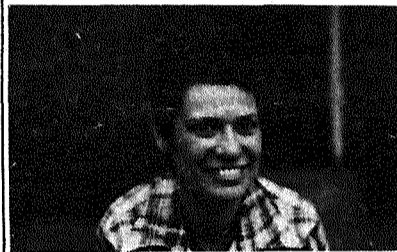


Upstream says good-bye



by Esther Shannon

The major problems that have led to UPSTREAM's folding are failure to thoroughly understand the necessity for a defined and evolving politic and an inability to understand and implement a collective structure. Our efforts to improve this situation (and we did make these efforts), led to a consistent failure due



by Judy Lynne

I came to UPSTREAM in August, 1979, not as a volunteer, but as an employee. I was hired as advertising co-ordinator by a group of women who I already knew, and who referred to themselves as a "collective". I was hired because I was known by those 5 women to be a feminist and it was assumed I would 1) know how to work



by Dorothy Elias

For most of UPSTREAM's history, there were several basic contradictions underlying how we operated. While we called ourselves a collective, working collectively was not a real priority. We focussed far too much on the actual work of producing a newspaper, thus



by Pat Daley

I came into UPSTREAM from the student left, holding the belief that the women's movement was essentially a bourgeois movement that did not speak to most women. The impetus for me to join the group of women who were planning the paper in the spring of 1976 came from a friend who suggested I may be able to offer some help



by Wendy McPeake

Last fall I was a newcomer to UPSTREAM. I started to work there as arts co-ordinator and in December I became part of the process to redefine and restructure the paper. Starting with a weekend of meetings and continuing on with weekly meetings, a group of us,



by Patty Brady

The main problem with UPSTREAM was the lack of a shared political analysis concerning the reasons for the oppression and exploitation of women and, as a result, no common understanding of the strategies

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After four years of producing UPSTREAM, the members of the UPSTREAM collective have formally decided to cease publishing. With our final issue we hope to explain to our readers, and our sisters in other feminist publications and the women's movement in general, the factors which have contributed to this decision, which now seems to us to have been inevitable. This article, which has been collectively written, will describe UPSTREAM's internal organization, both in terms of structure and politics, and our relationships externally, that is with our readers and with the women's movement.

As with most organizations which falter and eventually fail the reasons for UPSTREAM's demise lie in its beginnings. From UPSTREAM's introductory issue we learn that the paper's original purpose was one which could be shared by "women of any age, race, religion, political belief, economic class, social status or sexual orientation." In an article entitled "UPSTREAM Staff Diverse" we read that the staff of UPSTREAM "is united in a common purpose but believe that reaching a collective goal demands exploring as many routes as there are people involved." The common purpose that united women at UPSTREAM was "the self-determination of women and the advancement of the status of women."

Even if contradictory, all of these goals and purposes are perhaps laudable in theory. In

paper the individual able to find the least support for her analysis would invariably leave the paper. Largely because there was no collective forum for these disagreements the problems they produced could be seen as and were seen as personal. (i.e. the individual couldn't get along with others.) Again the most serious consequence of this was that the collective was never obligated to examine and criticize its operation and direction.

Another area where this lack of collective functioning became a critical problem was in UPSTREAM's accessibility to new women. A new woman soon learned there were positions and definitions; what she didn't learn clearly was what they were or how they were arrived at. Obviously, she also didn't learn how to work collectively so this inability was perpetuated. As well, since there was no formal collective method to establish whether



photo: Kate Nonesuch

practice, however, UPSTREAM's vague "common" purpose masked or diverted attention from the reality that there was no substantial shared political direction within the organization. In retrospect, we believe this lack of political consensus was the fundamental problem with the UPSTREAM collective and by extension with the paper.

The most immediate and serious consequence of the lack of political consensus was the establishment of an informal decision-making process that, due to the disintegration of a formal collective structure, determined the political direction of UPSTREAM. An informal decision-making process denies the individual members of the group full and equal access to decision-making. It creates a situation where everyone is not equally aware of whether decisions have in fact been made, and they do not know how or why decisions were arrived at or whether they can be amended or changed. Of equal importance they do not know why they were excluded from this process. Among the consequences of informal decision-making are confusion, insecurity and mistrust.

When there was substantial political disagreement between individuals at the

she agreed with the collective's direction, such as it was, she never knew whether her political views were acceptable to the collective. Thus the sense of insecurity mentioned earlier was further institutionalized.

The inability of UPSTREAM to establish a collective political direction and decision-making process was its most serious failure, but was certainly not its only one.

A collective is successful because its individual members are dedicated to upholding certain principles. Briefly these are:

- A commitment to a horizontal structure with power and decision making which are equalized among all collective members.
- A decision-making mechanism which relies on consensus (difficult to achieve if everyone does not share certain fundamentals).
- On-going dialogue, including criticism and self-criticism.
- A willingness to be accountable to the collective.
- A commitment to skill-sharing and development (so that no one woman becomes indispensable and has therefore more power and/or responsibility).

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Early in its evolution the Women's Liberation Movement, in a justifiable reaction against oppressive hierarchal structures, proposed the collective as an organizing structure which was most responsive to the particular needs of women new to political organizing. With its emphasis on dialogue, consensus and skill-sharing, it promised women greater individual control and input over our groups and organizations.

Because of its feminist orientation UPSTREAM elected to structure itself collectively. This decision, however, doesn't necessarily translate into the ability to do so. It is clear now that one of the major problems women faced with the collective structure was our inexperience with it.

The initial excitement and enthusiasm commonplace to the birth of most new organizations camouflaged for some time many of the lapses of the collective. In the beginning women had more energy and were therefore willing to do more than their share or to excuse others who were not fulfilling their commitments. As well, once the paper got started it began with a vengeance. A 16-page paper every two weeks means a production schedule that is exacting and exhausting. Along with the production cycle pressures there was the inexperience and uncertainty around confronting a collective member: how to do it without draining and damaging the collective. From the beginning there was an inability or unwillingness to take these risks or to understand why it was so critically necessary to do so.

Some of the other problems that resulted from these patterns were: a de-emphasis on skill-sharing and training—it was so much easier to do it yourself, consequently more and more work was left with fewer and fewer women; the unwillingness to confront led eventually to a tacit agreement not to do so—an unwillingness to disturb the status quo which was in some sense "working". Inevitably all of these things combined to create an atmosphere of mistrust and personal feelings of guilt and immobilization. These feelings are obviously not ones which individuals can readily translate into energy to renew their commitment to an organization.

Content criticized

The lack of common purpose and direction that we experienced at UPSTREAM also influenced the content of the paper. Looking back, we see that articles were often scattered in what they were trying to say and the paper was not consistent in its presentation from issue to issue.

When we look at UPSTREAM's content, we also have to look at the collective's relationship to the rest of the women's movement, because UPSTREAM was a paper developed to report on and help expand that movement. And that was the first place we fell down.

When we look back at UPSTREAM, we find that we tended to concentrate too much on government—reporting what the federal government was doing to women, rather than looking more at what women were trying to do to the federal government. The implicit suggestion in that kind of reporting is that the federal government or other established institutions will give us our liberation. Our attention should have been focussed on the ways women were and are actively working for change. When we did report on women's organizations, we reported on things they had done, not what they were trying to do. That is, we were not informing other women about the organizing process. We feel that in our



photo: Kate Nonesuch

own minds UPSTREAM and other women's organizations tended to be viewed as institutions that were autonomous and distant. It was a situation of "us" and "them" within something that was expected to be a mass movement.

As a result, UPSTREAM was not presenting bad journalism, but neither was it good. In particular, we could have improved the method in which we criticized other women's organizations—especially those we saw as reformist. The few times we did attempt this criticism it was vague, partially because we weren't clear ourselves on what our criticisms were, and partially because we did not present the arguments on both sides in a concise way. We feel now that we should have carried more articles on the political differences that exist within the women's movement and on the process that different women go through to reach the viewpoints they hold.

UPSTREAM had, as well, a tendency to print articles that were essentially rewrites of reports from either government or women's groups. It would have been more effective if we had actually interviewed the people those reports were about, letting them tell their own stories. We also could have tried more to report on things before they happened, preparing women for events that we may have been able to alter or change completely. There are several reasons why we did not do these things. Certainly lack of time and money were among them.

As we look back, we see that perhaps we should have considered changing UPSTREAM in both style and format. The pressure to produce 24 pages every month often resulted in a scattered and confused product. But, UPSTREAM was initially planned to be a mass market publication and that direction was never seriously reconsidered or criticized.

Dialogue essential

As we went through the process of review and self-criticism that led to this article, it became clear that we do not think we're the only ones responsible for the problems that existed in UPSTREAM's relationship to the rest of the women's movement and its effects on the paper's content. We do feel that it was our responsibility to initiate the kind of dialogue we were looking for and to provide an initial direction. However, as a result of our experiences with UPSTREAM, we think that the women's movement in Canada is in trouble unless the all-important dialogue among individuals and organizations begins on a mass scale.

The UPSTREAM collective did attempt, with varying degrees of effort, to create that dialogue in the pages of the paper. While we didn't do

it all the time or not always as we should have, the efforts we did make met with little response. While we didn't always go digging after stories, trying to find out what women across the country were doing, neither did women's groups tell us when something was happening. The months when we had more than two "Letters" to print were exciting. We sent notices across the country asking women's centres and other organizations to send us news, or at least their newsletters, to let us know what they were doing so we could pass that information along. The response was minimal.

Probably the best, and most discouraging, example of this lack of dialogue occurred after we printed UPSTREAM's new statement of principles in the March 1980 issue. To date we have received exactly one letter in favour of the statement and two letters against. When a collective of women issues a statement defining what they see as the principles of feminism, and three women respond, we know it can't be just our fault.

The lack of dialogue between UPSTREAM and the rest of the women's movement is not unlike the things we have already described that were happening within the UPSTREAM collective itself. And the effects are no less important.

In our discussion preparing for this article, we asked ourselves who the women are who read UPSTREAM. We didn't have a sure answer. We

often felt that we were putting the paper out in a vacuum and, as a result, didn't change UPSTREAM in any substantial way although we may have felt it necessary to do so for ourselves. We didn't know what you, our readers, felt about the paper. It's a demoralising situation, because with neither positive nor negative feedback, the impetus to change is slight and one begins to wonder whether anyone cares. We ask you to start now to give other feminist newspapers your support by using the information services available to the women's movement—the services that help it expand—and by letting them know, even in a paragraph, that you're reading the paper at least.

There has been a sombre tone throughout this article, but it doesn't mean we're discouraged. We printed this article for a couple of reasons. First, because it has helped us as members of the UPSTREAM collective to sort out what happened at UPSTREAM and has allowed us to sort it out together in a way that is helping to relieve tensions that exist at the paper. Secondly, we do not believe that the experiences of the UPSTREAM collective are unique—particularly when we consider that a similar dynamic to that operating within the collective itself was operative in UPSTREAM's relationship with the rest of the women's movement—and we hope that by publishing our view of the experience we can help other women avoid making the same mistakes.

UPSTREAM has discontinued publishing. But, we would still like to hear what you think about this article and others that appear in this final issue. We found for ourselves that real dialogue didn't begin until we had made the decision to stop putting out UPSTREAM. It is not unlikely that the same thing could happen with our readers. But, to make sure that your response becomes part of a larger dialogue within the women's movement, we suggest that you send copies of letters to UPSTREAM to your local feminist newspaper.

The UPSTREAM office is closing at the end of July. To make sure we receive your thoughts and ideas for the future, please send letters c/o 263 Arlington Ave., Apt. 2, Ottawa, Ont., K1R 5T1.

This is a letter of thanks and appreciation to all the women who worked on Upstream through the years of its publication, for the connecting, linking, sharing of ideas, information and knowledge they brought to women.

Through Upstream we were able to recognize and develop talent. Without Upstream we would never have shared the talents of its' regular writers and single contributors. Some of us would never have seen ourselves in print nor shared our ideas on paper without such a feminist newspaper.

Upstream brought us together and helped us to see our collective selves more clearly.

It is a commentary on the lives of women and the use of the wealth of our society when a publication such as Upstream cannot survive.

We are still labouring to make our way upstream. As always, we will survive to make the journey and reappear in some renewed form to carry on the struggle together.

*Yours in Sisterhood,
Women's Career Counselling Collective,
Holly, Pat, Jan, and Nancy*

Reclaim the Night March August 2nd

Meeting at: George and William Streets
(Byward Market)

Bring flashlights, placards provided.

Sponsored by the Ottawa Rape Crisis Center
238-6666

Personal statements from the collective—continued from page 1

Dorothy Elias

leaving little time or energy for planning and development. All our attention went to immediate tasks, which eventually determined our work habits and the direction of the group.

The few times we actually did talk about structure or process were rather fruitless since we weren't committed enough to working on the collective as opposed to the paper. In fact, there was often a hesitation about dealing with the "collective", since this implied confrontation and risk on a very personal level. In retrospect, it seems to me that being able to deal honestly on a rather personal level is a prerequisite to being able to work collectively and develop a shared political base.

There has also been a noticeable lack of political definition; a political statement of purposes is something we should have worked out initially, and worked on as the collective evolved. Membership in the collective should have been strictly defined, and agreement with the politics of the group emphasized. This would also



photo: Esther Shannon

have given the paper a focus, improved its quality, made certain editorial tasks less conflict-ridden (i.e. deciding what to print or how to edit and article).

Problems with the collective and problems with our politics were inter-related; if our politics as feminists had been taken more seriously, thought and talked about, understood, realized, then our approach to collectivity would have been radically different and more successful. As it was, we only paid lip service to the concept of collective process, and didn't really question the implication of doing this.

Other than the preceding points, there were many factors that contributed to the inevitable dissolution of the paper. These are the constants in any feminist group's life, such as volunteerism, financing, funding-cooption, overwork, burnout. I think women are facing real obstacles that have a very real impact on our ability to do the work we have identified for ourselves. It is important to guard against the feeling that as individuals we are to blame for UPSTREAM's failure.

Esther Shannon



photo: Dorothy Elias

to our inability to analyse the situation or our unwillingness to change because the status quo was acceptable to those of us with power.

Both reasons indicate, at some basic level, our profoundest inability—that is the inability to take ourselves seriously. We have to recognize that if we don't do it right we are going to fail. And needless to say if we don't do it no one else is going to.

Wendy McPeake

some new, some "old" members spent four months discussing the politics and the structure of the paper. By April, we had come up with a set of principles (published in the March issue) with which everyone had agreed. We had also defined the collective structure under which we would operate. Scheduled for further discussion was the issue of how we would apply our principles to the content, style and distribution of the paper.



While the discussions were going on, the paper was still being produced and the typesetting business was being tended to. It was a strain which I think we all thought would work itself out. The unexpected resignation of one of the members for political reasons brought home to me the realization that the four months of discussion had all been an illusion. I had known that the women who had kept the paper going for so long were burned out or were moving on to new things. I also knew that I didn't have the kind of energy that the "old" women had had. I had thought that somehow, miraculously, the paper would carry on. It now will not.

Personally, the decision was a devastating one because, when I look back over the past four months, the decision was inevitable. Our inability to be realistic about the future of the paper is a lesson to be learned. Additionally, I believe that had the process of restructuring taken place a year ago maybe new energy could have been recruited, skills shared, "old" women permitted to take a break and the paper continued.

Politically, I think the demise of UPSTREAM is a loss for women everywhere. I think the paper had the potential to bring a particular perspective to women's issues: a radical feminist perspective that would get to the root of women's oppression and organize women to fight for radical change. The folding of the paper will leave a gaping hole in news coverage for women. The greatest loss though is that a large part of the history of our struggle will go unrecorded.

Lessons I have learned? A confirmed commitment to the collective structure and a new commitment to skill-sharing—they are our only means of survival.

Judy Lynne

collectively and 2) understand the aims of the paper. Those two aims were never clearly spelled out, as we have all been able to admit now. At that time I put my failure to understand the editorial policy and the collective structure down to—I'm new here, it'll come to me—and—they're smarter/more feminist/more politically aware than I am and they've worked it all out. I always felt rather undeserving of the job, unskilled as I was, and having given no volunteer labour to the paper previously. Because some of us were paid and others not it was hard not to question accountability and responsibility in relation to personal remuneration—but we never did.

Judy Lynne cont'd

Esther was the only one who ever told me I was doing a good job collecting ads. No one ever told me I wasn't doing a good job but I believe I wasn't. I felt very isolated, and I felt like I was the only one who felt isolated. I began to mistrust my own perceptions (my years of training had not failed me) and believe that if no one else was having problems then I must be making it up. Hopefully it would go away.

When it didn't go away, I finally gathered the courage to say something. "We need an editorial policy that contains a political analysis". To my surprise the suggestion was received with agreement, though some what cautious. And so we would come to have a series of meetings where we would agree in principle, with principles but not in practise. We didn't talk about practise. We essentially concentrated on documenting what we knew we could agree on, and avoided what we knew we wouldn't agree on. For the sake of expediency we had overlooked political differences, but with a statement of principles (March 1980) and our collective structure now under constant scrutiny, the degree of valuable energy that went into maintaining tensions was increased to an unbearable level.

In retrospect, it is apparent to all of us that we did not practise being an integral part of the women's movement. When we are speaking for the women's movement we are part of it. Being part of it means being part of a collective struggle. We realize that we struggle. We do not speak for other women. We speak for ourselves. We speak of our struggles (with each other, with society), our oppression. This means speaking with each other and not about an assumed them.

Which means we must 1) confront; we must 2) analyse what we are doing and why; we must 3) teach each other (skill sharing). We must recognize our struggles as shared struggles.

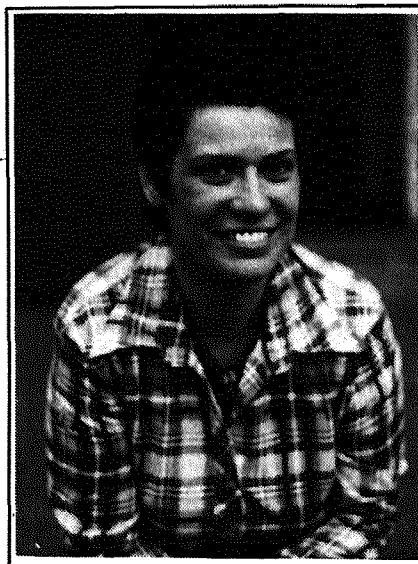


photo: Dorothy Elias

We must trust each other to do that, and we can only trust by taking risk and knowing that we do so because as individuals and as a movement we are important enough to each other to do so.

"Much of what is narrowly termed 'politics' seems to rest on a longing for certainty even at the cost of honesty, for an analysis which, once given, need not be examined. Such is the deadendedness, for women-of-Marxism in our time."

A. Rich

Adrienne Rich also says that "The quality and depth of the politics evolving from a group depends in very large part on their understanding of honour."

It is crucial to the feminist process that we document our struggles.

Pat Daley

because of my past experience with student newspapers.

I quickly learned through the UPSTREAM experience that my opinions of the women's movement were not necessarily correct. But, I have returned to the belief that the women's movement, at least as it exists in Ottawa, does not serve the needs of many women because of its tendency to be isolated.

The experience of working at UPSTREAM has taught me a great deal about how to work with a collective, as well as teaching me much about myself. I can see the mistakes I have made during my tenure with the paper and I know now how I may approach similar situations differently.

I think what has happened at UPSTREAM is not that different from what has happened with the women's movement as a whole. At the beginning, for about nine months, the atmosphere at UPSTREAM was tremendously exciting. I found it that way for two reasons: one because I was learning a great deal about working



photo: Dorothy Elias

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Patty Brady

required to be part of the fight against these. As a "women's newspaper", it contained all the different emphases and scattered tendencies contained in the women's movement itself.

Had we been more self-conscious and articulate about these differences, the paper might have been able to make one kind of contribution to the development of women's struggles by clarifying issues and options. What actually happened was just the opposite.

The unresolved, often longstanding, differences among the women at UPSTREAM isolated individuals and fragmented the paper.

"Politically all over the map" and, as we came to experience it, to what purpose. Individuals maintained their commitment for briefer or longer periods of time but they did it by latching onto very specific aspects of the paper, e.g., their own particular article(s) that particular month, the actual physical production of the paper, a photograph here, a graphic there.

Yet we still had to fill those pages each month. To a large degree the tone of the paper, its politics, then ended up being shaped by people who had very

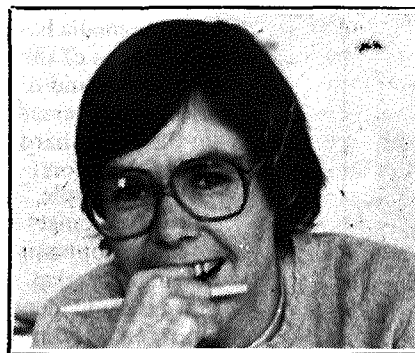


photo: Dorothy Elias

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Talking directions for the Re-radicalizin

While the collective that produced this issue of UPSTREAM believes that the following article states some of the questions that the women's movement must face today and provides a beginning for a discussion of future direction, it does not reflect the views of all collective members.

by Judy Lynne and Kafe Nonesuch

The women's liberation movement is losing momentum: fewer women are becoming actively involved in creating a feminist politic, and many women are leaving the movement to go back to school, back to the land, back to establishment jobs, and possibly even back to marriages, in an attempt to find personal solutions to organizing their own lives in the most fulfilling and least stressful ways. The rewards and attraction the women's liberation movement had for some women are no longer there. We believe that women are leaving the movement or not coming into it because the movement has lost touch with its radical roots; because our radical edge has been blunted by the patriarchy, by the media and by our own desire to appear acceptable. We are convinced that the way to regain the momentum, to make it possible for women to continue to work in the women's liberation movement and to make new women want to join the struggle, is to articulate the need for radical change.

The body of this article consists of some notes to ourselves about re-radicalizing the movement, revitalizing ourselves, and getting things on the road again.

Radical feminism

We intend to discuss radical feminism in relation to reform feminism. While we assume that the goal of the radical women's liberation movement is a socialist society of some form, the discussion of the relationship between the autonomous women's movement and the socialist movement is beyond the scope of these notes.

Radical feminism concentrates on the root cause of women's oppression as women, and the way in which our femaleness affects our oppression as workers, students, blacks, etc. It aims to abolish the division of humanity on the basis of sex.

Radical feminism recognizes that women's oppression is an integral part of world-wide social structures and that to alter one part of society is to alter all parts. The struggle to abolish sexism must necessarily include a struggle against racism, classism and other forms of oppression.

Radical feminism focuses on organizing to maximize the collective strength of women, based on the premises that no woman is free until all women are free, and that the oppressed must fight for their own liberation.

What has happened to radical feminism?

Radical feminism seems to have disappeared from the face of the earth, to be replaced by reform feminism (or "liberal" feminism, if those two words can be juxtaposed), and the "liberated person". A hideous fact of women's experience historically is that we have been either silenced or completely misinterpreted by men who have a vested interest in hiding the realities of women's existence. Naively, we expected that the established media could be used to broadcast some of the ideas of radical feminism. Instead, always searching for something new to sell papers, while fulfilling their function of maintaining the status quo, the media have taken on concepts and slogans of the women's liberation movement, and diluted, manipulated, reversed, traversed and traduced them so they are hardly recognizable by their originators.

For example, the early (1960's) radical feminist analysis of housework as oppressive to women was a rallying cry that every woman who heard it could identify with. It has been changed from "Housework is shitwork" into "Houseworkers are not valuable." The media extol the angel

the household, laud her priceless service to her family, and encourages her to defend her after-the-fact choice by calling her a "domestic engineer"—a fancy title in compensation for her unpaid "priceless" labour.

Radical feminists reacted to being sex objects, to having our sexuality denied, demanded control of our bodies, safe birth control and the right to say "No!" to sexual demands. The media then created a stereotype of the liberated woman who said "Yes" to men whenever she wanted. She then became one who always said "Yes," to men because to be liberated meant you never wanted to say, "No!" Women, unable to relate to the new improved stereotype, rejected the women's liberation movement.

"Women unite," a powerful slogan encouraging women to unite against our oppressors, hamstringed us in the movement because we have been pressured into uneasy and unwilling support of liberal ideas because of some amorphous concept of sisterhood. We have been afraid to bring conflicts out into the open because the press would delight in the spectacle of two "women's libbers" fighting it out in the public arena. So we bite our lips and support reforms, applaud token women, and contribute even more to the confusion of the issue. Worse still, we are immobilized within our own collectives (eg., UPSTREAM). Sisterhood is powerful only when we can and do confront each other on issues and come to trust each other to take ourselves and our politics seriously.

Just as we allow ourselves to be manipulated by the media, we play into the hands of the patriarchy by cooperating with the government's co-optation of the movement. Feminist groups have taken government money to run services for women, and even political action groups. We water down our plans in grant application forms and write statements of aims that are liberal in the extreme, in order to look innocuous and service-oriented enough to get the money, and are afraid to have the courage of our convictions when grant renewal time rolls around.

We have to stop fooling ourselves that we are unaffected by what we put on paper for the powers that be, especially since we never have the time or energy or carrot-and-stick incentives from the patriarchy, to make equally explicit statements for ourselves of what our real aims are. What we write for them to read we



come to believe ourselves.

The public relations coup of the century must be the government's takeover of the women's liberation movement in 1975 (International Women's Year). They took on the liberation of women as a public

project, beat their breasts and promised reforms, spent a year and 50¢ per woman to do it, then loudly and triumphantly proclaimed their success. They gave us our liberation. Shucks, why not?

A radical feminist analysis speaks

Future-gazing: cross

For this last issue of UPSTREAM, it was decided that to end on a positive note we should solicit statements from feminists across the country regarding future strategies for the women's movement. We wanted women who had worked in a variety of areas of the movement to respond so that we could present a comprehensive look at what must be done starting now. We did not get all those responses because some of the women who should have been approached were not, and those who were responded with varying degrees of clarity or not at all. In fairness to the statements we did receive, and because of the unquestionable importance of hearing each other speak of our future, we are quoting here from the statements we received.

Bonnie Kreps, filmmaker, radical feminist:

Ever since its birth in 1848, radical feminism has carried within it the seeds of its own destruction. When the first feminist movement opted for the vote, it committed suicide because it lost touch with its spiritual roots: to abolish the false division of humanity on the basis of sex. In becoming a suffrage movement, radical feminism gave birth to the equal rights movement and thus switched its focus from a spiritual quest to a struggle for power. From root causes to symptoms, from "changing the pie" to "getting a bigger slice", from changing the very way we view ourselves to "getting ours."

I think this movement now finds itself in a position equivalent to that of the first movement when it decided to concentrate on the fight for the vote. Our version is the "fight to get women into power", and if we pursue that as a major cause of the movement, we will kill it again and with it the vision of a better world.

the women's movement ing ourselves



photo: Vivian Frankel

the unspoken truths that all women know and will recognize when they hear. We must begin again to speak them clearly wherever and whenever we can, to groups of women, and particularly in our own presses. Why else do we have them? We certainly

don't make a living wage at them.

Is radical feminism too scary?

We have all heard, "Radical feminism is too scary; it will put women off." Why do we think, then, that we should begin to be more clearly

radical in our approach to women?

First, it is patronizing to avoid presenting a radical analysis to protect women who are "not ready" or who will be threatened. Each woman has the right and the responsibility to decide whether to act against her oppressors. She has the right to all the information available to base her decision on.

Second, reform is based on a lie and women are tired of lies. Reform feminists begin with the assumption that we have an egalitarian society in which anyone who has the wits, ambition and willingness to work can make it. They say that women have been handicapped by unequal pay, the double standard and confinement to a narrow role, but once these handicaps have been eliminated, women and men will be equally free. Women have eyes. We do not want to be as free as men, because men are not free.

Third, we have only to look at the few reform demands that have been responded to. Every minor concession made in this country is under constant pressure and could be lost at any time. Furthermore, the system benefits by accommodating us—those who have power keep it.

Fourth, yes, a radical analysis is scary. This misogynistic, warring, exploitive, destructive man-made society is scary. We had all better know it for what it is.

Reform feminism divides us. We split up to work in special issue groups. In those areas where some reforms have been made, eg., equal job opportunity policy, we are put into competition with each other for promotions and perks within a corrupt system. When we are told changes have been made/are being made, responsibility for our failures to make good is placed on the individual woman ("I didn't try hard enough,") or we are made crazy in the old way. ("I'm liberated. I must be happy. So how come I feel so rotten? I guess I don't.")

Radical feminism unites us. It says that patriarchy must be destroyed before any of us can be free. We all have the same vested interest in working against the patriarchy. We can see where the system must bear the responsibility for our "failure" and are able to lay aside our feelings of guilt and inadequacy to work together.

Re-radicalizing ourselves

What about those of us who have been working in the movement for years, fighting the same battles, staging the same demonstrations, struggling with each other over the same issues? The temptation to give up is sometimes overwhelming.

Re-establishing our radical base, articulating our bottom line, is an important starting point. However, we know that the revolution is not going to be accomplished on our lifetimes; millions of women are not going to become radical feminists overnight. Sharing our analysis with other women and seeing the relief and the surge of energy that comes with the recognition and unveiling of shared truths is thrilling and gratifying, but it is not enough.

As radical feminists we need some rewards for ourselves; we need to make our work in the movement satisfy some of our own personal and political needs, and we need to reduce the frustration and discouragement that come from constantly going around in the same circles. We cannot

forever be propelled by our initial personal anger against fathers, bosses, husbands, lovers; we cannot go on working for our daughters and our sisters' daughters (we want to stop being saints and martyrs); we have to do it for ourselves.

Need for strategy

Our biggest lack in the women's liberation movement at the moment is a strategy. At best we have a hazy idea, mainly phrased in negatives, of what the world we would like to live in might be, and we have no idea how to get there. We need to articulate both long and intermediate term goals, then work out a strategy, which will include the answers to the following questions, among many others.

1. How do our present tactics further our struggle to our goals? What would make them more effective?
2. What alliances do we need to make? When and with whom? What is our relationship to the labour movement? the student movement? the male left? reform women's groups?
3. How can lesbian and straight feminists work together?
4. How do we gather our forces? What are the best ways to reach non-politicized women?
5. How do we form and maintain links with radical feminists in other areas?
6. What steps are needed to protect the progress we make, to preserve the record of our ideas, actions, methods, so they don't get wiped out?
7. How do we protect ourselves from burn-out, internecine conflicts, infiltration, etc.?

A feminist process

In developing our strategy and carrying it out, it will often seem expedient, or in the best interest of the movement, to give up some basic principles we have been working on for so long, for example working collectively in non-hierarchical groups.

The fact that these principles have been exceedingly difficult to put into practice does not mean that they are worthless, only that they are difficult to put into practice. We continue to carry with us the seeds (and roots and stems and leaves) of our sexist socialization. We work easily (although not well, or creatively, or efficiently) in situations where the power structure is clearly defined. Yet if our goal is a society in which power imbalances are not built into the relationships people have with one another, we cannot get there except by working towards it in groups that reflect as nearly as possible our vision of what might be. We need a piece of the future action now.

The collective process does not spring from our fine feminist souls like a fresh healing mountain stream. We need more talk, more communication. We need to reveal our insecurities, to say when we don't understand each other, to ask why, to confront, to insist on taking risks with each other, to be honest, to trust and be trustworthy. We need also to look at creating living, working, sexual, caring and recreational relationships which are non-hierarchical, while guarding against becoming ingrown in a community that isn't moving anywhere. When we organize, we are organizing ourselves. We must focus on what we want, and say it; say it is for us, and be sure it is for us, not some manufactured "them".

oss-country notes

The trouble with the fight for equal rights is that, if it is not seen in the context of the need to abolish sex roles, we are liable to end up in just another power struggle. The real fight is to abolish the notions of masculinity and femininity which have divided our world against itself. We must not be side-tracked, once again, into a struggle which can ultimately get us nothing better than an equal position in a male world.

Bonnie is currently making a film about stress. She goes on to say:

I believe that to change consciousness is the most profound political act that can be made. I am also a pragmatist. People who are trained to think in terms of power will not find it easy to perceive reality in other terms. Even more, the people with power (i.e. men) will have little inducement to change. Why should they? They've "made it".

But have you ever seen a description of "Type A Behavior"? That's the way of being in the world which causes heart attacks and which, in a lesser and broader way, causes most of the stress diseases which kill or maim most of us (but especially men) before our time. Type A: aggressive, ambitious, extremely goal-oriented, impatient, restless, and always under time pressure even when supposedly relaxing. Sound familiar? I would say it's a very good description of the masculine stereotype. And, more: it's the core of the value system that is predominant in our culture. To be trained to be a "real man" is to court heart attack and all manner of stress diseases. Those who cope successfully with the stress that is ubiquitous in our society are those who exhibit a more feminine value system. It is the things which women know—from having lived them and not just intellectualized them—that are needed to change the world's course from one of masculinity run amuck to something sane. In women's culture viewed through the glasses of radical feminism, I believe we have the roots of the solution to the lethal insanity of our world.

cont'd on p. 6

cont'd from p. 4—Future Gazing

Paula Clancy, feminist, Press Gang collective member:

"...it is critical that we continue to consciously push the limits out of the way. To risk and to move beyond our fears and hesitations—refusing to be silenced is our responsibility not to mention our right.

"It has been clear to radical feminists that an autonomous women's movement is essential. Women have had more than enough past historical experience to recognize that as women, we must make the changes in our lives."

On collectives: "As a non-hierarchical, non-centralized movement we are harder to break."

On alliances: "...We need to build supportive alliances with all women throughout the world without attacking the necessary alliances that some women must build out of particular oppressive conditions.

"...Because it is necessary that we fight on all fronts all the time we do continually run the risk of being drawn into struggles that fail to fully encompass sexism; i.e. anti-nuke, labour, civil rights, anti-way, gay liberation, nationalist struggle."

Mary Schendlinger, Vancouver mother of two girls, writer, feminist. Mary is speaking from the perspective of a mother to all of us, which includes those of us who wanted to go out and change the world but couldn't find a babysitter:

"The movement is not over. The movement is not resting. What woman do you know who's resting?"

"The wave of the future starts here. We didn't strategize the last wave. We did it. Momentum works. Pay attention to what we're doing and make it deliberate. Infiltrate. Stay conscious. Hang out at the PTA and talk about food and TV and Barbie dolls. Know why you're doing it. Lean over the back fence and shoot the breeze about Trident and Iranian women. Know why you're doing it. Talk to your co-workers at the store about unions and lesbian mothers. Know why you're doing it.

"You know the 80s could turn out to be real repressive. We gotta hammer away at the stuff we already have, or we'll lose it. For five or 10 or 15 years we've been holding hands and tromping through the streets. Now we're gonna make do with walkie-talkies because we're fanning out.

"So keep your eye on the sisters. Don't let anyone get too crazy or too isolated being the tokens wherever they are. Stay together and keep talking to each other. Talk all you can. We'll get ideas and we'll pick up steam.

"Go forth and multiply, goddam it. Next time we choose to make a loud collective public noise, there's gonna be a lot more of us!"

Ellen Frank, lesbian, feminist, mother, has spent eight years living in the women's movement in Vancouver, organizing daycare, involved in the British Columbia Federation of Women, and working with Rape Relief:

"I am convinced that we need to understand how we are ripped off as women, how that fits into a class structured society and how that society rips off the rest of the world. In other words we need to understand sexism, capitalism, and imperialism and act from that knowledge. I do not see it as possible to create the changes that need to happen in a patriarchal and capitalist society. The task at hand is to totally change that society, not to get a better deal for some women but to get a good world for all people. I am also convinced that the only way to get a good deal for all people is a feminist women-led revolution.

"But that is a bit further in the future...for now...I will make some lists (I work better that way).

"Some Goals:

1. To maintain the gains we have already made.
2. To grow! We need to be organizing a mass movement of women. Getting ingrown and "holier than thou" only isolates us. We need to organize around issues that speak to the needs of large numbers of women.

Note: Don't forget the purpose of the "lunatic fringe". Without these groups the mass movement would never appear safe.

"Organizing Tactics:

1. Working where we are:
 - Choose our work carefully—does it work toward our goals? Does it address concrete needs? Does it gain us more control? Does it educate and create visions and/or alternatives?
 - Re-evaluate—know why we are doing the work we are doing. Because we did it last year is not a good enough reason.
2. Going into other groups: When going into other groups other than your own be clear on your motives and goals. Why are you there?
 - To help a group organize themselves—
 - listen
 - find out what the issues are
 - find out the obstacles
 - exchange information
 - encourage action
 - support their decision
 - Going in to get a group to join you—this is completely different—
 - state who your group is clearly
 - state why you want them to join you
 - state what is in it for you first,...then,
 - state what is in it for them
 - how it can happen
 - Going in to get a group to support you—
 - state who you are
 - what support you want
 - how it benefits you
 - how it benefits them
 - Things To Be Avoided;
 - Missionary work (bringing the word) and
 - Social Work (helping the unfortunate)

"Visions:

We need to be talking about the kind of world we want to live in. Given the mess we have now, how do we get to what we want? We need to form visions and remember them when things get rough. And we need lots of women to share that vision.

Note: Even at four steps forward and three steps back we are slowly but steadily moving forward."

Diana Pepall, feminist, working with the Halifax Coalition for Full Employment:

"There is a real risk of unemployment becoming a hidden issue again...and yet it remains a huge problem with far reaching effects for women. For the rate of unemployment will no doubt continue to increase in the future, for a number of reasons not the least of which is the government's total lack of concern with the problem. The rate of unemployment among women will also probably continue to be 60% higher than that of men's. This has serious ramifications for women both in and out of the paid workforce. Women's hold on the paid workforce is extremely tenuous, and will continue to be loosened unless we do something to prevent it. The higher the rate of unemployment, the greater the pressure is for women to return to or remain in the home. A vast percentage of the population still believe that if jobs are scarce, and a man and a woman apply for the same job, it is the man that should be hired because "no woman should take a job away from a man". One way to keep women in the home is to increase the unavailability of child care. Thus it could become even more difficult for daycare centres to open or remain open. High unemployment among women also means that the chances to re-enter the paid workforce after a long absence will be lessened. And that women will be even more locked into relationship with men for reasons of economic dependence.

"The only way the government responds to high unemployment is to cut back on unemployment insurance. The cutbacks that were implemented in 1979 made it more difficult for people who were working for the first time, or working part-time, or working after a year or more's absence, to collect UIC. In other words, they were cutbacks specifically designed to prevent women and youth from receiving unemployment insurance. Even before these changes were implemented women were disqualified from collecting UIC twice as often as men. It has been suggested, for example, by the Globe and Mail editorials, that married women should not be allowed to collect UIC as they theoretically have someone to support them. The whole issue of women's right as individuals to UIC will be one of the battlegrounds of the future as pressure mounts to deny women these rights and make us even more economically impoverished and/or dependent on men.

Judy Lynne, as a member of the Feminist Party of Canada

What the Feminist Party does is something the women's movement has been unable thus far to do - it allows women to "join". "How do I join the women's movement?" has been uttered by thousands of women as we nervously phoned or stepped over the thresholds of women's centres across the country. For many of us the prospect of commitment to this amorphous, structureless movement was just too confusing. The movement has divided itself into single issues to aid in education, organizing, and action. This single issue orientation has permitted the nation's fathers and the powerful male media to squeeze between the issues dividing our concerns and ourselves from each other. The joinableness of the F.P.C. forces us to develop an umbrella, scooping us together to define, prioritize and strategize with much less space for our enemies to slink in and co-opt. It also allows the nervous "how do I join" of us to find other women in our communities (especially important in rural areas) who share our concerns.

Involvement in electoral politics raises the question "radical change or reform?" Feminists are naturally questioning how we will keep our feminist principles while integrating into a system which relies on the systematic oppression of women. It will be the responsibility of radical feminists to respond to the F.P.C.'s devotion to reflecting development of the grass roots women's liberation movement, and the F.P.C. must be scrupulous in the devotion, in order for these concerns to be raised and a clear strategy to emerge.

Feminist Party of Canada Objectives

1. Control over the rewards and quality of productive and reproductive labours. We oppose the appropriation of our productive and reproductive labours by special interest groups based on gender, race and ethnicity, sexual orientation, ideology, religion or geography.
2. Protection of the environment and all living species from industrial, military and technological exploitation.
3. Determination of the quality of our own intellectual, physical, emotional and spiritual lives.
4. Elimination of violence, torture and all forms of brutality, whether physical or mental, individual or institutional.
5. Encouragement of both personal and political growth throughout one's life.
6. Abolition of discrimination based on gender, sexual orientation, age, race and ethnicity, disability, religion or occupation.
7. Creation of a society based upon responsibility rather than control, in which a transformed ethical consciousness will govern political life.

The objectives were prepared recently by a group of FPC-PFC members. They are neither binding nor 'writ in stone' but are presented for study.

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If you subscribed or renewed your subscription to **Upstream** later than May, 1979 (Vol. 3, no. 5), you are entitled to a partial refund. **Upstream** will return to you a percentage of your total subscription fee representing the number of issues outstanding. To receive your refund, write to us by July 31st, 1980, and include a copy of your mailing label.

Alternatively, we would like to suggest that you consider the remainder of your subscription a donation to help **Upstream** wind up its affairs, and to help cover costs of sending sets of back issues to Women's Centres and Institutions across the country.

Any money left over at the end of this process will be donated to an women's organization whose objectives and work carries on the work begun by **Upstream**.

Pat Daley
cont'd from p. 3

with women collectively and learning that I enjoyed the experience. Two, because other women who were discovering feminism were coming to work on UPSTREAM, working on a newspaper for the first time and discovering a new political viewpoint. However, 1977 brought a new wave of women into the paper. This improved the paper tremendously in part because these new women were for the most part already committed and radical feminists and brought a new perspective. But, there was also a drawback because eventually the majority of women in the collective were lesbians and tended to socialize as well as work together. This created tension within the collective and also made other women feel unwelcome.

It was also in this period that I began to feel that the concept of "personal is political" was becoming twisted. There seemed to be an over-emphasis on applying our political analysis to our interaction as feminists in a definable community rather than developing strategies for carrying that analysis outside the community to other women.

The other thing that happened at this time (summer 1977) was that the collective diminished—something that tends to happen to all voluntary organizations during the summer. The need to recruit more women was partially defeated because of fatigue of remaining collective members and tensions that existed within the collective.

I don't believe the collective has ever really recovered from this low point when everyone was quite demoralised. As a result the collective has not expanded as it should.

I also think it led to the development of a feeling of victimization and negativity. I think there has been a feeling that we HAVE to do this—put out a newspaper—because no one else will. But in reality, it should be our choice to do so—we should be doing it because we believe it is a viable strategy for expanding the women's movement and ending the isolation of many women. The evidence that that is being done should be rewarding because that is the only reason for the existence of UPSTREAM in my mind. It does not exist to provide jobs and a livelihood for the women that work there. It exists because we believe it to be an effective tool. It follows that if we want to continue to use that tool and to maximize its effectiveness and allow it to respond to changing conditions, we should establish the necessary means that will allow women to work there full-time.

I feel that the demoralisation that exists at UPSTREAM and in the women's movement in Ottawa as a whole is caused in part by our failure to respond to changing conditions. The context that we have to work in as feminists has changed in the sense that the women's movement has had an impact on our society. We have to change our approach to fit that changing situation. We cannot be isolationist because we will not win other women to feminism that way. I feel that the movement expects in some way that women will come to it as soon as they realize what it is saying. But that is not the case; we have to go out and get them and we have to have a future to offer. We have to take credit for the steps forward that have been taken and shown how they don't go far enough. We have to be positive, dynamic and convincing...which I don't think we are.

Patty Brady
cont'd from p. 3

little connection with the UPSTREAM collective. An important and distorting result of this situation, that is, the lack of political agreement and clarity at the centre and the heavy reliance on other women, especially as writers, to fill in the gaps, was that although many of those most closely associated with the paper considered themselves to be advocates of "radical" change, the bulk of the paper, its regular features like the columns and reviews, many times gave a very different impression. They were often either openly reformist or had very little relation at all to politics.

I also think the attempt to become a national newspaper, in the absence of correspondents in many parts of the country, resulted in an overemphasis in the paper on legislation. What the government was or was not doing for women came to be seen as the only legitimate topic that came out of Ottawa. All else was suspected of being parochial, of no interest outside this city. As a result we lost touch, at least as a newspaper, with what was going on here, and became preoccupied to the point of irrelevance

with the federal government. No matter how "critical" the stance toward particular ministers or pieces of legislation, the inordinate amount of space devoted to this and the lack of a perspective from which to effectively criticize, again contributed to the reformist tone of the paper.

Similarly, I think some of the journalistic "rules" that we adopted, willingly or not so willingly as the case may be, had a strong but not necessarily positive impact on UPSTREAM. The stress on "objectivity", the artificial separation of news and opinion, mirrored the way in which information is given in the ordinary newspapers. This concern with presenting information, with education is, moreover, a very passive way of making a revolution. It works against an active involvement in women's struggles. In its role as information provider, the paper set itself apart from what may or may not have been actually happening.

Finally, regarding organization, we obviously had some major problems that carried on too long without resolution. I do think though that it's a mistake to elevate certain

organizational forms, for example, collectives, to the level of ends in themselves. The type of organization at any one time really depends on the tasks at hand. The political clarity needed to be a serious part of a serious movement for change comes not just from within but, in large degree, from active involvement with those who are themselves active.

Feminists must move outwards into those areas where people are actively fighting - at the workplace, on the picket lines, in the streets, wherever the struggles may be. As a member of a revolutionary socialist group, the International Socialists, I feel strongly that the struggle for women's liberation cannot be separated from the struggle for socialism, for the emancipation of all people from capitalism. As feminists, we have an excellent understanding of the ways in which the oppressive structures of our own society damage the lives of women in it. We must get a better grasp of how this oppression fits hand in glove with the oppression of other groups and with the general exploitation of the vast majority of all people in the world.

What'll I read next?

The following is a list of major Canadian women's publications, including newspapers, magazines and journals. We encourage UPSTREAM subscribers to familiarize themselves with as many of these as possible, to subscribe to one or more of them, and to support women's publishing with donations, submissions, letters and active participation.

An excellent and comprehensive "Periodicals and Resources Guide" (1979) is available for \$2.00 from:

Resources for Feminist Research
Department of Sociology, OISE,
252 Bloor St. West,
Toronto, Ont. M5S 1V6

Atlantis - A Women's Studies Journal. Subscriptions \$7.00/year (2 issues), \$12.00 institutions, add \$3.00 for overseas. Correspondence to: Atlantis, Box 294, Acadia University, Wolfville, N.S. Submissions of material invited. Interdisciplinary journal of critical and creative writing, in English or French.

Branching Out. Canadian Magazine for Women. (Box 4098 Edmonton, Alberta, T6E 4S8). Each issue is organized around a central theme. "Branching Out is designed to be a forum for feminist opinion, a source of information on social and political issues of particular interest to women, and an outlet for creative work by Canadian women." Subscriptions: 4 issues per year, Canada \$6, US \$7, overseas \$8, institutions \$10.

Broadside. (PO Box 494, Station P, Toronto, Ontario M5S 2T1). A monthly newspaper produced by a Toronto-based collective. "In many ways Broadside is a review: a review of the arts, a review of the news; all filtered through a pro-woman screen." Subscriptions: \$8 per year, institutions \$12 per year, outside Canada add \$2.

Calgary Women's Newspaper. Published monthly by the the Calgary Status of Women Action Committee for the benefit of all Alberta women. Focus on regional coverage. Subscriptions: \$5 per year from 320-5th Avenue S.E., Calgary, Alberta T2G 0E5.

Entrelles. Revue féministe de l'Outaouais. "L'Entrelles se veut un lieu d'échanges et de débats, de rencontres et de discussion, une tribune que se donnent les femmes de l'Outaouais pour se connaître et se comprendre." Abonnements: une contribution de \$5 est la bienvenue. (C.P. 1398, Succ. B, Hull, P.Q., J8Y 3Y1.)

Femmes d'ici. La revue mensuelle "L'AFEAS" après onze ans disparaît pour faire place à Femmes d'ici, nouveau format, orientation plus globale et s'adressant à toutes les femmes canadiennes-françaises." (180 boul. Dorchester, Suite 200, Montréal H2X 1N6. 10 numéros par an. Abonnement: \$5.

cont'd on p. 8

Congratulations and Thank-you to the women of UPSTREAM

for your special contribution to
feminist publishing
over the past four years

from BRANCHING OUT,
Canadian Feminist Quarterly
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T6E 4S8



Broadside

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From one feminist paper to another -

Broadside congratulates the Upstream
collective for its many years of fine feminist
publishing.

The Broadside Collective

cont'd from p. 7

Fireweed. A women's literary and cultural journal. (P.O. Box 279, Station B, Toronto, M5T 2W2.) Fireweed is a quarterly of poetry, fiction, drama, essays, reviews, photos and graphics from a feminist perspective. Although it is Canadian oriented, it contains work from American and British women, and is progressively extending its scope to reach the international feminist community. Subscription rates are \$10 (\$15 for institutions); outside Canada add \$2 postage.

Healthsharing. A Canadian magazine on women's health. (PO Box 230, Station M, Toronto M6S 4T3). A 20 page quarterly which began in November 1979. Women Health-sharing is a feminist collective which came together in late 1978 to do research, writing and advocacy work on women's health issues ... Health-sharing needs articles, graphics, news from your part of the country ... and feedback. Subscriptions: individuals \$5.00; institutions \$10.00.

Hysteria. (Box 2481, Station B, Kitchener, Ontario). A new feminist quarterly with a thematic format. Subscriptions: \$5 for individuals, \$10 for institutions, \$20 contributing.

Images. Kootenay Women's Paper. (Box 736, Nelson, B.C.) A collectively produced women's paper which features thematic issues often built around rural concerns. Independent of outside funding, subscriptions are \$4 (35¢ for back issues).

La Vie en rose. Un nouvel projet, inseré de 24 pages au coeur du Temps Fou. "La Vie en rose prouve une fois de plus que le féminisme est loin d'être triste et sterile, que les féministes sont bien vivantes et entendent le rester." Abonnez-vous au Temps Fou, 4329 Henri-Julien, Montréal. \$6.00.

Kinesis: Vancouver Status of Women Newspaper—10 issues per year. Subscription rates: \$8.00 individual; \$15.00 institutions. They welcome submission of materials. (SASE please). Address: Vancouver Status of Women, 1090 West 7th Ave., Vancouver, B.C. V6H 1B3.

Des luttes et des rires de femmes: Tribune d'échange et de liaison des femmes. (CP 687, Succ. N, Montréal, H2X 3N4). Produit par un collectif de femmes. La revue se veut un lieu de débats, d'analyse et d'information sur la lutte spécifique des femmes. 5 numéros par an. Abonnement individuel: \$7.00. Abonnement de groupe ou d'institution: \$18.00. A l'étranger, ajouter \$5.00.

The Manitoba Women's Newspaper. (477 Webb Place, Winnipeg, Manitoba R3B 2P2). A newspaper produced to meet the need for a communications network among women and the many women's organizations in Manitoba, to provide information about events, conferences and issues of concern. 10 issues per year. Subscriptions: \$10/year.

Northern Woman Journal. (316 Bay St., Thunder Bay, Ontario P7B 1S1). Regional women's newspaper. Subscriptions: \$4.50 (6 issues); free to one-parent families and senior citizens; \$8.50 institutions.

The Optimist. Feminist newsletter published 6 times a year, primarily on affairs of the Yukon. Subscription: \$3.00. (302 Steele St., Whitehorse, Yukon Territories Y1A 2C5).

Prairie Woman. A Newsletter of Saskatoon Women's Liberation. Monthly, \$4/year. P.O. Box 4021, Saskatoon, Sask.

Resources for Feminist Research/Documentation sur la recherche féministe. (RFR/DRF). (Department of Sociology, OISE, 252 Bllor St., Toronto, Ontario M5S 1V6). A Canadian journal for feminist scholarship. RFR/DRF includes book reviews, review essays, bibliographies, special review sections and other types of publications as needed. They focus on research and teaching by publishing this periodicals and resource guide, conference papers, works in progress, Canadian theses, and new courses in women's studies. Addresses are given wherever possible to facilitate communication among people working in the various disciplines. Subscription rates: Individuals \$12 (\$15 outside Canada; students and low-income Canadians \$7; institutions \$25.

Room of One's Own. A Feminist Journal of Literature and Criticism. Subscriptions: \$7.50 Canadian, \$8.50 other; \$12.00 institutions. Quarterly. Accepts short stories, poetry, critical essays, etc. of feminist orientation. Inquiries to: Growing Room Collective, P.O. Box 46160, Station G, Vancouver, B.C. V6R 4G5.

Status of Women News/ Statut Bulletin de la Femme. Published by the National Action Committee on the Status of Women. (40 St. Clair Ave. East, Suite 306, Toronto, Ontario M4T 1M9). Bilingual. Quarterly. A political magazine for Canadian women, with articles, news stories, book reviews and coverage of controversial and political issues. Individuals: \$5.00; Institutions: \$8.00; Overseas and U.S.: \$8.00.

Le Tablier déposé "vise à créer des liens de solidarité entre les femmes de Prescott-Russell par des articles portant sur les droits et intérêts tels les garderies et le syndicalisme d'une part, et la démarche d'autonomie d'autre part". (CP 449, Rockland, Ontario K0A 3A0).

Tightwire. Published by the prisoners of the Prison for Women, Box 515, Kingston, Ontario K7L 4W7. Bimonthly. Subscription rate: \$4.00 for 6 issues.

LAST CHANCE

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