy of your own home.

Everyone will benefit, everyone will be plugged in at last. The global village is finally ready for occupancy. Marshall McLuhan wasn't exaggerating; he was just a little bit ahead of the times.

All this and more is possible. Already there is the technical capability. Even the economic factors are not really prohibitive in any absolute sense. The charm of the chip and its technical paraphernalia lies in the cheapness of it.

Unfortunately, the real world is rather a different place. Things are done; products produced; arrangements made; not for the nourishment and convenience of human beings but, first and foremost, for the profit to be made.

For this reason, the wonders of the new technology will not have a great impact on our after-work hours. Rather, it will be at work, or not at work, as the unemployment resulting from the new technology spreads, that we will first experience its applications.

The chip

The chip, a tiny wafer of silicon crystal, is a miniature electric circuit containing thousands of transistorized components in its surface. No bigger than an almond, the chip makes possible a whole range of microprocessing devices which are exceedingly small and cheap compared to the computers of 10 or 20 years ago. Both of these factors, size and price, make it feasible to apply the new technology across virtually the entire spectrum of office and industrial work.

Office work

In this article I will concentrate on the effects that microtechnology is having and will have for office work, and to a lesser extent for retailing and banking, as opposed to industrial production. In the former, the cost of introducing the new technology is considerably lower and the work force to which it is being applied has long been considered by management to be less productive than it should be.

"How do you shake higher productivity into the white collar worker who increasingly dominates the work force of industrial economies?" This question has increasingly obsessed management. The answers provided by the chip are *de-skill* and *control*.

These white collar sectors of the work force are largely regarded as women's work and staffed

accordingly. As more and more women are pushed into the labour market by economic necessity, the ramifications of the new technology will be widespread and acute.

Four developments in particular will have profound effects. These are the word processor, the information storage disc, the visual display unit or terminal (VDU or VDT) and the computer checkout systems.

Similar to an electric typewriter, the word processor allows one typist to produce as much as three or four typists produced previously. It is capable of automatic setting, centering and tabulating. It has memory capabilities allowing for the retrieval of basic texts in which changes can be made. Using storage discs (either electronic or laser-based), hundreds and thousands of pages of text are permanently available for recall. Corrections can be made automatically, ending the necessity for re-typing of drafts; line lengths and paragraphs are adjusted to incorporate the corrections.

With a VDU or VDT attached to the word processor, the typist's work is electronically displayed as she does it. When finished, she presses yet another button and the material, again automatically, is printed out. VDUs are also being used in banks to call up details of customers' accounts from the computer's memory.

The effect of computerized checkout systems will have the greatest impact in retail work, although we do see it in some university libraries even now. Already, most products, from magazines to canned beans, have the bar-codes on them. These are read with optical pens which register the prices. The terminals to which the pens are attached then produce a receipt itemizing and totalling the cost of the purchases made. Aside from speeding up the checkout operation, the use of the computer can allow for a complete, up-to-date account of sales from all

electronic filing and mailing are also areas where the application of microprocessors is immediately promising.

Looked at one way, all this can sound terrific. The boring, repetitious, tedious aspects of these jobs will disappear. In some cases, the boring, repetitious, tedious jobs themselves will disappear.

We'll be freed by machines which will assume the drudgery that was formerly ours.

Or will we be?

At this point it's necessary to look at what will happen to those jobs that are changed by the application of the new technology, and then at those whose jobs no longer exist because of the new technology.

"All the natural breaks you get using a typewriter...disappear, since the word processor does all these things for you at a very high speed.... The mental effort is more repetitive and more continuous. You get the feeling you are being forced to exert yourself even more by the pace of the machine."

Still working?

Office workers are often told that their jobs will become easier, more skilled, more enjoyable with the introduction of the new technology.

In fact, the opposite is true. They will be under increased pressure to carry out very boring, repetitive, mentally exhausting operations at an increased pace.

A word processor describes her job:

"All the natural breaks you get using a typewriter—when you change paper, shift the margin, move from one job to another—disappear, since the word processor does all these things for you at a very high speed. You still have to pay the same mental effort to each part of the task that remains to you, putting words together to make a grammatically sound sentence, and sentences together to make a complete piece of work.



the store's terminals, check remaining stock levels and do re-ordering to replace depleted supplies.

This development also makes the cashless society technically feasible as link-ups between store and bank computers allow purchases to be registered and funds transferred from your account to that of the store.

It is not just typists and retail or bank clerks who will be affected. According to industry sources,

"But you have to do more such tasks because of the speed of the word processor, with fewer gaps between tasks. The mental effort is more repetitive and more continuous. You get the feeling you are being forced to exert yourself even more by the pace of the machine."

Unlike the possible educational, recreational or creative uses of microtechnology mentioned at the beginning of the article, the purpose of

its introduction in the work place is to increase productivity.

This means simplification of tasks or operations to make a meaningful measurement of output possible. The result for the worker is de-skilling and increased control by management over her work activities.

The typist then uses only a fraction of her capabilities; she pounds keys to produce words at the machine's pace while it does the more complicated components of the job. Future generations of word processors (the people, not the equipment) will have no need to learn the skills the former typist is rapidly losing.

Moreover, the machine can automatically record the worker's output. The time and motion "man"—

long familiar to factory workers—is now in the office and "he" is electronic. The techniques of the assembly line are coming to the office and they will have a ripple effect.

A member of the civil service union in Britain put it this way:

"There is a connection between things which don't seem to mean too much if you look at them in a disconnected way. For example, with word processing equipment they will need a better flow of material into the typing pool. But for that they need a centralized dictation system, and a way of prioritising copy..."

"But this even has its effect on junior management. They will have to produce work in standardized ways, so that it can be fed into machines. This will change the way everyone works.

"One of the dangers with the new equipment is that they introduce one bit of it that seems innocuous. But it changes the work process all along the line, forcing other people to work differently. It could even break up union organization."

Still healthy?

We don't know at this time all the health hazards associated with the new technology. Some take years to come to light. We do know a few things, however, that should be watched from the very start.

The new machines cost money to buy and install and many will likely become out-dated very soon because the new technology is rapidly expanding. Employers may try to introduce shift work in order to recover their costs quickly. People like typists, medical technicians, accounts clerks who were previously nine-to-fivers may find themselves doing shift work if management has its way.

The effects of shift work include: disruption of sleep patterns, digestive disorders, increased proneness to ulcers, excessive fatigue, and loss of any regular social and family life.

The International Labour Organization has stated that "nightwork should be banned wherever its practice is motivated solely by the financial consideration of making costly equipment pay for itself more quickly."

For similar reasons, the work pace may be speeded up. Speed-ups are the major cause of job-related accidents.

Health hazards known to be caused by the use of VDU's come under the heading of visual and mental fatigue. Headaches, dizziness, loss of appetite, indigestion, insomnia, depression, irritability, nervousness and eyestrain

and women

caused by flicker and glare can all result.

There is also the danger of radiation damage. It's claimed that radiation doses emitted by the machine are too small to have any effect but, as always, this remains to be seen. Currently two people at the New York Times are attempting to sue the newspaper because they have developed cataracts they suspect were caused by VDU radiation.

Finally, backaches, hemorrhoids, aggravation of varicose veins (from prolonged periods of sitting) and sprained wrist tendons (from continuous high-speed typing) may result.

To help you protect yourself from these hazards, we include some basic health and safety demands for work with this equipment. (See box on this page.)

Still looking?

What if you lose your job because of the new technology or the job disappears when you quit or retire?

The second outcome is called attrition. It was a very popular solution to the "civil service problem" when the Progressive Conservatives were in government.

No doubt it is not unpalatable to the current bunch who, as a political party, pride themselves on their pragmatism. And the Liberals can also be exceedingly rough if "common sense" doesn't seem to be getting the point across. Witness the arrest of Jean-Claude Parrot the Canadian Union of Postal Workers' national president. Technological change lies at the heart of the continuing struggle between CUPW and the government.

Estimates, which some even suspect of being too low, suggest we can expect depression-levels of unemployment. Women would be particularly hit as our unemployment levels are already higher than those of men and the areas to be affected first are those where women are heavily concentrated.

The usual answer given in response to this prediction is that those replaced (or newly looking for work) will find jobs in one of four areas: production of microprocessors (more!), software (computer programming), and an expanding service sector, the manufacture of completely new products based on microtechnology.

In reality, the opportunities in each of these areas appear bleak. In the first two, the number of jobs created will be a very small percentage of the jobs destroyed in other areas. The service sector, another area where women already constitute a large proportion of the workforce, has been hit for the last few years by a series of massive cutbacks and there is no end in sight. The fourth, new products based on microtechnology, does not depend on the need for new useful products but on the ability of businesses to market their new products regardless of the "need" for them. Neither the consumer market, the market for capital goods (machinery and equipment) nor the export market is expanding and is unlikely to, at least not at the rate required to absorb the quantity of goods necessary to provide enough jobs.

Obviously the solution does not lie in the free play of the market, in the self-regulating mechanisms by which capitalism is supposed to run so smoothly.

Where does it lie?

False options

Two responses, neither of them real solutions, may seem to be all that's possible. The first is to destroy the machines, to wreck the evil appendages before they wreck us.

A "born-again" scientist on television recently held up to the viewing audience a piece of string to illustrate the dangers of optical fibres (used instead of conventional wiring in micro-circuitry) and warned that "...these are going to be the tool of the greatest dictator the world has ever seen—the Anti-Christ...It's right here in the Bible...in the Book of Revelations".

The second is to totally despair of any solution at all, to give up in the face of "inevitable progress" and watch it totally and irrevocably worsen our working lives, job security and health.

Real possibilities

We must remember that it is not technology itself that poses the threat. In fact, it presents us with possibilities for lightening work loads, eliminating dull, mind- and body-numbing tasks, and enriching our leisure time in ways

Basic Health and Safety Demands

- 1) Full disclosure of all information relating to known hazards.
- 2) Full medical monitoring for any of the symptoms associated with the hazards of the new technology. Medical examinations by doctors of your own choosing on company time, at company expense. Results to be made available and statistics compiled by workers' representatives.
- 3) Adequate breaks and maximum time periods when working at VDUs.
- 4) VDUs must be of good quality and with high standards re: flicker, screen thickness, reflective quality, and size and spacing of letters.
- 5) Work station must be comfortable for the operator re: easy reach of controls,

ability to see and read the display and keyboard, etc.

6) Adequate maintenance of all microprocessing equipment, to ensure standards (see no. 4) are kept up.

7) VDUs are kept separate from other areas, with adequate lighting, ventilation and temperature.

8) Medical checks for each person before they start working with VDUs. Special glasses, if necessary, should be supplied at company expense.

9) Workers involved should have the right to veto work on equipment they consider unsafe or which causes too much mental strain.

once only science fiction writers could imagine.

But the uses of the new technology, within the framework of capitalist economies (and of so-called socialist economies as well which duplicate the same repressive structures and relationships) do pose a threat to us and they must be fought.

The introduction of microprocessing devices and equipment requires at the very minimum the co-operation of the people who must work with them. Management needs our abilities, our knowledge, our help in order to implement these changes.

The introduction of microprocessing devices and equipment requires at the very minimum the co-operation of the people who must work with them.

Furthermore, the changes will come about gradually. This gives us the opportunity to learn from past mistakes and to fight back more effectively in the future.

A strong, united workforce is a must to combat managerial control. You need a union (remember, that's you and the people you work with, not just the union leadership) and you need to be knowledgeable about what's at stake about the long-range as well as the short-term effects of the new machines. If you are a union member make sure your representatives give you and your co-workers all the information they now have available on the matter.

★ ★ ★

The following list of demands covers many of the areas around which the struggle will take place. They should be adapted to your particular situation but they do represent fundamental points that must be won if you are to win.

Until they are met, you and your co-workers should refuse to work with the new equipment.

★ ★ ★

1. Any saving in work time should result in a shorter work week with no reduction in the total work force.

This means:

- a) no voluntary lay offs (in exchange for lump sum payments);
- b) no decreases by attrition;
- c) no "early" retirement unless adequate compensation for retiring workers and the jobs not eliminated when vacated;
- d) no spin-off or ripple-effect elimination of jobs, e.g., typists working on word processors keep their jobs but filing clerks lose theirs because the files are now "in storage" on discs.

2. Wages and technological change are separate issues. Don't allow your employer or your union negotiator to trade away your job or future jobs (your children might like to work some day too) for a few dollars.

3. All workers affected by technological change, either directly or indirectly, should be involved in any discussions;

4. Get a written guarantee that management will not introduce new technology without prior agreement of the union membership. These written guarantees are sometimes not worth the paper, a good example being the post office, but at least you get a warning of impending changes.

5. Get a written guarantee that management will not use new machines to electronically monitor output. Again, this is not fool-proof, but at least you'll be on the lookout if they try to do it.

6. Full health and safety precautions; no increase in mental strain (See box for detailed Health and Safety Demands)

7. No increase in shift work.

8. No layoffs of workers whose sex, age, or health makes it impossible for them to work with the new technology.

9. All final decisions about new technology should be made by the rank-and-file, not by management, not by union officials.

It's your job and your working conditions that are being threatened, not your union executive's and not that of your boss. You know best what's happening on the job.

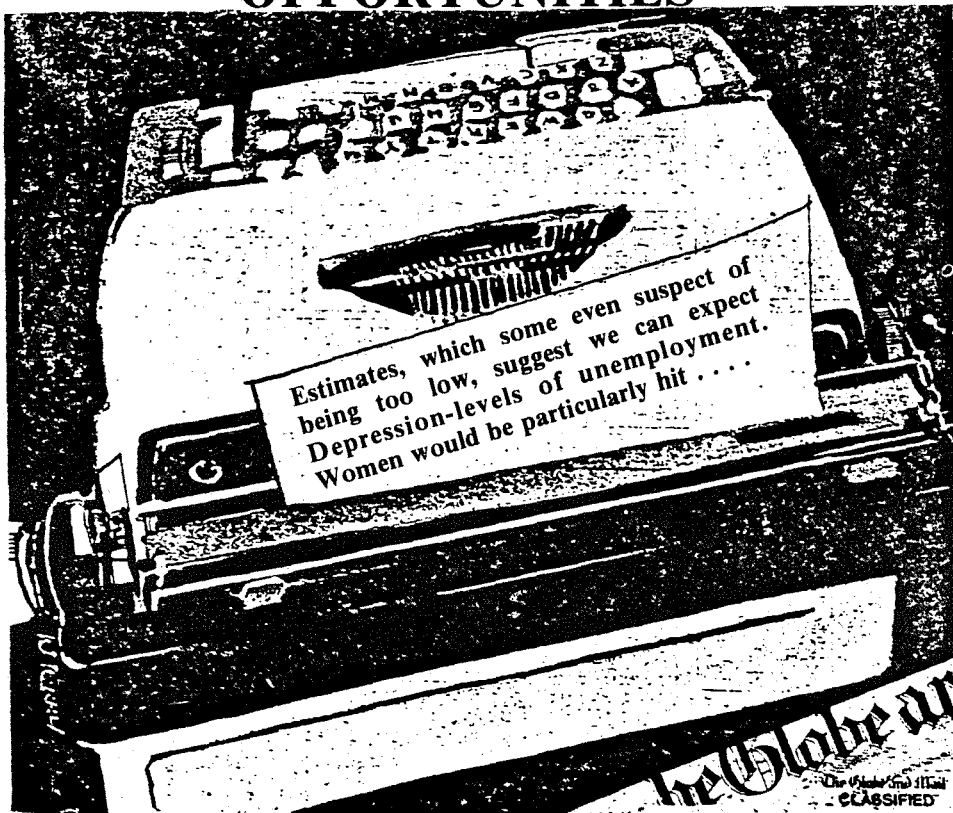
There's a phrase used in the new computer terminology which means "talking back" to the TV screen. The phrase is "sending information UPSTREAM".

We know all about that. It's the old story of our struggles as women and as workers. Our demands about the new technology must be sent UPSTREAM—beginning right now.

The principal source for the information in this article is a pamphlet entitled *Is A Machine After Your Job?* by Chris Harman, published by the Socialist Workers Party in England.

In upcoming issues we will continue our coverage of technological change and its effects on jobs and working conditions. People who have experienced the introduction of this new equipment in their workplaces are invited to contact UPSTREAM, preferably by letter, to describe how their jobs have been affected.

NO CAREER & EMPLOYMENT OPPORTUNITIES



8 mars à Montréal

par Nancy Marcotte

Il était une fois un 8 mars, à Montréal...

De plus en plus, la journée internationale des femmes ressemble à une énorme fête ayant des répercussions un peu partout dans les CEGEPs, les universités, les C.L.S.C., etc. Imaginez-vous que même Eaton a célébré son 8 mars en offrant aux femmes la possibilité de faire des emplettes à meilleur prix!

J'ai pensé faire un bref retour sur cette semaine bien aimée qui entoure le 8 mars. Cette année, la semaine des femmes à Montréal s'est vue organisée sur bien des plans et bien des lieux différents. Cependant les groupes autonomes de femmes n'ont rien planifié sauf si ce n'est que de participer à l'organisation plus large d'un 8 mars par les Comités de condition féminine des centrales syndicales C.S.N. et C.E.Q. Je reviendrai là-dessus plus loin.

Une des activités de la semaine dont il me faut souligner l'importance, fut l'organisation par quatre ou cinq femmes, d'une exposition de photos. Ce premier événement du genre à Montréal regroupa les oeuvres de photographes amatrices et professionnelles ayant toutes traité le même sujet, "les femmes".

Plusieurs cafés et librairies ont exposé leurs pièces.

Pour continuer dans le domaine visuel, le vidéographe se distingua avec une semaine de projections sur les femmes. Plus de dix vidéos furent présentés dont deux pour la première fois à Montréal. Il s'agissait des vidéos de Michèle Jean sur les luttes féministes de 1830 à nos jours et de Nicole Giguère sur le viol et intitulé "Viol: mythe et réalité".

De plus, le vidéographe fut le terrain d'une mise en scène de Théâtre-Forum dont le thème était axé sur les hommes. Cette forme d'expression théâtrale

est unique et exige une participation de l'auditoire en ce sens que les acteurs mettent en scène des situations réelles et demandent aux spectateurs de "jouer" certains rôles à leur propre façon. Ainsi ce soir-là, bien des aspects des stéréotypes mâles furent mis en évidence et par la suite discutés avec les acteurs. Plus de deux cent cinquante personnes ont participé à cette activité.

En ce qui concerne les activités plus spécifiques qui se sont déroulées dans les CEGEPs, je n'ai malheureusement pas eu la possibilité d'y participer pleinement mais j'aimerais souligner que chaque comité-femme des divers CEGEPs à Montréal a organisé ses actions. Le nouveau comité-femme du CEGEP du Vieux-Montréal reprit pendant trois jours quatre thèmes: la violence, les garderies, le droit au travail, la contraception et l'avortement. Le comité y présentait des documents, des pamphlets, des vidéos pour sensibiliser et informer les femmes de leur condition spécifique de "femme étudiante" sur le campus. Des femmes de l'extérieur sont aussi venues animer des discussions après la projection de vidéos.

Et bien sûr, il y a eu la manifestation le 7 mars au soir devant le Ministère des Affaires Sociales qui regroupa plus de trois mille personnes. Le long du parcours entre le lieu de rassemblement et le M.A.S., des manifestantes entrèrent dans un cinéma pornographique en guise de protestation contre cette forme de violence institutionnalisée.

L'événement qui prit le plus d'envergure de toute cette semaine eût lieu le 8 mars à l'université du Québec à Montréal (UQUAM). Depuis deux ans, les groupes féministes, qui mettent de l'avant l'autonomie des femmes, n'ont rien organisé autour du 8 mars sinon de participer aux activités

d'ensemble coordonnées par les comités de condition féminine des centrales C.S.N. et C.E.Q.

La peur de la récupération et le manque d'énergie ont toujours été de bonnes raisons pour refuser tout le symbolisme (manif, etc.) autour d'une semaine sur la condition féminine mais malheureusement d'autres que nous s'en sont approprié le mérite et nous avons du y participer sur une base qui n'était plus la nôtre. N'est-ce pas là justement manquer d'autonomie?

Pour ma part, je fus agréablement surprise lors de la présentation du programme de la journée du 8 mars par les organisatrices. Leur but était de regrouper une multitude d'activités de théâtre, de chansons et de recréer un environnement "total" où toutes les femmes pourraient se retrouver. Il en est ressorti une journée "Monstre" où foire de livres et kiosques d'information sur les groupes de luttes tels les centres pour femmes battues, Action-travail des femmes, etc., se côtoyaient. Une projection continue de vidéos et de films, deux pièces de théâtre par le théâtre du Quartier et de L'Arrière-Scène, un spectacle, "La Jaserie" (Marie Savard et trois autres femmes) racontant l'histoire des Québécoises depuis les Filles du Roy, se déroulèrent

toute la journée. L'organisation spatiale était elle aussi féministe et on pouvait y retrouver des bannières, des dessins, des photos, des toiles et des poupées géantes faites par des femmes et suspendues un peu partout dans le hall central de l'Université.

Par ailleurs deux débats eurent lieu simultanément: l'un portait sur l'unification des luttes contre l'oppression des femmes, l'autre fut un atelier d'échanges sur le rôle des hommes dans la lutte contre l'oppression des femmes.

Par la force des choses, je ne participai qu'au premier qui s'articulait autour des rapports entre l'autonomie des luttes des femmes et les autres luttes (syndicales, par exemple). Des panelistes de la C.S.N., C.E.Q., du Regroupement des garderies et du Comité de lutte pour l'avortement libre et gratuit firent des exposés et intervinrent tout au long du débat. Pendant plus de trois heures, les gens débattirent les "pour" et les "contre" de l'unification. Certaines participantes soulignaient l'importance de l'autonomie de la lutte des femmes, la nécessité de définir elles-mêmes en leurs termes la dynamique de leur oppression et de lutter concrètement pour l'abolition des privilèges, des discrimina-

tions ou des lois aliénant leurs existences. Ne rejetant pas théoriquement l'unification, elles ne pouvaient quand même pas y adhérer de la façon proposée par les syndicats. Nous pouvions distinguer clairement deux tendances: l'une que préconisait un organisme centralisée, le "Syndicat", insistait pour l'unification des luttes de tous les opprimés et l'autre prônait l'autonomie des luttes spécifiques en orientant les rapports vers la respectabilité, l'entraide, l'appui, etc...

Cette journée fut donc une occasion unique pour mettre de l'avant nos diverses expériences de lutte, regrouper les militantes féministes sur tous les fronts (travail, garderies, avortement, centre de femmes battues, etc.) et finalement de célébrer toutes ensemble la journée du 8 mars.

Des activités que je n'ai pas mentionnées, se déroulèrent aussi dans les C.L.S.C., les CEGEPs, les radios communautaires, etc... Il est important de ne pas minimiser leur apport dans le mouvement plus global pour l'élaboration et de la perpétuation d'une démarche collective féministe. Le 8 mars s'inscrit dans toute cette optique et il me semble très important de ne pas l'oublier.

Des étudiantes et la semaine de la femme

par Denise Messier

La Villa Française des Jeunes est une école secondaire franco-ontarienne située à Elliot Lake. Elle compte près de deux cent quatre-vingt élèves de la neuvième à la treizième année, et un personnel enseignant de dix-huit adultes. C'est une petite école mais qui offre beaucoup à ses élèves sur le plan humain: clubs de toutes sortes, activités

sportives variées et sessions culturelles. La Semaine de la Femme se présentait comme une occasion unique pour exposer à tous, les divers talents des jeunes filles de l'école.

Pendant la semaine, il y a eu plusieurs occasions pour aider à atteindre ce but. Le mardi 4 mars dans la soirée, il y a eu la projection de deux films de l'ONF: A vous, qui a pour sujet le rôle des femmes dans les activités sportives autant amateurs que professionnelles et "Le comportement de l'enfant" qui traite du rôle important du parent dans l'apprentissage et le comportement de l'enfant. Toutes les filles de l'école étaient invitées à assister à cette projection et à y amener leur mère. Après chaque projection, il y avait discussion. Discussions très animées, mères et filles parlaient de façon très honnête et semblaient être bien contentes de se retrouver ensemble à l'extérieur de la maison.

Le jeudi 6 mars, dans l'auditorium de l'école, avait lieu une soirée de variété exclusivement féminine. Nous comptions accueillir de cinquante à soixante personnes, mais il a fallu installer des tables et des chaises en surplus car, nous avons reçu au-delà de cent trente personnes. C'était une soirée calme et détendue, qui mettait en vedette plusieurs jeunes femmes—au piano, à la flûte, dans des pièces de théâtre, des chorégraphies. Le montage de la scène, l'éclairage et le son étaient habilement maîtrisés par une équipe de jeunes étudiantes.

Pendant l'interlude, les spectateurs étaient invités à se rendre au centre de ressources de l'école pour admirer l'exposition d'oeuvres des femmes et des filles de l'école et de la communauté en général. Il y avait un kiosque de couture, des tableaux d'huile sur canvas, des dessins, du petit-point, de la broderie

cont. on page 16

Le centre hospitalier de Hull avorte mais pas le C.L.S.C.

par Sylvie Bourget

Un atelier sur l'avortement dans le cadre de la Journée internationale de la Femme? Banal. Encore? On en a déjà tant parlé... Ah oui?

Et pourtant...

On n'a qu'à considérer le cas de la clinique d'avortement thérapeutique pour la région de Hull. Même si la nécessité d'un tel service public a été reconnue depuis l'automne 1975, la clinique n'est toujours pas en place.

Les médecins qui avaient accepté de siéger sur le comité thérapeutique ont "dû" démissionner en février dernier, un mois à peine après leur nomination: les pressions sociales, celles exercées par le Conseil des médecins et dentistes du Centre hospitalier de Hull et celles du clergé, les écrasent, dès la publication de leurs noms... (fausse manœuvre, d'ailleurs! A éviter dans le futur.)

Toujours est-il que, plus de quatre ans après qu'un besoin

irrévocable d'un tel service dans la région de l'Outaouais ait été clairement identifié, il n'y a... toujours rien. Alors, où sont allées, depuis, toutes ces femmes qui, par leur libre choix, ont décidé de mettre un terme à leur grossesse? Dans quelles conditions et à quel prix monétaire et surtout, psychologique?

Parce qu'il ne faut pas se leurrer: si l'absence d'un service adéquat local est déplorable, le besoin bien local pour un tel service est, lui, indéniable.

Face à l'inefficacité au Centre hospitalier du Sacré-Coeur à établir cette clinique dans les plus brefs délais, le CLSC de Hull tente de mettre sur pied un Centre de planning qui, parmi les nombreux services qui y seraient dispensés, offrirait l'accès à un comité d'avortement thérapeutique et psycho-social.

Il reste maintenant à savoir jusqu'à quel point certaines forces sociales et religieuses s'acharneront à renier

l'évidence et à mettre des bâtons dans les roues de ceux et celles qui cherchent à répondre à un besoin tout à fait légitime et humain.

Mais qui sommes-nous donc pour décider à la place de notre voisine de ce qui ne la concerne qu'elle seule?

De quel droit nous faisons-nous les "protecteurs" de ces femmes et limitons-nous leur liberté de vivre et de choisir?



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Feminist visions of the family

NAC's 7th annual conference

by Letitia Healey

More than 400 women attended the 7th Annual Meeting of the National Action Committee on the Status of Women here on March 14-17 to discuss various issues affecting women from native women's rights, child care, and sexual orientation.

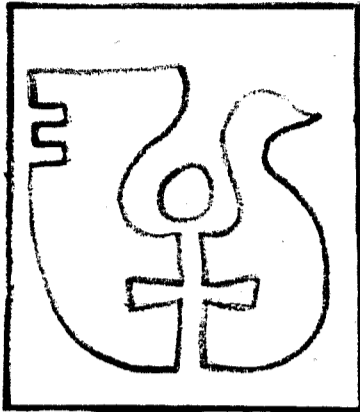
Although the conference passed several resolutions calling for a revamping of laws and funding affecting women's issues and programs, few concrete actions to win those demands were passed leaving the strategy and tactics up to the executive to develop.

In a press conference following the conference and the NAC traditional lobby of Parliament Hill, Lynn McDonald, NAC president told reporters that "there was a stronger sense of militancy than ever before and that things would erupt if there was no action taken on NAC's demands in a short period of time." But McDonald failed to outline what form the protest would take.

Although the delegates lobbied on Parliament Hill they primarily met with senior civil servants instead of MP's who were not present because Parliament was not sitting.

Apparently unaware of the discrepancies between budgets allocated for various programs, Pierre Juneau, Deputy Minister, Secretary of State, Women's Programs, told NAC lobbyists to lobby other departments for a portion of their budgets to be used for issues of particular concern to women. NAC is demanding an increase in the money allocated the Secretary of State's Women program from \$700,000 to \$2 million per year.

But Juneau was told by NAC representative that he would be given one chance to clean up his act and that NAC would be back shortly to see that he had made changes to make the Women's Programs both more effective and solvent.



In her annual report to the conference McDonald suggested that the 10th anniversary of the Royal Commission on the Status of Women be celebrated while at the same time using the event to point out demands that have yet to be met and to present new demands. She also urged delegates to form better networks among member organizations so that action is not taken too late to be effective as is often the case at present.

McDonald emphasized that NAC must present itself as a stronger organization, to be recognized as a "force to be reckoned with."

She also outlined the need for more fundraising in order for NAC to become more financially independent of the federal government. Currently NAC is funded through government monies and membership contributions.

Keynote speakers included Mary O'Brien, from the

Ontario Institute for Studies in Education, Donna Robinson, Secretary of the Communications Workers of Canada Local 51 and Rosemary Brown, NDP MLA from British Columbia. More than \$600 was collected for the then striking telephone operators at the banquet held on Saturday night of the conference. As well about \$300 was raised for the women who served at the banquet dinner. Resolutions included that:

- All provincial work incentives programs aimed at encouraging women and other family benefits recipients to enter the paid labour force should include provisions for the extension of part, full-time and extended child-care services, for both school-age and pre-school children, to allow mothers to take positions on a part, full-time or shift work basis.

- NAC will press the federal government as employer to lead the way by strengthening the maternity leave provisions for women in the federal public service and also will press the government as policy maker to strengthen the existing voluntary contract program to a mandatory one with effective contract compliance enforcement measures.

- The executive committee of NAC will plan a strategy for a national concerted program in the interest of effecting the acceptance of Indian Rights for Indian Women as Persons in Indian Women and as part of this effort, a day, coinciding with the date of the Recognition of Women as Persons in Canada, will be devoted to this issue.

- NAC will lobby for the

inclusion of sexual orientation as a prohibited ground for discrimination in the federal Human Rights Code and will lobby as well for the inclusion of sexual orientation as a prohibited ground for discrimination in provincial

Human Rights Code where it is not yet included.

- NAC urges the federal government to provide universal pension coverage to homemakers under the CPP by means of publicly funded premiums.

Brown warns of pitfalls

by Letitia Healey

Rosemary Brown, NDP MLA from British Columbia, opened the National Action Committee on the Status of Women's 7th Annual Meeting in Ottawa on March 14 with a plea to women not to be coerced by worsening economic conditions into returning to the "kitchen and obstetrics wards."

Brown, speaking to the 400 women attending the three-day conference, noted that in "the conflict between demands for solutions to human needs and private profits" women are hardest hit as funding for support services continues to be cut back.

Isolating examples where the women's movement did not meet other reactionary challenges—such as the suffragette movement during the first world war and the return of working women to the home after the second world war—Brown warned women against the pitfalls of such actions and urged them not to "lower our arms" to take up the "higher cause" of saving the family from extinction.

She said, "The accusation that feminism presents a threat to the family must be recognized as a con which serves the best interests of the

economy...fewer workers, more consumers. For one thing, the typical family has always existed more in myth than in reality. Alternative solutions which are replacing the supposed traditional family will not leave us without affection and security.

"Feminism is not rejecting intimacy but making an effort to find it, based on equality and full human dignity.

"If women cannot survive as individuals within the family structure...if the family cannot thus accommodate us, then the family must go," Brown said.

Optimistic about women's ability to meet the current challenge, Brown cautioned women not to solely depend on the limited inroads that have been made into the power structure but to "mobilize ourselves to ensure that government finds solutions to economic problems that will not sacrifice women in the process.

"Women must strive to become decision-makers, to become a positive force based on co-operation and sharing and not on exploitation and dominance.

"When true sisters become a part of the fabric of power they will not find it necessary to deny us nor to forget us," Brown said.

Film-discussion autour de

Loved, honoured and bruised

par Gracia Lalonde

Jeudi, le 6 mars dernier, fut présenté à l'Université d'Ottawa, "Loved, honoured and bruised", film traitant des femmes battues.

De courte durée, ce film mentionne peu les difficultés encourues par des femmes qui sont aux prises avec un mari qui les agresse. De plus, il n'est aucunement question de la longueur des procédures judiciaires. Ce film représente un cas très favorisé. La victime peut en effet se permettre de s'éloigner de son agresseur et, par conséquent, n'a pas à vivre dans la crainte constante d'une rencontre ultérieure avec lui. On ne parle pas non plus des problèmes financiers auxquels la femme doit faire face car évidemment, elle doit aussi continuer à s'occuper de ses enfants.

Aussitôt qu'elle décide de laisser son mari, on lui réserve une place dans une maison de transition. Dans ce film, la coopération de la police est extraordinaire. Le divorce est accepté par un juge sympathique. Tous veulent aider cette femme! On sait très bien que la réalité n'est pas aussi simple et aisée.

Un panel formé de deux représentantes de maisons de transition, une avocate de Colombie-Britannique et un représentant de la force policière répondirent aux questions de l'auditoire.

Les deux représentantes furent d'accord pour dire qu'il devait y avoir d'autres maisons de transition et que celles qui existent actuellement sont remplies la plupart du temps.

L'avocate nous fit part des difficultés auxquelles elle doit faire face quand elle présente ce type de cause. Par exemple, la longueur des procédures, le fait que souvent les agences sociales ont pour but principal de préserver le noyau familial.

Quant à la force policière, l'on peut dire que son représentant a certainement passé un mauvais quart d'heure. A la fin de la discussion, toutes les énergies étaient dirigées vers ce "mâle" dévoré par les mythes.

Se complaisant à répéter que c'est à la femme de changer le monde, l'auditoire devait continuellement lui rappeler que l'homme aussi a sa part à faire. Il mentionne à plusieurs reprises, un rapport qui affirme que les femmes sont attirées par

ce type d'hommes. Mais il oublie de mentionner que d'autres rapports démontrent que cette hypothèse est fautive et ne colle pas à la réalité. Beaucoup d'autres préjugés simplistes de ce genre sont venus chauffer l'atmosphère à un tel point que l'agent en question ne savait plus trop sur quel pied danser. Par ailleurs, il refusait carrément de changer sa façon de voir les choses affirmant que l'auditoire avait mal compris ce qu'il voulait dire.

Durant la discussion un homme (un autre agent de police) est intervenu en disant que la discussion devenait trop conflictuelle. N'est-ce pas là une réaction typique de notre société? En faisant face aux conflits nous risquons de

remettre la société en question.

Il vaut donc mieux fuir les conflits puisqu'ils sont très menaçants. Non mais à quoi s'attendent-ils? Que nous laissons nos soeurs se faire battre tout en restant aussi froides et aussi insensibles que ces deux hommes?

Il ne suffit pas de discuter avec ceux qui détiennent le pouvoir pour les convaincre que nos droits sont lésés. Nous devons, en même temps, poser des gestes concrets dans le vécu de tous les jours. Malheureusement, la discussion ne s'est pas orientée vers l'action à prendre pour résoudre le problème. Si nous ne pouvons nous fier à ceux qui détiennent le pouvoir pour effectuer des changements, que nous reste-t-il à faire?

Se prendre en mains!

Micheline D'Amours a écrit ce poème après avoir assisté à un colloque au sujet de la violence faite aux femmes.

(Voir UPSTREAM, Vol. 4, No. 2, page 9)

Femme où vas-tu?

Faudra-t-il que tu plies l'échine encore longtemps?

Sur moi pèse le poids de tous les silences, les aliénations, les soumissions; les compromis que d'autres femmes ont faits avant moi.

Combien de Colloques, de Conférences, de "meeting" encore pour entrevoir le chemin de la liberté?

L'heure est-il encore à demander,

à soupirer, à quémander.

J'en ai marre de ce régime.

Ne serait-il pas temps de prendre

ce qui nous est dû depuis si longtemps?

Le prendre sans demander puisqu'il nous appartient.

Micheline D'Amours paru dans l'Entre Elles

Sheila Coe

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SPORTS

Over 30 but not over the hill

by Diane Palmason

Who is the traditional athlete? Statuary and pottery created in ancient Greece and Rome provide a familiar picture of the 'ideal' athlete—young, strong, male.

However, other sources tell us that young men did not have exclusive rights to athletics and sport. In the first century A.D., Seneca expressed his belief in regular exercise as a way of keeping fit as he grew older. A hundred years later the doctor Galen wrote of playing in ball games "to keep old age at bay".

Evidence that women took part in sports also goes back to antiquity. A vase dating from the late sixth century B.C. depicts four women in a footrace. By the second century A.D. women had progressed to competing in wrestling and running at the Olympic games at Antioch.

So, even in the early history of sport, not all the participants were young, and not all were men. Some older men were athletic, and some young women as well. But what of the older women? Here historians draw a blank. Some men remained active in spite of the prejudice in favour of youth. But to overcome the double handicap of being both female and older seems to have been too much.

What of the athletes of the modern era? The ideal is still the young male. The whole world recognized the supremacy of Bruce Jenner, winner of the decathlon gold medal in the 1976 Olympics. But close beside the young men on the victory podium are the young women, and not just in gymnastics, figure skating and the other "graceful" sports that some have argued are more suitable for girls. A survey of the women's sports described

in UPSTREAM in the past three years indicates how wide the choice has become. Women are playing ice as well as field hockey. They are into white water rafting, sky-diving, stock-car racing, long distance running, weight-lifting, as well as all the court and racquet sports.

Canadian women athletes have been particularly successful. Those who remember watching Diane Jones Konihowski, in August 1978, moving through two incredible days of five "personal best" performances to win the gold medal in the Commonwealth Games Pentathlon, will not soon forget that picture of athletic excellence.

In September 1979 it was Ottawa Pat Messner's turn. At the World Waterskiing Championships held in Toronto, Pat triumphed over the best women skiers in the world to win the gold medal in the slalom. This kind of success takes strength, concentration, determination, and just plain guts.

Yet those who excel in world class competition, and these are many, do not have a monopoly on these characteristics. As this Olympic year begins, there are thousands of young women, all across Canada, developing the same sort of strength, showing the same sort of courage and determination, as they prepare themselves for competition.

Strength? Guts? Are these desirable characteristics for women? Are they "feminine"? Recent psychological studies on the personality traits of men and women athletes have added an interesting new perspective to the time-worn male-female dichotomy. This research indicates that active participation in sports tends to develop a more androgynous set of character-

istics: such attributes as self-esteem, independence, confidence. In other words, those involved in sport, both male and female, tend to become stronger, healthier, happier human beings.

Obviously, Seneca was aware

of this back in the first century A.D. But few followed his example, and the world heard very little about sports for the not-so-young for centuries.

Finally, the 1970s saw the development of age-class competition not just for athletes under 18, but for those over 40 as well. There is "Masters" swimming, tennis, squash; "Veterans" skiing, skating, track and field. Over 35 leagues are flourishing for hockey and basketball.

In 1979, almost 4,000 athletes from all over the world gathered in Hannover, West Germany to compete in the World Veterans Track and Field Championships. 360 of these athletes were women whose ages ranged from 35 to 74

As with the men, there are the outstanding women who have continued their athletic careers, truly getting better. On September 21, 1979 Joyce Smith, a 41 year-old mother of two from England, won Avon's World Women's Marathon Championship. Her time of 2:36:41 was not only a British and Veteran's record, but the eighth fastest marathon ever run by a woman of any age. Smith has been a competitive runner for more than 20 years, representing Great Britain in the 1972 Olympics.

Another British woman, Beryl Burton, now 44, has dominated women's cycling for almost as long. Her closest rival is her own daughter.

Heather McKay, an Australian who now makes her home in Toronto, has been the women's world squash champion since 1961. McKay, who is 38, has not lost a match in tournament play in 18 years. This December she competed in a different sort of tournament. In the Women's Superstars she found herself

running, swimming, cycling, rowing, playing tennis against 13 other outstanding women athletes. She placed third overall, showing the rest of us that "over 30" is not "over the hill".

As with the men, there are few women who can hope to achieve international success as mature athletes. But it is good to know about those few. They can be our role models, our heroes. They have shown, are showing, that mature women can participate successfully in sport.

We may not have the talent to be the best in the world, but some of us can excel in age-class events. This fall Avon sponsored a women-only 20 kilometer (12.2 miles) road race in Ottawa. Ruth Fitzgerald, 52, entered the Avon race, and was first in the 50 plus category. Second was 53-year old Ellen Pereira, who just started running last spring.

After her success in the Avon race, Ellen Pereira was delighted with herself. She said "I never played any sports when I was growing up. Now, at 53, I am an athlete!"

Hundreds of other women who ran that day know they do not have to win medals to win at sports. Deciding to take part, whether it is in running or skiing, basketball or hockey, means planning, making commitments, setting goals. Achieving these goals can give a woman of any age the strength and self-confidence to go after goals in other areas of her life—with her family, at school, on the job. Sport can be for everyone. It is not just for men, and it is not just for the young.

At 41, Diane Palmason broke all Canadian Veteran (40+) running records from 800 meters to the marathon. Three of the records were her own. She started distance running at 38.



cont. from page 8

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416-252-5820

Nellie's Women's Hostel
Toronto
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Inasmuch
Hamilton
416-529-8149

Hope Haven
Hamilton
416-547-1815

Women's Place
St. Catharines
416-684-8331

Niagara Women in Crisis
Niagara Falls
416-354-8223
416-357-4555

Hamilton Hostel Research Project
39 Guelph St.
Georgetown

Guelph Transition Home
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519-836-1110

Women in Crisis
Box 1451
Guelph

Anselma House
Kitchener
519-742-5894

Cambridge Rotary Family Centre
64 Water Street South
Cambridge

Women's Emergency Centre
Woodstock
519-539-1439

Women's Community House
London
519-439-4543

Mission Services
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519-433-2807

YWCA
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519-631-0759

Chatham Women's Centre
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Chatham

Women's Interval Home
Sarnia
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Hiatus House
Windsor
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Women in Crisis
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705-325-0665

Atikokan Crisis Housing
Committee
Box 1798
Atikokan

Women's Place
Thunder Bay
807-354-5841

Beendigen
Thunder Bay
807-344-0706

Women in Crisis Inc.
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705-254-2158

Manitoba
Osborne House
54 Balmoral St.
Winnipeg
204-775-8197

Westman Women's Shelter
148-11th Street
Brandon

Saskatchewan

Regina Native Women's
Residence and Resource Centre
1689 Toronto Street
Regina
306-522-2621

Interval House
211-5th Avenue North
Saskatoon

Alberta

Edmonton Women's Shelter Ltd.
WIN House
c/o 2702-10020-103rd Avenue
Edmonton

Calgary Women's Emergency Shelter
Calgary
403-245-5901

British Columbia

Ishtar Transition House
19900 Brydon Cres.
Langley, B.C.
604-530-9442

The Women's Centre
Port Coquitlam
604-464-2020

Emily Murphy House
North Vancouver
604-987-6913

Vancouver Transition House
Vancouver
604-874-5116

Vernon Transition House
Vernon
604-542-1473

Victoria Women's Transition House
Victoria
604-385-6611

cont. from page 14

japonaise, de la sculpture, de la photographie, du macramé, du travail avec du cuir, du crochet et du tricot.

Le lendemain, 7 mars, à cause du succès de la veille, le centre de ressources a ouvert ses portes et invité le public à visiter les oeuvres des femmes artistes.

En fin d'après-midi, Mme. Ghislaine Gagné donnait un atelier au sujet de la garderie. L'animatrice avait préparé un cours sur la garderie pour les services sociaux de la ville, et les cinquante filles qui y ont assisté ont beaucoup appris. Les sujets abordés portaient sur la responsabilité de la gardienne envers les enfants, jusqu'au salaire courant par heure de travail.

De plus, pendant la semaine, chaque matin à l'heure des

annonces, une fille lisait une anecdote de la vie d'une femme qui avait joué un rôle important dans les mouvements de suffrage, en politique ou en histoire générale: Nellie McLung, Thérèse Casgrain, Marguerite Bourgeoys et Golda Meir entre autres, furent présentées tour à tour.

En somme, la Semaine de la Femme à V.F.J. a réuni les étudiantes en leur demandant de travailler ensemble à un but commun: celui de montrer au public en général que les jeunes femmes de l'école et de la communauté ont des talents variés et valent de se faire encourager et applaudir.

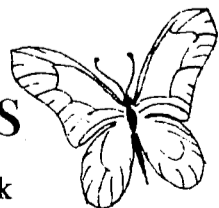
Merci au comité d'étudiantes qui a organisé les ateliers de la semaine sous la direction de Mme Denise Messier.

Sharon Coates

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The Draft What American feminists are saying

by Pat Daley

In early February, US President Jimmy Carter called on American men and women born between 1960 and 1961 to register for the draft in response to the Soviet invasion of Afghanistan. The result was a resurgence of the debate over whether women would be drafted for combat duty. Presented here is a small survey of opinions found in American feminist newspapers.

A first question is why Carter is preparing for war. Writing in *Off Our Backs*, Vickie Leonard said: "Carter has decided that he would rather ask for registration for the military than request Americans to use far less gasoline. This is counter to recommendations from European governments that America curb its oil habit immediately.

"But the oil fields of the Persian Gulf have been perceived as the property of American and British oil companies since the '20's, so it was not surprising that American foreign policy would continue to reflect a similar possessiveness towards the area."

The all-volunteer army in the United States has not attracted as many men as it would like. Surprisingly, given that peace movements have traditionally involved so many women, *New Women's Times* reports that "the armed forces are having no problem in attracting women recruits."

"The Navy attained 102 per cent of its goal by recruiting 2,840 women compared to its

2,770 goal.

"The Army attracted 5,860 women from October to December, or 132 per cent of its objective of 4,450 women.

"The Air Force made 100 per cent of its goal of 3,450 and the Marines 95 per cent by enlisting 450 women, instead of the 480 they sought."

Jimmy Carter has presented the draft for women as a step towards equal rights. However, in *Sojourner*, Jane Current says: "Among those women whom Carter was presumably trying to cultivate through an equal rights stand there has even been heard an inverted interpretation, that Carter's handling of this one clinches the argument which his four-year record on ERA (Equal Rights Amendment) implies—that the President would just as soon sabotage the ERA ratification effort. Considered from the standpoint that registration is unnecessary, the principal result of the call to register women may be increased backlash against the women's movement in general."

Many women writing to US feminist papers are suggesting that women refuse to register for the draft until ERA is passed. Margot St. James, founder of the prostitutes' organization COYOTE, has called on women to refuse to pay taxes until the ERA is ratified.

"I'm advocating a tax revolt by all women interested in stopping the war machine before it stops us. So-called patriotism kills our children," she said in an article in *New*

Women's Times.

In the newspapers surveyed, only one woman came out in support of registration. Ann Ramsay, Director of the Office of Budgets, Harvard University, and a member of the President's Advisory Committee for Women, said in an interview in *Sojourner*:

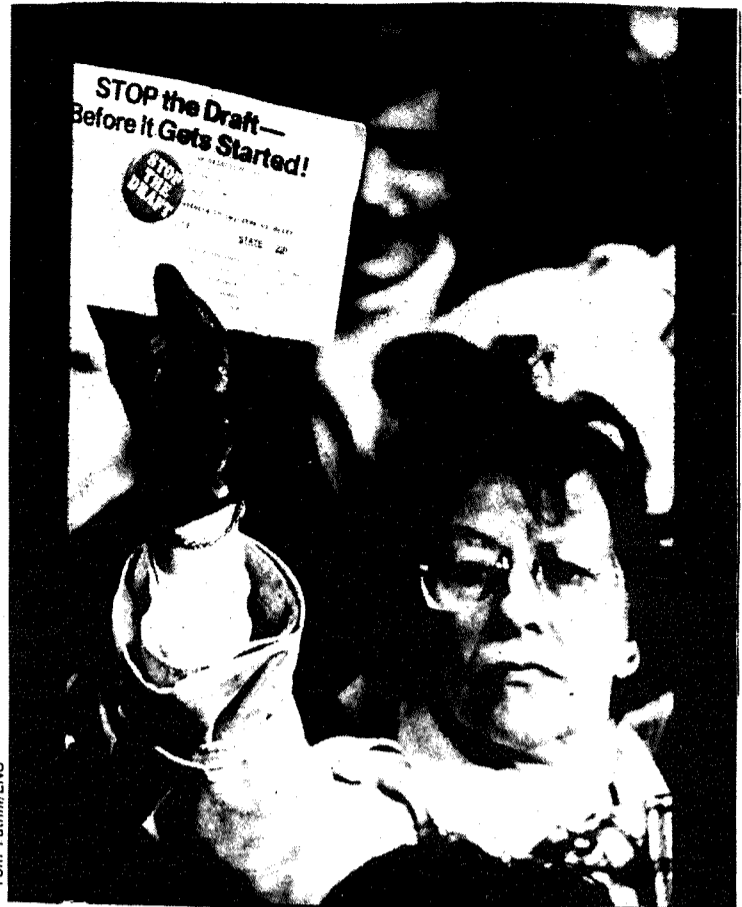
"Practically speaking, I favour registration. I say 'practically' because I think it is naive to think we could hold out for passage of the ERA before we are willing to sign up. In principle it sounds great, but in essence it is asking 30 or so people across the country in unratified states to vote for ERA who are already unwilling to do so. So yes, I favour registration of women.

"And I do feel registration would help in achieving ERA, by proving our commitment to equality, and in a similar way to men a few years ago who claimed it was unfair to send them into war but withhold the vote."

Another viewpoint came from Kathleen Carpenter, deputy Secretary of Defense for Equal Opportunity, who told the news service *Her Say* that women should be trained to fight whether they go into combat or not.

"The whole idea of warfare," she said, "is to cut off the supplies first, then the front line troops. It's not a question of whether our women will be shot at. There's no question they will be. The question is whether they will be able to shoot back."

Where does the National Organization of Women stand



Tom Tutill/LNS

in this debate? Pam Harris, public relations vice-president of the Boston chapter, told *Sojourner*:

"We are opposed to the draft, but if men are drafted for war, women should be drafted as well. Further, women are discriminated against if they are not allowed combat status. In today's war it's not the brawn but brains that is needed. Women can be trained just as easily as men in technical positions."

Vickie Leonard of *Off Our Backs* takes issue with this position.

"Co-operating with the state in military actions is anathema to radical feminists," she writes. "The idea that women could improve the military by joining en masse places a light value on their right to happiness and self expression, especially if one considers what the US Army really is. It is the epitome of a culture that loves death machines and loathes the natural, the human. It is an organization based on a need to kill other people. That is its sole purpose for existence."

"Second, many radical feminists condemn US military policies as they relate to the Third World and have invested many hours opposing those programs. To give their lives to advance such a cause would be morally repugnant.

"Third, many radical feminists feel a close bond with women in other countries. As we have been deprived from participating as full members of our society, so have they. The policies of our respective countries do not reflect our ideas. We share a common experience of being women, of being Other in our own homes. This struggle to free ourselves as women transcends the incessant quarreling of men's armies.

Leonard concludes: "This time...feminists abound. And we will make our presence felt, when we work with women's peace groups, with women's disarmament groups, and with women of draft age. Just as the military is all that is repugnant to life, feminism affirms a woman, giving us a special role to play this time."

Le viol à travers le monde— dernières nouvelles

Italie—Les féministes italiennes ont entrepris une campagne pour changer la législation italienne sur le viol. La nouvelle loi considérera toute attaque sexuelle envers une femme comme un crime, y compris le viol d'une femme par son mari. Elle interdira les enquêtes sur la vie privée de la victime et sur son comportement sexuel. Les féministes italiennes ont réussi à ce jour à obtenir 50,000 signatures sur une pétition demandant ces changements.

Hong Kong—Quatre organisations féministes ont entrepris une campagne contre le viol

fortement couverte par les médias. Elles demandent la révision des lois sur le viol, la mise sur pied de services d'aide aux victimes de viol et la diffusion d'informations sur les réalités du viol.

Inde—Selon une information publiée dans *Manushi*, un journal féministe de New Delhi, plusieurs manifestations ont été organisées aux Indes pour protester contre le viol. Ces manifestations ont provoqué plusieurs réactions allant même jusqu'à des actes de violence contre les participantes.

USA—Une femme de Maryland, Debra Alman ayant accusé de viol un major de l'armée de l'air, a été obligée par la cour à subir le détecteur de mensonge. Ayant échoué à ce test, elle est actuellement poursuivie pour fausse accusation de viol. Les féministes ont dénoncé fortement ces procédés qui nient le processus normal d'application de la justice et en faisant valoir que c'est le seul crime pour lequel on demande aux victimes de prouver d'abord leur innocence.

Malgré tout, plusieurs avocats aux USA refusent d'intenter des poursuites pour viol si la victime échoue au test du détecteur de mensonge.

En Chine, c'est la prison pour une femme violée

CHINE—Fu Huehua, une militante politique chinoise, doit subir une peine de deux ans de prison. Elle a été déclarée coupable de diffamation pour avoir accusé

un officiel du parti communiste de viol en 1972 et elle est accusé d'avoir troublé l'ordre public à cause de sa participation à une marche de protestation à Beijing, l'an passé.

Le Turquie interdit l'association des femmes

TURQUIE—L'Association des femmes pour le progrès, la plus importante association féministe de Turquie, vient d'être interdite par le gouvernement. Il y avait 15,000 membres dans cette association

qui s'occupait de problèmes quotidiens (les centres de santé, l'information sur la maternité, etc.). La loi martiale a entraîné la fermeture du centre principal à Istanbul et de toutes les annexes dans le pays.

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- to help women in the Ottawa Valley to become acquainted with alternatives for social change, non-traditional ideas and options
- to build a network of women by bringing them together, to exchange ideas, to learn from each other
- to support women's groups involved in self-help, community action and advocacy focussing on issues of concern to women

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Monday April 14 1980, 7:30 - 10:00 p.m. Heron Park Campus
Meet Women's Program Course Leaders and our Guest Speaker

MONICA TOWNSON

Author of

The Canadian Women's Guide to Money

who will be offering an eight week course entitled
A Women's Guide to Money

This course is recommended by the Ottawa Women's Credit Union.

COURSES OFFERED AT THE HERON PARK CAMPUS* (1644 Bank Street, behind Lady Jane Donut)

Course	Course Leaders	Day	Date		Time	Cost
			Start	Finish		
Assertiveness	Pauline Davies	W. morn	Apr. 30—Jun. 18		9:30-11:30 pm	\$32.00
Assertiveness	Pauline Davies & Rosalie Shapiro	M. eve	Apr. 28—Jun. 16		7:30-10:00 pm	40.00
Assertive Office Skills	Karen Kristjansen	Th. eve	May 1—Jun. 19		7:30-9:30 pm	32.00
Assertiveness for Mothers of Teens	Beth Weick	Th. eve & F. day	May 22 May 23		7:00-10:00 pm 9:00-5:00 pm	25.00
Orientation to Assertiveness	Beth Weick	Th. day	May 15		9:00-5:00 pm	
Women and Change	Jane Kennedy	Tu. morn	Apr. 29—Jun. 17		9:15-11:45 am	40.00
Women and Change	Jane Kennedy	Tu. eve	Apr. 29—Jun. 17		7:30-10:00 pm	40.00
Single Again	Pauline Davies	W. eve	Apr. 30—Jun. 18		7:30-10:00 pm	40.00
Job Search	Bente Addison	Tu. eve	Apr. 29—Jun. 17		7:30-9:30 pm	32.00
Job Preparation	Bente Addison	W. 2/days	May 28 & Jun. 4		9:00-5:00 pm	32.00
Mothers at Home	Kathleen Thomas	Th. morn	May 1—Jun. 5		9:30-11:30 am	24.00
Self-Esteem	Jane Kennedy	W. 1/day	Apr. 30 May 7 or June 4		9:30-4:30 pm	20.00
Freelance Writing	Lana Ritchie	Th. eve	May 1—June 19		7:00-9:30 pm	40.00
Interviews	Sheila Stafford	Th. day	May 22		10:00-4:00 pm	20.00
Guide to Money	Monica Townson	W. eve	Apr. 30—May 7		7:30-9:30 pm	40.00

*Parking Fee

Registration:

Register on Information Night—Monday April 14 between 9:00-10:00 p.m. at the Heron Park Campus

Other Registration Times:

Tuesday April 16 between 9:00-4:00 p.m. and 7:30-9:00 p.m., Wednesday April 17 between 9:00-4:00 p.m. and 7:30-9:00 p.m. at Heron Park Campus, Room 2

Women's Program
Algonquin College
Heron Park Campus
1644 Bank Street
OTTAWA, Ont. K1V 7Y6

For further information, please phone 731-7193

COURSES OFFERED AT THE RIDEAU CAMPUS (200 Lees Avenue, near Queensway overpass)

Assertive Management Weekend	Jan St. Amour & Beth Weick	F. eve Sa. day Su. morn	Apr. 25 Apr. 26 Apr. 27	7:00-9:30 pm 9:30-5:00 pm 9:30-12:00 pm	70.00
Assertive Management	Jan St. Amour & Beth Weick	F. eve Sa. day Su. morn	May 2 May 3 May 4	7:00-9:30 pm 9:30-5:00 pm 9:30-12:00 pm	70.00
Interviews Weekend	Pat Hunt & Pauline Davies	F. eve Sa. day	May 23 May 24	7:00-10:00 pm 9:30-4:00 pm	40.00
Approach to Life Weekend	Theilma Leslie & Kathleen Thomas	F. eve Sa. day Su. morn	Jun. 6 Jun. 7 Jun. 8	7:00-9:00 pm 10:00-4:00 pm 10:00-4:00 pm	50.00
Separation Re-examined	Linda Advokaat	F. eve Sa. day	May 9 May 10	7:00-10:00 pm 9:00-5:00 pm	25.00

COURSES OFFERED AT THE NEPEAN TOWNSHIP LIBRARY (1541 Merivale Road, almost opposite Top Banana)

Assertiveness	Kathleen Thomas	Th. eve	May 8—Jun. 19	7:15-9:30 pm	32.00
Assertiveness	Kathleen Thomas	Tu. aft	Apr. 29—Jun. 17	1:00-3:00 pm	32.00

COURSES OFFERED IN CO-OPERATION WITH THE GLOUCESTER COMMUNITY RESOURCE CENTRE (2040 Arrowsmith Drive, behind Gloucester High School)

Assertiveness	Beth Weick	W. eve	Apr. 30—Jun. 4	7:00-10:00 pm	32.00
Women and Change	Bente Addison	Th. eve	May 1—Jun. 19	7:30-9:30 pm	32.00

Partial financial assistance is available for courses.

Registration in person is taken first.

Registration by mail will be accepted up until one week before the course is due to begin if there is space. Please enclose cheque or money order and use the form below.

Women's Program

Course Title	_____
Time	_____ Location _____
Name	_____ Phone (h) _____ (w) _____
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cont. from page 4

contravened the laws of supply and demand. Charging it with economic inefficiency, the Chamber of Commerce added that Bill 3 was "an unwarranted intrusion by government into the operations of business."

The cost of implementing equal pay for work of equal value loomed large through all the arguments put forward by the Ontario businessmen. The committee estimated Ontario's wage bill would rise by only 4 to 5%, a bargain price they felt, for equality. The NDP argued that most of the money would go to the poor, thus saving the province a bundle in social assistance programs but the businessmen were undeterred; the financial burden of Bill 3 was clearly and justifiably their own.

To bolster their case against Bill 3, the business representatives warned the committee that equal pay for work of equal value, entrenched in law, would seriously hinder the collective bargaining process.

They envisioned a chaotic future where occupations of equal value fell under different collective agreements and wage structures. Unions would then bargain with each other over job evaluation and interminable squabbling would go on between government, the employer and labour over wage structures.

Labour supports bill

The unions themselves saw none of these tragic implications. The Canadian Union of Public Employees and the Ontario Federation of Labour strongly supported Bill 3. The United Steelworkers of America have already bargained equal pay for equal value clauses in their collective agreements and gave their unqualified support. As well the Canadian Textile and Chemical Union had strong words of condemnation for those who maintained existing legislation was adequate. "Those who suggest affirmative action programs or house-

keeping amendments to the Employment Standards Act are offering us Bufferin when Aspirin has already failed to cure the disease," the CTCWU said.

In her testimony, Claude Bernier of the Human Rights Commission asked: "have we been discriminating so much against women in this country that the cost of being fair will disrupt the whole economy?"

If we are to believe the Ontario businessmen, the answer is yes. Bill 3, it seems, gave us the choice between the free market system and justice for women. For this reason it perished.

The Manufacturer's Association summed up the attitude of Bill 3's opponents best: "The free market system has served us well and we do not wish to see it eroded any further by piling legislation upon legislation and regulation upon regulation which simply reaffirms what most of us already ascribe to—equality in the workplace

regardless of race, religion or sex." In view of the wage statistics available and the personal experiences of thousands of women, one can only wonder at their audacity.

Sour Grapes

If all this sounds like sour grapes, there is one lesson to be learned. Bill 3 was opposed *on principle* by a most powerful lobby. There seems little reason to hope that similar legislation will be enacted in the near future, especially when the Canadian dollar is continuing to fall behind American currency.

Nothing short of a fundamental change in the economic system will give women equality in the work place. In the meantime there are palliatives, some beneficial and some dangerous because they distract attention from more sweeping changes. Working towards equality of opportunity upsets the wage bill and the economic structure

much less than equal pay for work of equal value. If you're not one of those women who make it into a higher paying, traditionally male occupation (and we can't all make it), you'll have to wait. A few might benefit from a tighter enforcement of existing laws. In this respect, the discussion of Bill 3 did some good.

Feeling the heat of the debate, Ontario Labour minister Robert Elgie announced the appointment of 11 equal pay investigators charged with enforcing existing legislation.

We could study the problem of equal value further, strengthen our case, wait for other provinces and countries to take the plunge and hope to shame employers into compliance. But whichever alternatives you accept depends on your political conviction, and capacity for endurance.

Nellie McClung— understanding a feminist pioneer

Our Nell: A scrapbook biography of Nellie L. McClung by Candace Savage

Western Producer Prairie Books, Saskatoon, 1979. 255 pages, illustrated, \$10.95 (soft cover)

reviewed by Wendy McPeake

As the most renowned of the many Canadian women who struggled to attain the vote for women in the early part of this century, Nellie McClung has become, for many, the symbol of our past. The rise of women's liberation in the seventies saw a revival of Nellie.

In 1975, IWY, a postage stamp was printed in her honour, and her books, *In Times Like These* and *Clearing in the West* were reprinted for the first time since their original printings in 1915 and 1935 respectively. A play based on the struggle for the vote in Manitoba and based on Nellie's writings (*What Glorious Times They Had—Nellie McClung*) was written by Diane Grant and performed by the Red Light Theatre in 1974. It has been produced several times since then. Candace Savage wrote a series of five radio dramas portraying Nellie's career. CBC Radio produced *The Incredible Nellie McClung*.

This fall, two new books have been published. One, a children's book, is titled *Daughter of the Old Pioneer* by Terry Leader and Deborah Drew-Brook. The other, *Our Nell*, is written by Candace Savage, author of several works which have contributed to the growing number of volumes on Canadian women's history.

This book, aptly called a scrapbook, combines excerpts from Nellie McClung's writings, early newspaper and magazine accounts and photographs, the McClung papers, letters and personal communications with explanatory or transitional text by Candace Savage. The arrangement is (in spite of what it sounds like) extremely readable. The author presents a fond portrait of Nellie as a warm, sincere, vital human being who cared deeply about women.

Nellie McClung was born in 1873, the youngest of six children. Her family emigrated to Portage la Prairie, Manitoba, when she was nearly seven years old, pioneers in a land where their nearest neighbors lived three miles away. Nellie's mother was a stern Presbyterian, her father fun-loving and it was this spirit implanted in Nellie which frequently set her at odds with her mother. By the time she was fifteen her most urgent goal was to get away from home.

Nellie decided at a young age that she would not marry; she would pursue a career. This aspiration was beyond the resources of her family who were suffering through the Manitoba depression (although even if the money had been available, no Canadian university would accept women in the professions). Her choices then were to do housework on a neighbouring farm or teach school. With her sister's help, she was able to take the teacher-training course and Nellie was finally able to leave home.

It was around this time that Nellie met Annie McClung who introduced her to the suffrage

and prohibition issues. Upon meeting her, Nellie declared that "She is the only woman I have ever seen whom I would like to have for a mother-in-law."

It was also about this time that Nellie decided that she wanted to write: "I wanted to write; to do for the people around me what Dickens had done for his people. I wanted to be a voice for the voiceless as he had been a defender of the weak, a flaming fire that would consume the dross that encrusts human souls, a spring of sweet water beating up through all this bitter world to refresh and nourish souls that were ready to faint. . ."

In 1896, when she was twenty years old, Nellie married Wes, Annie McClung's oldest son. For the next three years she occupied herself with writing, teaching and her family. Woman's place in the world was much on her mind—on childbirth: "Why had not something been found to save women from this infernal nausea? What good was it? If it had been a man's disease, it would have been made the subject of scientific research and relieved long ago. . . Women had endured too much and said nothing. I certainly was not going to be meek and mild and resigned." On marriage: "The most deadly uninteresting person and the one who has the greatest temptation not to think at all, is the comfortable and happily married woman—the woman who has a good man between her and the world, who has not the saving privilege of having to work. A sort of fatty degeneration of the conscience sets in that is disastrous to the development of thought. . ."

Nellie was saved from this "fatty degeneration" by her association with the White Ribboners of the Women's Christian Temperance Union in Manitou where the McClungs now lived. When, in 1911, they moved to Winnipeg, the vagaries of city life expanded Nellie's politics to mean women's rights. She discovered the extent of legal injustice to women.

In 1912, for example, women in Manitoba had no legal status; fathers could put children up for adoption without the mother's consent; a husband could sell or will the family home without "a thought of his wife's well-being"; wives had no dower rights; land always went to sons, daughters did not inherit; and insurance premiums covered only death for women, not disability, because, as Nellie discovered, insurance companies believed that "women were more sensitive than men and might imagine injuries they didn't really have." (Like loss of a hand or foot? Nellie inquired.)

Nellie and her friends believed that the vote would give women the tool they needed to change conditions for women and in 1912 they formed the Political Equality League. This chapter is one of the most interesting and entertaining as it documents the absurdity of the government's response to the demand for the vote. Manitoba's Conservative premier, Sir Rodmond Roblin, argued, "I listened carefully to Mrs. McClung and found evidence in every word to prove that men have made sacrifices to the ideal of their heart, to the end that women might have the culture and accomplishments that



Photo: Our Nell

have been demonstrated here today. Where can you get better and the high place that she occupies than has been given here? I challenge anyone to produce better evidence of woman's high place. . ."

In 1914, the fight was on. An election called, the Liberals campaigned as the party of reform and vowed to bring in prohibition and votes for women. Nellie campaigned actively during this election although she steadfastly maintained her independence from the Liberal party saying, "I am a free-lance in this fight, and under no instructions from anyone." This was to be her refrain through her years in politics.

The Liberals lost that election in 1914 and things were quiet for Nellie momentarily. The war broke out and Wes' company moved him to Edmonton. Nellie of course followed and quickly became an active member of the Edmonton Equal Franchise League.

In July and August 1915 the temperance movement won in Alberta and Manitoba. Votes for women followed soon after in 1916.

1915 saw publication of Nellie's *In Times Like These*, a collection of her speeches on suffrage and temperance which now took account of the war, of which she was highly critical. She wrote: "War is a crime committed by men, and, therefore, when enough people say it shall not be, it cannot be. This will not happen until women are allowed to say what they think of war." Despite a life-long detestation of war, Nellie "did her bit." Propaganda was high and she had a son overseas.

During the war, the women's struggle continued. In 1918, Nellie and Emily Murphy approached the government with the idea of mobilizing women to meet the labour shortage in schools, fields and farm homes. The government, for the first time in history, invited representative women from across Canada to participate as consultants to the cabinet's war committee. Nellie wrote of their success, full of optimism:

"Women have gone into the factories, offices, munitions

plants, everywhere that there was work to be done and even the bitterest critic has had to admit that they have made good! More than that they have been housed better, fed better, and their children better cared for than before.

The state has seen to that. Needing the woman's labor, it became necessary to keep her in good health. A sick woman is an economic loss. So factories have been re-built to suit her, seats have been made, levers have been shortened, cloak rooms, toilet rooms, mirrors have been installed to make her happy. Then, to keep her from wearing her strength out doing her housework, after hours, communal laundries and kitchens have been opened where the baby has been cared for, for in these days of hideous wastage every human atom has increased in value.

. . . They are hoping that you will go back to your home and split your time into a hundred odds and ends of occupations. But you won't—for you know better."

Contrary to Nellie's expectations, her pleas were "lost in the shout ordering them out of the way". Women were forced out of their jobs to make way for the returning soldiers. Even confirmed feminists joined the chorus.

In spite of this disappointment, Nellie believed that "women would be the greatest factor in rebuilding the world after the war" and could do so by helping "make public opinion". Naively, she dreamed of a world where good would triumph over evil "if only people opened themselves to the love which was true Christianity, then they would put aside their selfish ways forever." It was women who would bring this about. Nellie was a reformer at heart and thus when the Winnipeg General Strike took place in 1919, she could not support it, stating that strike leaders had "hypnotized themselves into the thought that nothing short of a social revolution and the overthrow of constitutional authority will save the world."

In 1921, Nellie ran and won as a "free-lance" liberal in Alberta and in 1923 the prohibition legis-

ation was repealed. This was a dark moment for Nellie, but, convinced of the rightness of prohibition, she fought her 1926 campaign on the issue. She lost. Although she continued actively campaigning for women's rights, she never again ran for office. Suffering from arthritis and a bad heart, she and Wes moved to Vancouver and then Victoria where she embarked on the writing of *Clearing in the West*.

In later years Nellie was embittered. She no longer believed that laws would change the world; "People's attitudes and habits had to be changed". She blamed women for what she believed to be their indifference ("women have more rights than they are using"). She died in 1951.

Our Nell, was, for me, a satisfying experience. It placed Nellie in a context which was not clear to me from her own writings. Reading of American and British suffrage movements, I have yearned for a like radical tradition in Canada. You will not find it here, for Nellie seems not always to have been aware of the radical implications of what she said.

She believed in the depth of women's oppression (she did not use that word) but adopted a liberal attitude of reform as a solution, without ever questioning the basis of those institutions which were established by and for the interests of mankind. She believed that women were "of a special order of humanity, with a mission to nurture and to serve"; she believed in a new companionship of men and women; and she believed in equality; but she never saw the basic contradiction of "serving" and "being equal".

Candace Savage was in Ottawa recently and I discussed with her these contradictions. She admonished me not to take Nellie "out of her time"; that Nellie's actions were a function of Canadian life in the prairies; her own background. I agree. We will no doubt learn from Nellie's and her friends' mistakes just as future feminists will learn from ours, but the search for a radical feminist past in Canada must continue.

Kramer vs. Kramer—dodging the issues

by Reva Landau

Criticisms of Kramer vs. Kramer from a feminist viewpoint are usually met with "but the movie was about the father" or "the movie was not concerned with those issues". Such replies ignore the fact that choosing not to deal with certain issues is itself taking a stand on those issues. Making a film about South Africa and ignoring apartheid is by implication taking a certain position on apartheid. A filmmaker may be entitled to take such a point of view on apartheid, but he cannot deny he is taking a position. Kramer vs. Kramer ignores certain issues, and deals in a very biased way with others. It is important that we not accept the male film maker's definition of the problems.

The very way Mrs. Kramer, played by Meryl Streep, leaves home illustrates the film's bias. Her departure appears to come from nowhere—she sounds, either like a woman on the edge of a nervous breakdown (if one is being sympathetic), or like a typically hysterical female (if one is unsympathetic). Her explanation, in the coffee shop, that she had to leave to find herself, is exactly the sort of narcissistic-sounding statement that would put many people off, and that would justify their views of the "selfishness" of women who don't put their husbands and children first. Not till the end of the film, in the witness-box, does she give a convincing reason for leaving—that her husband's treatment of her had so lowered her own self-esteem that she felt she was incapable of looking after her own child.

There are various other faults with the film: that Kramer makes no attempt to hire a housekeeper, the obvious solution for someone in his position; that he turns not only into a good but a near-perfect father, that he appears to live a near-celibate life; that Joanne's friend turns against her and ends up supporting the husband.

The problem of who looks after the son Billy from the time he leaves school, usually 3:30-4:00 p.m., till the time Kramer, if he works at all normal hours, would be able to pick him up, about 5:30-6:00 p.m., is vaguely hinted at—we see Kramer picking Billy up once from a woman's apartment—but it's never clarified. Any working mother would be well aware of this problem. The film ignores it because it would hurt the image of the loving father who spends every minute with his child. And of course, if a working father can be shown as still a good father while leaving his child in somebody else's care, why not a working mother.

Who cleans the house, by the way, and does the laundry? The film doesn't say. Cleaning the bathroom floor, as any woman who has done it knows, is not as romantic as reading to your child. Either the film would have to show hired help doing the cleaning—defeating the "perfect mother" image of Kramer, or we would have to

see Kramer doing the housework himself, which might bring an unpleasant ring of reality to the film. Playing with children can be fun; washing dirty clothes isn't.

Child's best interests

But the crucial issues which are deliberately distorted concern the economic situation of a woman who has not been in the official job market for years and the right to custody. After almost six years out of the job market, with only a B.A. and one year's experience, Mrs. Kramer obtains a position at \$31,000 a year, and in a competitive, glamorous industry—fashion design. We should all be so lucky. Her years as a housewife and mother appear not to have affected her economic situation.

Issues dodged

This lucky break allows the film to dodge two issues.

The first is alimony—obviously no woman earning \$31,000 a year needs alimony. In all the male-made films involving divorce, money is no problem for the woman—either hubby uncomplainingly hands over money as in "An Unmarried Woman" or the wife quickly gets a job and supports herself. Yet the one stark reality that hits all divorced women, especially women who have not worked in several years, is that their standard of living is drastically cut. This is particularly true of middle-class women who may have no working history.

Only about 25% of maintenance payments are paid—and of course not all women even ask for alimony.

Moreover, this very lack of money prevents women from doing what Mrs. Kramer did—walk out; not every woman conveniently has \$2,000 in the bank account that she had put in when they first married. Suppose Mrs. Kramer had walked out taking \$2,000 she had not put in (assuming they have a bank account with \$2,000 in it anyway), saying she was entitled to the \$2,000 for the work she had done around the house. But that, of course, is not the sort of attitude Kramer vs. Kramer wants to foster.

The second issue is the question of the custody of the child. Suppose Mrs. Kramer had found a job at \$13,000 a year—women with B.A.'s working as editors in New York often start at that salary, and consider themselves lucky not to be in a typing pool. Supposing Mrs. Kramer then said "I am only earning \$13,000 because, first of all, I am discriminated against as a woman, and secondly, I spent six years out of the official job market looking after my child. And now you want to penalize me both ways—I don't have the type of position my husband has, and I'm not going to have my child either." Again, an argument Kramer vs. Kramer does not want to consider.

"The best interests of the child" is a clever device which allows men to have their cake and eat it too. Up to now, it has been the women who usually get the child, but "the best interests of the child" is a danger signal we should not ignore. Our society says it's the mother who should look after the child; the mother who should feel guilty about not devoting her life to the child. But then, when it suits men, they want equal rights to the child. It is impossible to know what is really in the best interests of the child—one could certainly make a strong argument that our whole haphazard system of raising children, letting anyone who produces a child be in charge of raising that child, can hardly be in the best interests of anyone. But surely as women we should argue that we refuse to be brainwashed twice—if it is in the best interests of the child to be looked after by mother when an infant and when it suits men, then it must always be in the best interests of the child to be looked after by mother, even when it doesn't suit men.

Kramer vs. Kramer "solves" this problem by giving Meryl Streep a job no woman in her position would ever get. Thus the whole issue of whether a

woman who sacrificed her economic life for her child should then be deprived of that child is avoided. It is important to remember that the question of who can best look after the child financially is sometimes used as a criterion by judges in Canada when considering the "best interest of the child". An article in the Toronto Star (Jan. 26, 1980) about Kramer vs. Kramer quoted a judge as saying: "I'm not sure in the long run it makes that much difference which of two loving, caring parents gets custody if both are financially able to care for their child."

But are both mummy and daddy equally able to look after the child? Who earns more—mummy who has stayed home to look after the child, or daddy? Once again, women get hit both ways.

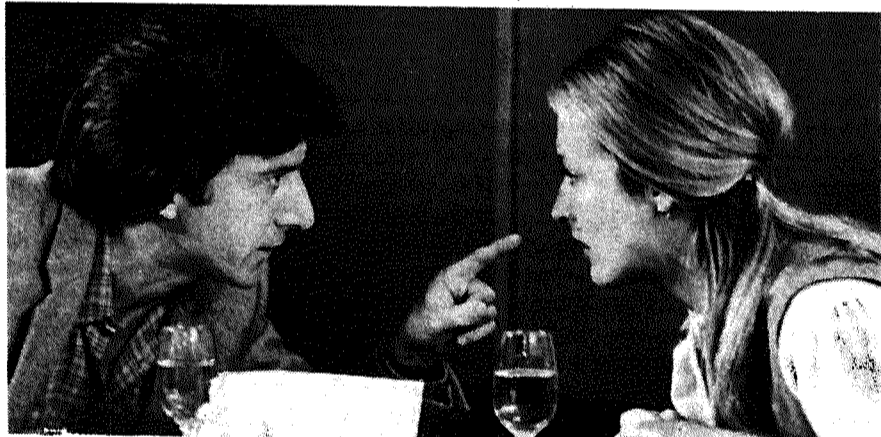
The issue is not whether men are as capable as women of looking after a child. The issue is whether they can switch the rules part-way through the game. As long as Mrs. Kramer was there, Mr. Kramer spent little time with his child. Probably if Mr. Kramer marries again, he will again spend little time with his child.

Because women are expected to look after children, they are discriminated against in the workforce. Sometimes it's

because employers think they will quit the labour force when they have children and aren't worth training. Sometimes it's because employers think women *should* quit the labour force and look after children and therefore shouldn't be trained. All women suffer from this discrimination. A woman who actually does quit the labour force and stays home to look after her children then suffers added disadvantages like economic dependence, isolation and often meaningless routine. Are we then to accept that men can claim equal rights in the custody of the children whose care they otherwise so blithely assign to women.

The end of the film, from a feminist point of view is tragic: the victim has been brainwashed into giving up one of the few rights the system allows her.

In a world where women earn 100% as much as men, rather than 58% as much, and where men stay home to look after the sick children, and men wash 50% of the diapers, I am perfectly willing to concede that it may be in the "best interests of the child" to be looked after by daddy. Till then, women should fight to hold on to one of the few rights we have.



Kramer vs. Kramer anti woman

by Astrid Davidson

After the movie, we walked a full block before saying a word. Numbed by the impact of the film and drying wet faces, we were lost in thought. Finally, I uttered "that was an anti-woman film". My neighbour on my left stopped and stared at me in disbelief.

"But, *she* walked out and left her child." I knew that would be her reaction. I knew that had been the reaction of the audience in the theatre.

Kramer vs. Kramer is a popular film. Wherever it plays, there are huge lineups of people to see the film. The mass media play an active role in shaping the social conscience of society and a popular film like Kramer vs. Kramer can't help but leave its mark. In this film, some good points are made but at the expense of obliterating the problems and sacrifices of women.

The central theme of the film is important and valid. A child shouldn't automatically go to the mother in separation and divorce cases. A father just might be the best and most

capable parent. Certainly in this case, the father did become a loving and concerned parent. One couldn't help but feel, however, that it was a bit implausible that he would become this type of parent so quickly after six years of virtually ignoring his child.

Another question is why didn't he hire a housekeeper to help ease the sudden burden of being solely responsible for this child? But the answer lies in the fact that one wouldn't have had the same sympathy for the man had he had this extra help.

The real problem with this film is that it starts at the end of an eight year old marriage. We watch the father develop a relationship with his child and become, with no previous experience, a loving parent. The audience's sympathy goes out to this man for his determined effort, despite his inadequacies and failings. We are told about, but do not see, the way he treated his wife and child during the preceding eight years. We are told, but again do

not experience, the almost total breaking down of a human being—by neglect and belittling.

There is no sympathy for this woman who finally feels that she is no longer capable or good enough to look after her child. There is no admiration for her eventual comeback to full health. She is a mother and she walked out on her child.

In general the film has some good moments. It is funny and sad in its portrayal of real life incidents. The acting is superb. The court scenes are realistic and are important in pointing out the ridiculous system which erases any chance of reconciliation or harmony in settlement by pitting parent against parent.

No doubt there will be other films like this. But still one dares the film industry to make a film showing the problems of single parents who don't have a middle class lifestyle, to make a film such as this without having to put women down to make their point.

SORWUC's bank workers:

The story from the beginning

An Account To Settle
The Story of the United Bank Workers
 by The Bank Book Collective
 127 pages, Press Gang Publishers, 1979
 \$3.25 paper

reviewed by Diana Pepall

Throughout the organizing campaign by the Service, Office and Retail Workers Union of Canada (SORWUC), bits of information used to filter out of British Columbia across the country on various aspects of the campaign. Often the information would be conflicting or there would be a lack of detail. Now finally the whole story, to date, has been told. An Account To Settle is the story of the United Bank Workers, a SORWUC local, written by members of the UBW themselves. The book explains clearly the reasons for the various decisions that were made and the obstacles which SORWUC met in their valiant attempt to get a union in the banks.

An Account To Settle begins with a chapter on the employees of the Victory Square branch of the Bank of Commerce in downtown Vancouver. These were the first bank employees for whom SORWUC applied for certification. Within six weeks, more and more bank workers had joined the union, as employees in 10 other branches applied for certification. Their own local, UBW, was set up within SORWUC so that bank workers would control their own executive, finances and negotiations. Hearings were held before the Canadian Labour Relations Board

(CLRB) which resulted in the landmark decision that a single branch of a bank constitutes a bargaining unit—at the time a tremendous victory for SORWUC. Other banks were organized on the Sechelt Peninsula and in Saskatchewan. More hearings were held before the CLRB. Even though

have all the bank workers in the province, that worked for the same bank, be the bargaining unit. Then the decision was made to withdraw from negotiations altogether as "The banks were mainly interested in stalling negotiations and depleting our limited resources by tedious branch-bargaining

Locals are run by the members themselves. All decisions are made by the members by referendum. For instance, when contract proposals were being worked out by the UBW, each branch made their list of proposals, conferences were held and all proposals were voted on in referenda. All UBW members, from both certified and uncertified branches, could vote.

contend with the CLC as well as the banks. Not only was the CLC not forthcoming in its support but in some cases its affiliates actively worked against SORWUC. "It was a bitter lesson for us to find that solidarity did not include us. After all the platitudes spoken about organizing the unorganized the CLC showed no signs of support or encouragement when someone actually set out to do it." In an appendix, the correspondence between SORWUC and the CLC is printed showing just how true this statement is.

What makes their commitment even more impressive is that, throughout, SORWUC was faced with both the bank's anti-union tactics and lack of support from the Canadian Labour Congress (CLC). The banks froze wages in certified branches, tried to fire union activists, and delayed promotions "until the union mess was cleaned up", etc. One

example of this, not necessarily the worst, occurred at the Bank of Nova Scotia data centre: "The week before the certification vote, management had informed employees that they would be receiving a 15 cents per hour increase, a regular coffee break and no more overtime...The vote was 72 to 20 against the union. Immediately after the vote, management told employees that the coffee break wouldn't work out because it would conflict with the Loomis pickup and computer time.

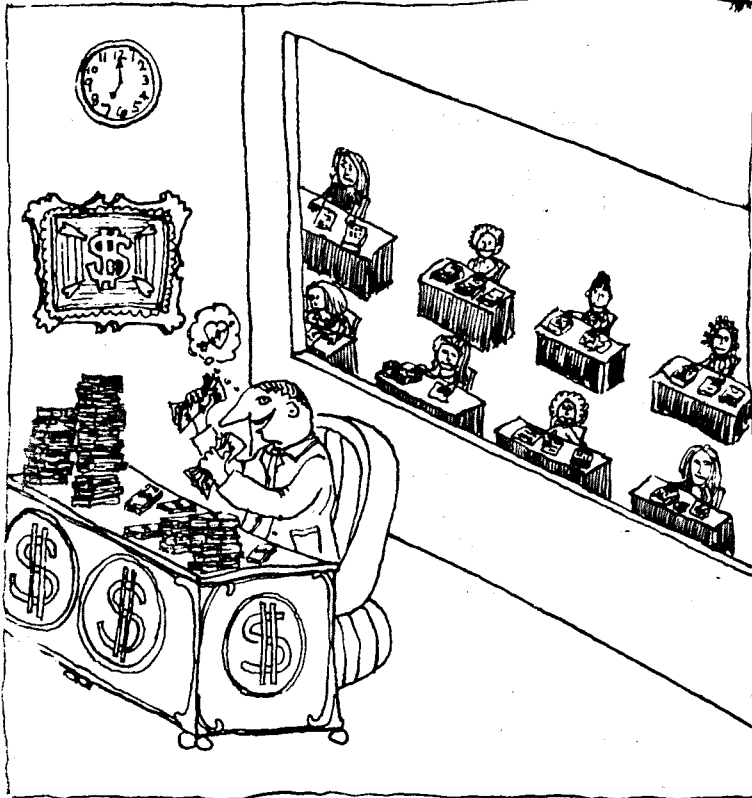
They were also told that the 15 cents per hour increase was only if their production increased. As for no more overtime, the day after the votes were counted we were once again required to work involuntary overtime."

SORWUC also had to

Even though SORWUC has not yet organized bank workers, many have benefitted from the campaign. Wages have increased, dental plans have been introduced, and there are no longer deductions from tellers' wages to cover cash shortages. Some banks pay overtime, have coffee breaks, improved vacations and a job posting system.

An Account To Settle is an important book—important because so little has been written about Canadian women in labour struggles, because it continually draws parallels between women bank workers and all women, and because it shows us that women will respond to a democratic women-oriented union. Everyone should read the book, especially bank workers.

If you work in a bank, buy one for yourself; if you know someone who works in a bank, buy your friend this useful and informative account. (Fortunately Press Gang has published An Account To Settle at an affordable price.)



graphic: SORWUC

this legal side of the SORWUC campaign is very complex, the writers of An Account to Settle do an excellent job in explaining the various hearings, decisions and regulations. Contract proposals were worked out and negotiations with the banks began.

Later, the decision was made to stop applying for individual branches and to apply to the CLRB as soon as possible to

...Time was on the side of the banks."

Throughout An Account To Settle one is not only impressed by the dedication, tenacity, and capabilities of the people involved in the campaign but also with how they were so consistently committed to the ideals on which SORWUC was founded. SORWUC is a grassroots, women-oriented union whose main objective is to organize the unorganized.

Operator's story:

From the 19th century to the present

The Phone Book—Working for the Bell
 by Joan Newman Kuyek
 96 pages, Between the Lines 1979, \$5.95 paper

reviewed by
 Michelle Robidoux

In the wake of the recent strike by Bell operators and cafeteria workers in Ontario and Québec, and of Bell's application to the CRTC for yet another increase in its rates, Joan Kuyek's book provides useful insights into the workings of the company.

Using data from the Bell archives as well as her own experience as a former Bell service representative, Kuyek gives a history of Bell's long-standing attempts to defuse worker militancy, ranging from company unions, to stock purchase plans, to straight-forward union-busting. The book describes the Bell workers' fight back, from as long ago as the 1907 operators strike in Toronto, to the operators' and cafeteria workers' switch last year from the CUC, a company union, to

the Communications Workers of Canada (CWC).

Interviews with operators and installers portray work at Bell as alienating and frustrating; they give accounts of people cracking under the pressure of the most advanced forms of "scientific management", beyond Babbage's wildest dreams.

One of the most important parts of The Phone Book is Kuyek's description of the consequences of automation on Bell workers. The Traffic Operators Position System (TOPS) is Bell management's newest wonder machine, but it's a nightmare for operators. By replacing the switchboard with TOPS, calls are plugged automatically into the operator's headset, and a computer measures the speed and accuracy of operators on each call. The operator no longer completes a whole call, but cuts in on parts of it.

Within a few years, TOPS will eliminate 40% of operators' jobs. Not only will Bell have a smaller workforce, making it near impossible for a union to be effective, but the remaining

jobs will be virtually intolerable.

Fifty-one percent of the 50,000 people employed by Bell Canada are women. The relationship between women's oppression as women and as workers is touched upon by Kuyek, albeit briefly. She examines the double burden the women at Bell face, their problems stemming from shift work, family problems caused by the work, problems caused by stress and the pressure from supervisors.

Although Bell has a long record of playing dirty with its employees, these employees have an admirable and equally long history of struggle against Bell's drive for increased productivity. The book details workers' resistance through union organizing and through a day-to-day fight against dehumanizing work.

Joan Kuyek's contribution to understanding the exploitative nature of the profit system, by examining one of its major monopolies, is laudable and a must for anyone who's ever dialed '0'.



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Il n'y a pas lieu, madame

Il n'y a pas lieu, Madame...

Isabelle Robert

Les Editions remue ménage, 1979

par A. Finlayson

Dans ce court récit-vérité, très beau d'ailleurs, l'auteur raconte sa première grossesse à trente-sept ans.

Un style à la fois limpide et élaboré pour traduire cette intimité merveilleuse qui se dessine entre une femme et l'enfant qui n'est pas encore né. L'auteur décrit sa grossesse comme étant "une douce interdépendance qui va déboucher sur le plus beau des divorces". Elle nous fait vivre avec elle tous les méandres de la complicité viscérale qu'elle nourrit pour son enfant, des espoirs, des potentialités que sa présence engendre.

Son récit nous offre aussi une expression subtile de la transformation des relations d'un couple mûr, partenaires un peu fixés et statiques dans leur univers intellectuel et social. Pour un couple de quarante ans, faire un premier enfant, c'est tenter toute une aventure. Ce duo si solide pendant vingt ans, supportera-t-il la présence d'un tiers? L'auteur nous dessine le renouvellement d'une passion, d'une amitié amoureuse... C'est cet aspect intimiste qui donne

au texte sa saveur et son équilibre.

Mais il y a un second aspect, infiniment moins heureux dans tous les sens du terme. Car cette grossesse se solde très mal; l'enfant qui naît souffre du syndrome de Down, il est "mongolien". C'est alors que nous abordons les éléments documentaires du récit et d'abord la responsabilité du médecin. C'est d'ailleurs l'origine du titre; à une question de l'auteur sur la possibilité de pratiquer une amniocentèse, le médecin répond: "il n'y a pas lieu, madame..." Erreur de jugement ou indifférence et négligence quasi-criminelles? Le lecteur ne saurait en juger, puisque le texte ne nous révèle rien de la dynamique entre l'auteur et son médecin.

La thèse de l'auteur est qu'il faut toujours recommander l'amniocentèse quand la femme enceinte a plus de trente-cinq ans, surtout quand il s'agit d'une première grossesse.

Dans un excellent document à la fin du récit, on nous explique ce qu'est l'amniocentèse ainsi que les risques qui se posent avec une grossesse après trente-cinq ans.

L'amniocentèse est un test diagnostique qui permet de détecter, avant la naissance, les défauts génétiques chez le fœtus. Une ponction est faite

dans l'utérus vers la seizième semaine de grossesse et une petite quantité de liquide amniotique est prélevée et analysée en laboratoire. Par contre, si le test est généralement sans danger pour la mère, dans un très petit nombre de cas (3%) la ponction peut provoquer un avortement spontané.

Maintenant les statistiques en ce qui concerne la fréquence du syndrome de Down sont les suivantes: de 20 à 35 ans: 1 sur 2,300; de 35 à 39 ans: 1 sur 64; de 40 à 44 ans: 1 sur 39.

Les médecins sont d'accord en ce qui concerne la mère qui a plus de quarante ans, il faut pratiquer l'amniocentèse. Avec la mère entre trente-cinq et trente-neuf ans, la situation est plus délicate. Les risques d'avoir un enfant atteint sont de l'ordre de 1.5%, les risques d'avortement spontané après la

ponction sont de 3%. Le recours à l'amniocentèse pose donc un problème qu'il faut évaluer, c'est un choix qui doit se débattre entre la femme et son médecin.

Ce débat n'a pas eu lieu pour l'auteur, son médecin a décidé, elle a accepté sans qu'on lui révèle les données du problème. C'est peut-être cet orgueil, cette assurance mal-placée de l'expert qui justifie le portrait vitriolique que burine l'auteur de ce Ponce-Pilate en blanc qui se lave les mains des suites de sa décision.

Ce thème de la responsabilité du médecin ne représente qu'un exemple d'une lacune qui apparaît à travers le texte. L'auteur soulève toute une série de questions sans les approfondir et les élucider.

Finalement dans un univers de plus en plus spécialisé, nous devons tous nous fier à

l'expertise des autres. Or quelles sont les responsabilités de l'expert? Le sujet est abordé mais resté en suspens.

Isabelle Robert nous révèle en une seule phrase qu'elle a décidé d'institutionnaliser son enfant. Pourquoi? Elle n'en dit rien, peut-être est-ce indicible. Et pourtant la maladie plane comme un oiseau de mauvais augure à travers l'oeuvre. Malgré une remontée vers l'optimisme avec la naissance d'un deuxième enfant, le sort n'est jamais conjuré, et le sujet de la destinée du premier enfant reste inabordable.

Récit pourtant qu'il faut lire pour sa beauté, pour son analyse nuancée de l'évolution d'une femme et d'un couple.

A-t-on le droit d'en demander plus? Mais ce récit se veut à la fois poème et document: poème est superbe, le document inachevé...

Au soleil du souffle

Au soleil du souffle

Andrée Lacelle-Bourdon

Editions Prise de Parole, 1979

par Marie-Claude Hecquet

Je voudrais cette fois-ci vous faire rencontrer une jeune poétesse de la région.

Andrée Lacelle-Bourdon vient de publier son premier livre. Elle écrit depuis quinze ans et cet ouvrage regroupe ses meilleurs poèmes qui s'étaient sur une période de dix ans. C'est vers 15 ou 16 ans qu'Andrée a commencé à écrire et si le résultat que l'on a aujourd'hui sous les yeux a demandé tellement de temps c'est que la production de ces textes a été lente et difficile. Comme est lente et difficile la prise de conscience de l'être qui est au plus profond de soi.

Si ces poèmes semblent pessimistes, c'est qu'ils expriment un tiraillement, une

longue gestation vers la lumière; la difficulté de vivre. Il est intéressant de noter que l'on retrouve dans ces poèmes très peu de verbes qui expriment des actes; ils reflètent plutôt des états d'âme.

Le livre se présente sous forme d'une plaquette qui contient 36 poèmes. Ceux-ci ne comportent ni majuscules ni ponctuation d'aucune sorte de façon à leur donner une dimension infinie.

Andrée continue toujours à écrire et depuis quelques mois ses poèmes semblent plus généreux sur le plan de l'expression, suite à l'éclatement qui s'est produit après la production relativement douloureuse de son premier ouvrage. Ses nouveaux écrits sont donc plus optimistes et également plus faciles au niveau de l'écriture puisqu'elle compte avoir terminé d'ici deux à trois ans au maximum. Alors

qu'elle n'était pas certaine de la valeur de ses textes, elle est aujourd'hui plus sûre d'elle. Et les textes sont devenus un peu plus engagés, plus féministes.

Il reste donc à souhaiter à Andrée Lacelle-Bourdon d'arriver à concilier ses devoirs de mère (elle a un fils de 3 ans qu'elle élève seule), les obligations de sa vie professionnelle (elle travaille au programme de formation linguistique du gouvernement) et de continuer à écrire, puisqu'elle est, à mon avis, un auteur dont la carrière vaut la peine d'être suivie de près. Je lui souhaite donc une longue vie épistolaire et je voudrais terminer cet article en lui laissant le mot de la fin:

"...l'ultime de ma recherche poétique jusqu'à présent, semble reposer sur le désir de naître, éclater au centre du corps, habiter une maison ronde comme la vie..."

Arts shorts

The Dartmouth Regional Library, Nova Scotia, has a number of bibliographies of their holdings on subjects of concern to women. Pamphlets on Science Fiction (written by women, although not all feminists), Battered Women, Incest and Women and Rape are available free of charge. While they are not comprehensive, they are useful to anyone wishing some guidance in what to read as well as to other libraries wanting to build feminist collections. Write to Lynn Murphy, c/o Dartmouth Regional Library, Dartmouth, Nova Scotia.

The Club, a musical satire of men's attitudes toward women will run April 17-26 at the Nostalgia Lounge of the Beacon Arms Hotel. The play is set in an exclusive Edwardian men's club in New York and through dialogue, anecdote and period songs, the prevailing attitudes are laid bare. The irony and satire emerge as it becomes apparent that the Edwardian men are, in fact, women impersonating men.

The Club is directed by Richard Greenblatt and stars Maureen White, Carly Campanale, Mary Ellis, Mitzi Hauser, and Dorean Boss. Musical accompaniment is by Dorean Boss. Sets and costumes are designed by Art Penson.

For reservations call 233-9281 in Ottawa.

The Seventh Annual National Women's Music Festival, which takes place in Champaign, Illinois, will be held on May 29 to June 1. Musicians featured this year are Gwen Avery, Meg Christian, Casse Culver & Band, Maxine Feldman, Holly Near and many others. There will be workshops on a variety of subjects and open mike and jam sessions are planned. Ticket prices for the full week are \$32 before April 10, \$37 before May 1 and \$42 at the door. For the weekend only prices are \$23 before April 10, \$28 before May 1 and \$32 at the door. Daycare is available but let them know in advance. Community housing, camping space and dorm rooms are the three housing options. Specify which one you want when you write. Also specify any special requirements (such as allergies, gender preference, etc.) you may have. Write to National Women's Music Festival, P.O. Box 2721, Station A, Champaign, Illinois 61820.

The spring jurying by Powerhouse Gallery will take place April 28. Women artists, and women working in collaboration with men, who would like to have their works considered for solo or group exhibitions are asked to submit actual works and/or slides and photos between April 22 - 27. Forms must accompany submissions and are available from Powerhouse Gallery, 3738 St-Dominique, Montréal, Québec H2X 2X8 or phone (514) 844-3489. Projecting and curating theme shows are also invited for consideration for 1980-81.

Ida Johnson unforgettable

The True Story of Ida Johnson

by Sharon Riis

The Women's Press, 1976

\$3.25 (paper)

Reviewed by Cellan Jay

"The True Story of Ida Johnson" is not the conventional journey of the soul à la Dante, Conrad, et al, involving descent into an individualistic hell and eventual ascent with the soul having achieved some quirky maturity. But journey of the spirit it is—the female spirit as the will toward life, survival and wholeness, in combat with the oppression of deadly, daily life.

The primary voice is Ida's, telling her story in her own colloquial language, and her own bored voice, the voice of a waitress at the end of her shift in a small trucker's stop. Born in Longview, Alberta ("It alters the minds of passers-through like an empty but unforgettable dream of nothing in particular"), her motto is "better lie than die", and lie, steal, possibly murder in her instinctive will toward survival and freedom, she does—with a

clarity and an honesty that makes her never less than totally moral. Through childhood, marriage, and travel, the dance of her distancing from herself, and the periodic jolts of recognition she experiences, emerge; the pure energy of the will to become is stifled for long periods of time, always to arise again from an inchoate source, enabling Ida to somehow avoid the inevitable, the death of her Self.

Ida's voice is contrasted by Lucy's, her childhood friend, who has come back looking for the secret in Ida's ability to survive—literally—and also to survive the alienation from the Self that the very struggle extracts as its deadly price. Though Lucy is an ancient soul and has never been without the knowledge that "it was all for nothing and occasionally, in consequence, that it was all for everything...(and) Her strength was her self", she has become progressively distanced from the world, until her will threatens to break into a thousand pieces. She comes back seeking Ida's truth.

And Ida, for twenty bucks, gives it to her.

There is a third voice in the story, the voice of the author—a greek chorus, an omniscient observer whose presence communicates with a magic ultra-realism the transcendent implications of Ida's life, and the relation between Ida and Lucy. The poetry of these three voices, and the precision and authenticity of Riis's style, cast Ida's true story in a ghostly, spiritual light, without ever separating the spirit from the body, without ever losing the truth that the soul lives in this world and no other.

This is a truly female book. Sharon Riis sees into the soul of an ordinary woman, is true to her vision of Ida as a member of her class and sex, as "acted upon", but with faith and pain delineates the space, however small and however invaded by the many unfreedoms, where she can be her self, true to her self.

"The True Story of Ida Johnson" is funny, sometimes frightening, always mesmerizing, and written with a startling clarity that can only be called the 'truth'. It is absolutely unforgettable.

CURRENTLY

St. John's, Newfoundland

April 28 Movie *No Life for a Woman* directed by Bonnie Kreps. A discussion will follow speaker Sharon Mc Gowan from B.C. 8:00 p.m. at the Women's Centre. Free. For information call 753-0220

April 29 The same film will be shown in Happy Valley, Goose Bay.

April 30 The film will be shown in Labrador City

Charlottetown, P.E.I.

May 16 (Friday) One day conference *Concern 80*. Theme is Women in the 80's. At Univ. of P.E.I., Kelly Building Doris Anderson, Chairperson. \$5.00 pre-registration fee before May 1; after May 1, \$6.00. Day Care available. Information from Maureen Malloy, 894-8973

Halifax, Nova Scotia

April 12 (Saturday) Organizing Workshop - all day. At A Woman's Place, 1225 Barrington St. Workshop on Community organizing around women's issues. Free. For information or child care call 429-4063.

Every Monday 1:30 to 3:30 p.m. Coffee and discussion. Call A Woman's Place for childcare. Free.

Study/Support group forming sometime in April. Call 429-4063 for information.

Montreal

April 14-May 3—*Diane Quackenbush* works on paper and *Renée Fredette*, drawings.

26 avril—*Sylvie a eu peur à Powerhouse*, performance par Sylvie Tourangeau et Jean Tourangeau. 20h30. *Powerhouse Galery*, 3738 St. Dominique, Montréal, tél. 514-844-3489.

Powerhouse Gallery is organizing a slide registry of Canadian women artists. You are invited to send five (5) to twenty (20) slides for indexation. Please enclose a curriculum vitae and slide description, including artist's name, statement about work, medium and dimensions to Powerhouse Gallery, 3738 St. Dominique Street, Montréal, Québec, Canada H2X 2X8.

Ottawa

April 12—"Union Made" Benefit Dance in support of women who have been on strike in Ontario...the Bell workers, Radio Shack, and Blue Cross. Entertainment by Red Rose Revue, Michelle Hill and Mary Pitts, and Mama Quilla II, a Toronto-based women's band. Doors open at 7:30 p.m. Tickets \$4, \$2 for students, strikers and unemployed. Contacts: Randy Banks 232-9326, Gordon Haas 235-4733.

Rates

Individuals: 15¢ per word, minimum \$3.
Business: 20¢ per word, minimum \$6.
Forwarding service: \$1 per ad per issue.
Print your ad clearly in block letters.
All ads must be prepaid.

April 10—Benefit screening of two films about rape. "This Film Is About Rape", directed by Bonnie Kreps. "Why Men Rape", directed by Douglas Jackson. A panel discussion will follow. Screening at National Library Public Archives, 395 Wellington St. For further information contact National Film Theatre 238-7865, or Rape Crisis Centre 238-6667.

April 12—*Motherhood is a feminist issue*. A Dialogue Between Daughters. 10 a.m. Morning and afternoon workshops: "Mothers and Daughters" "Children". Ottawa Women's Centre, 410 Queen St. Bring a lunch or dine Chez Nous. Daycare provided. Please call 232-0313.

April 1-26—Linda Mainville will exhibit a new collection of cyanotype impressions at the SAW Gallery, 55 By Ward Market Square. Open Tuesday-Friday, 11 a.m. to 5:30 p.m. Saturdays 10:30 a.m. to 5:00 p.m. 236-6181.

April 26-27 *Wen-do self-defence course for women*. Instructor Shirley Masuda. Ottawa Boys & Girls Club, 412 Nepean St. 9 a.m. to 5 p.m. Phone 238-6667 for info and to register.

Toronto

April 19 & 20 Feminist Film Festival screenings at the Funnel, 507 King St. E. Projection Times Sat. 10-12 a.m., 1-5 p.m., 8-11 p.m. Sun. 10-12 a.m., 2-4 p.m., 8-11 p.m. Series pass \$6.00 at Toronto Women's BookStore, 85 Harbord St. day tickets \$3.50.

April 18 Opening party for Film Festival 8 p.m. at the Fly By Night, Music by Java Jive. Women only.

Thunder Bay

April 7 Northern Women's Centre Seminar: Direction for the Future and Reassessing the Past. 10 a.m. - 5 No charge. Pot Luck lunch. For information contact Noreen Lavoie, 807 345-7802

April 12 Northern Economic Development Seminar - sponsored by the International North Western Ontario Decade of Women Coordinating Council. For further information contact Ingrid Peterson 807 345-9754

May 3 & 4 Annual Meeting of the International North Western Ontario Decade of Women Coordinating Council. Call Joan Pakota 807 767-5194

Simcoe, Ontario

May 1 The opening date of a showing of work by women artists Sasha Hayman, Helen Lucas, and Joyce Weiland. The show will run for the month of May at the Lynnwood Art Centre, 21 Lynnwood Ave., Simcoe. 519 428-0540

Winnipeg, Manitoba

April 30 to May 3 World Premiere of *The Awakening* by Marlyn MacDonald, performed by the

Painted Ladies' Theatre Co. At the Women's Building, 730 Alexander Ave. Information 204 783-7889

Regina, Saskatchewan

The Women's Centre is moving to 219-1810 Smith St.

April 19 Pro-Choice Demonstration and Rally. Meet at Victoria Park - Rally at Union. Information 522-2777

Edmonton, Alberta

April 10 and May 8 Pub nights for women only at the Unitarian Church, 12330 110th Ave., from 7:30 onwards. Information: 432-1688

Wendo classes will also be held in Edmonton call 432-4102, and in Calgary call 263-1550

Calgary, Alberta

Women's Films held bi-weekly at the Boris Roubakin Recital Hall, University of Calgary. Free. Open to all. 7:00 p.m.

April 11 Theme: Women & Aging

1) Fear Eats the Soul

2) Patricia's Moving Picture Show

April 25 Theme: Women & Arts

1) Life & Death of Frida Kahlo

2) Woman House

May 9 & 23 To be announced. For information call 262-1873

Vancouver, B.C.

April 7 Beginning April 7, Basic Wendo classes are being held throughout B.C. In Vancouver, classes will be held in Mt. Pleasant Community Centre and the Kitsilano Community Centre. Other places in B.C. to hold the course are: Burnaby, North Vancouver, Port Alberni, Fort Saskatchewan. For information call the Central Wendo number 604 876-6390.

May 30, 31, and June 1 Conference on Sexual Harrassment on the Job. Sheridan Landmark Hotel, Robson St., Vancouver. Contact your local Union or Labour Council.

April 13 (Sunday) Constructive Criticism Workshop for Women. Britannia Community Centre, 1661 Napier. \$3.00 (negotiable). Childcare available if you call by April 6. 12 noon to 5 p.m. For information call Karen 253-5654 or Paulette 255-0523

Whitehorse, Yukon

April 17 Telethon to raise money for the Women's Transition House. Local talent. Please support.

April 10 Meeting to form branch of Canadian Congress on Learning Opportunities for Women. 7:30 at Women's Centre. Information: 9 a.m. to 1 p.m. 667-2693

April 15 Lecture on Separation and Divorce. 7:30 p.m. at the library. Local lawyers to speak. Information and arrangements for daycare: 667-2693 9-9 - 1 p.m.

Mid-April Saturday: A seminar on non-traditional work for women is planned. If interested, call 667-2693.

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Cultural Events

Seventh NATIONAL WOMEN'S MUSIC FESTIVAL * MAY 29-JUNE 1: In celebration of a decade of Women's Music! Concerts, workshops, open mics, sales of women's merchandise, and a Saturday night dance highlight four days of sharing and learning. Week pass \$37.00 until May 1. Write: PO Box 2721 Station A, Champaign, Ill., 61820.

Employment

PHYSICIAN WANTED, full or part time. OB/GYN preferred. Established 1972, collectively run women's non-profit health center. Work with physician's assistants providing gynecology, contraception, pregnancy detection and termination, with emphasis on primary care, education and counselling. Future plans...exploring prenatal care, general medicine, alternative healing. We average 5,000 woman visits per year. Salary negotiable. Contact Bosha Gordon, Vermont Women's Health Center, Box 29, Burlington, VT. 05402 (802) 863-1386.

PRESS GANG IS HIRING...

Press Gang, a feminist printing and publishing collective in Vancouver, has three positions open. We are interested primarily in someone with previous experience as:

1. an operator for a Solna 124
2. an operator for an A.B. Dick 360
3. a bookkeeper.

We stress skillsharing and rotation of jobs so that new members will be learning other areas of the printing and publishing trades as well.

Though we are primarily interested in the above skills, we are open to applications from women who have expertise or interest in any aspect of printing or publishing.

Contact us at Press Gang Publishers, 603 Powell St., Vancouver, B.C. V6A 1H2. 235-1224.

Summer Activities

RED PINE FAMILY CAMP offers adult, family and children's programs. Beautiful location on Golden Lake, Ontario. Terrific waterfront program, land sports, handicrafts, good food, cabin accommodation. (613) 234-1969, 270 MacLaren St., Ottawa, K2P 0M3.

SOCIAL CONCERNS PROGRAM
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CENTRE in the Big Rideau Lake, halfway between Ottawa and Kingston, Ont. Summer 1980 schedule includes: Music & Social Change (June 27-July 1); Alternative Children's Camps (July 6-18); Futures Dialogue (July 27-Aug. 1); Media, Social Change & Working People (Aug. 1-4); Arms vs. Development (Aug. 8-10); Canadian-U.S. Safe Energy Conference (Aug. 14-17). Also, programs are planned on Co-op Studies, Genetic Engineering, and Changing Sex Roles (dates to be announced). For more information, contact: Grindstone Co-op, PO Box 564, Sta. P, Toronto, Ont. M5S 2T1; (416) 923-4215 or (416) 533-7405.

Clubs

HARD OF HEARING CLUB, Thurs., April 10, 7:30 p.m. Free Methodist Church, Monk & 5th Ave. (near Bank). P. Duchesne, 749-8160.

Courses

The next session of PREPARATION FOR CHILDBIRTH classes given by Canadian Mothercraft begins the week of April 28, 1980. Couples classes, and Refresher classes are available. You may choose a French or English program. Classes are conducted in many locations throughout the city. For more information please telephone 728-1839 or call in person at our office at 983 Carling Avenue.



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