

International Women's Day

The Demonstration

by Pat Daley

Demanding full employment and equal pay for work of equal value, 300 women and men marched on Parliament Hill March 8 to mark International Women's Day.

The same day in Toronto, about 300 women took part in a celebration dinner and later marched to Convocation Hall at the University of Toronto for a concert with feminist singer / songwriter Rita MacNeil and Beverly Glenn-Copeland. On Saturday, March 11 Convocation Hall was filled with 1,000 women for a rally and speakers. Their ranks swelled to about 2,000 as they later marched through downtown Toronto. Meanwhile in Montreal, 350 women participated in a series of workshops on women's issues.

In Ottawa, the Political Action Group at the Ottawa's Women's Centre, working in conjunction with the Centres at Carleton and Ottawa Universities, organized the day's activities around the theme of women and the economy.

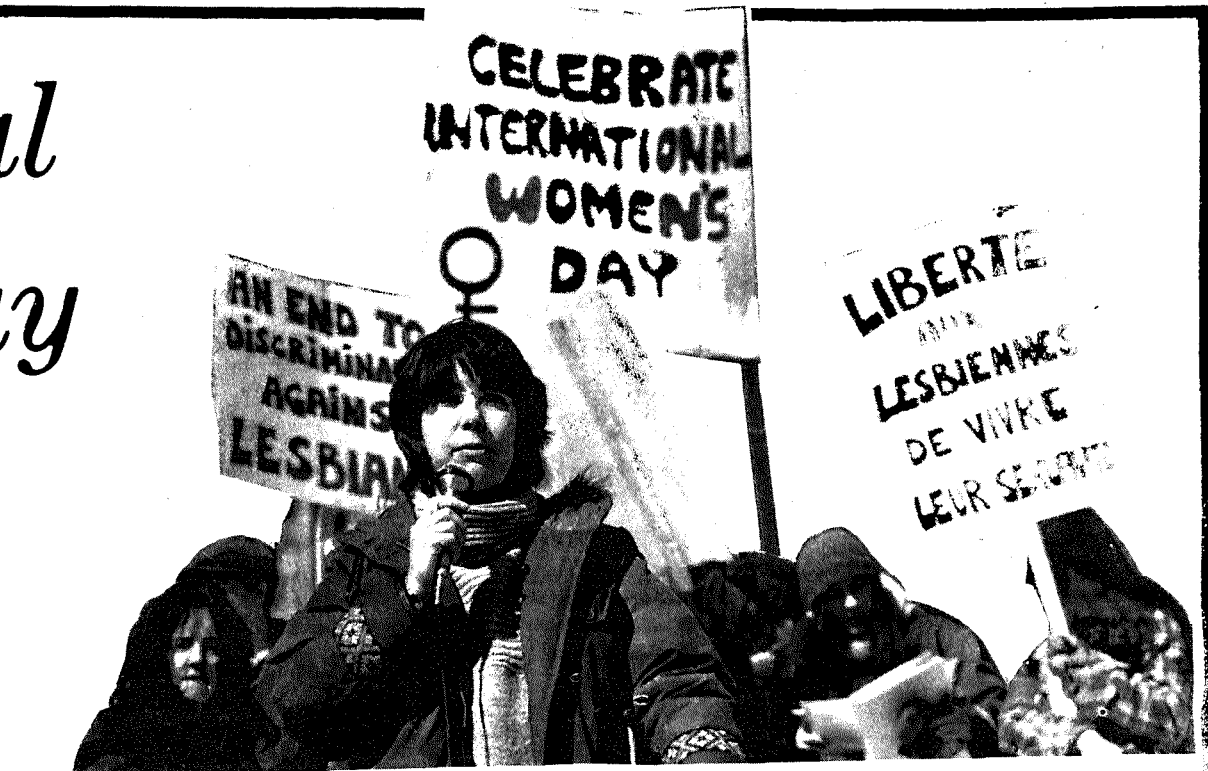
"Seventy years ago, women in New York marched through the streets to demand equal pay, child care centres, and decent working conditions," the press statement said. "That was 70 years ago — and today women in Ottawa and other cities across

Canada and the world are marching and making the same demands. Governments have consistently ignored the basic needs of women."

A main issue in the demonstration was the right to work because, as organizers pointed out, in times of high unemployment women are the last to be hired and first to be fired.

"Work is a right," the statement said, "a right which belongs to women too. The NDP and Conservatives voted non-confidence in the (federal) government (March 7) because it discriminates against women. They hopped on the bandwagon and quoted the stats about sole support and women working to supplement their husbands' incomes. We cannot stop at that point. We demand that the federal government adopt the position of full employment for all people."

Speaking on Parliament Hill, Ottawa Feminist Helen Levine outlined the history of the struggle for women's rights, pointing to the recent first ministers conference on the economy as a sign that women are still left out of decision-making although we are equally affected by government policy. Women were no longer going to be tyrannized by spectacles like that one, Levine said, remarking that feminists



Moderator Helen Doyon reads demands to 300 people demonstrating on the Hill for International Women's Day.

UPSTREAM

April 1978

are no longer afraid of being called "uppity and strident."

Meanwhile, Marc Lalonde, minister responsible for the status of women, arrived on the Hill. Moderator Helen Doyon announced that he would be asked to say a few words following the main speakers. But a few minutes later, Doyon returned to the platform to say, much to the crowd's delight, that "due to budget cutbacks, we will not be able to accomodate Mr. Lalonde after all."

Dodie Zerr, of the Service, Office and Retail Workers Union of Canada, was flown in from British Columbia as the keynote speaker. She talked about the need for women to organize unions for their own protection. (see centrespread)

Monique Sioui, a member of Indian Rights for Indian Women

told the crowd about her hesitation to attend a demonstration on Parliament Hill ever since the fall of 1973 when the RCMP riot squad broke into a demonstration by the Native People's Caravan. She spoke of the attempts by Indian women to change the Indian Act so they will have equal rights with men.

Finally, Dorothy O'Connell, backed by a contingent of about 40 women from the Ottawa Tenants' Council for Public Housing described humourously and in detail the work women do in the home. Citing the lack of respect for this work and therefore inadequate baby bonuses and mothers' allowances, O'Connell said, "We're too old for an allowance. We want a wage!"

While about half the crowd returned to work as the noon-hour demonstration ended, 100

women marched through downtown Ottawa chanting and singing to the Women's Centre for an open house.

Later that evening a party was held at a downtown hotel, before which Dodie Zerr answered questions about union organizing.

Activities did not end with March 8. Two days later, a spontaneous picket was held outside the Chateau Laurier which houses CBC radio studios, to protest the CBC-TV coverage of March 8. The reporters had not only failed to mention the keynote speaker from SORWUC, but followed with a report on Canadian Labour Congress attempts to organize bank workers without noting SORWUC's pioneering efforts in this area and the current battle between the CLC and SORWUC over jurisdiction.

The Demands

The following is the statement of demands from the International Women's Day demonstration held March 8 on Parliament Hill.

"We reject the forced economic dependence of women on men and on governments in which we have inadequate representation.

We will accept no less than:

- full employment, with equal access to all work for all women
- equal pay for work of equal value
- adequate income for ourselves and our children
- adequate pensions for older women and widows
- recognition of childrearing as essential social labour
- access to affordable and decent housing for everyone
- decent and equal working conditions
- universal access to quality health and dental care
- an end to cutbacks in social services and education
- 24-hour free universal day care
- universal availability of birth control information and abortion on demand
- an end to violence against women, provision of government-funded rape crisis centres and transition houses for battered women
- alternatives to imprisonment for female offenders
- indian rights for indian women
- right of women to a self-defined sexuality
- an end to discrimination against lesbians
- an end to racial discrimination against black and immigrant women
- International Women's Day as a statutory holiday."



Tricia Balmer (fiddle) and Dorothy Drinkwater (guitar) lead the Women's Day sing-a-long.

U.S. Abortion Clinics Bombed, Occupied

NEW YORK (LNS) - In the recent upsurge of right wing anti-abortion activities, legal initiatives, sit-ins and disruption of abortions have given way to a new tactic from the forces purporting to champion the "right to life": a series of violent attacks on abortion clinics.

In the latest of these attacks, the Concerned Women's Clinic in Cleveland, Ohio was completely destroyed by a firebomb in February.

While abortions were being performed, a man entered the clinic under the pretense of delivering a package. He threw a

chemical into the face of a woman worker, temporarily blinding her, and then firebombed the clinic. A target of vandalism previously, the clinic had only re-opened a few days earlier.

This is the sixth firebombing to occur in the past six months at a mid-western abortion clinic.

New York City's Centre for Reproductive and Sexual Health (CRASH) was the target of an occupation and sit-in in January when about 60 Right-to-Life demonstrators stormed into the abortion clinic, creating what one nurse described as "total pandemonium."

"It was really an upsetting scene," nurse administrator Hermione Thomas said. "They were standing outside, singing hymns, reading Bible scriptures. They were all over the lobby, blocking people from coming in, shoving Right-to-Life literature right under the noses of women coming into the clinic, screaming at them, 'You're killing your babies.'"

Several other clinics around the country were targets of

similar actions — apparently all part of a co-ordinated strategy by the Right-to-Life forces to make test cases of these kinds of actions.

Recently in Virginia a group of Right-to-Lifers forced their way into a procedure room and were actually able to disrupt an abortion then going on. A Virginia judge cleared them of criminal trespass charges, claiming that their action was legal since they had reason to fear that life was being endangered.

To counter such action the Committee for Abortion Rights and Against Sterilization Abuse in New York is organizing squads of women who could be called in the event of another incident of this sort, who would set up counter-pickets and counsel patients.

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Rosa's a été cité dans "Dining Out in Ottawa" parmi les meilleurs restaurants de la région, tant pour la qualité de son service que pour l'excellence de sa nourriture.

Venez nous voir et vous régaler dans une ambiance amicale. Vous serez certainement d'accord qu'on vous offre un excellent choix de mets en tout temps.

Merci, de la part de

Ann, Clyde, Eva, Grace, Iona, Jack, Joanne,
John, Joseph, Larry, Louise, Ray, Raymond,
Reza, Sean, Shad and Valerie.

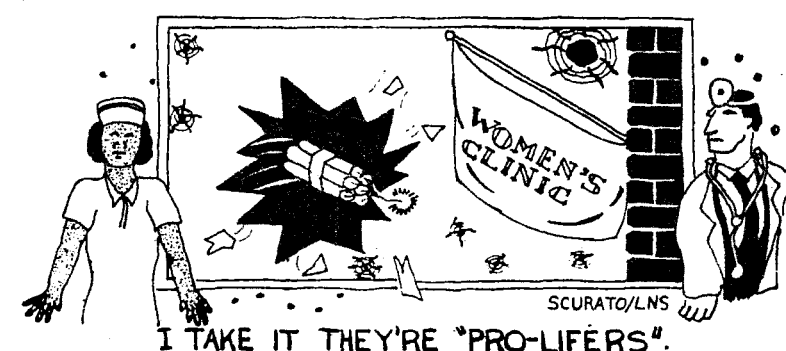
Nous sommes Rosa's Cantina!

Hello! We're new around town so maybe you haven't heard about us. We are ROSA'S CANTINA AND WE SERVE Mexican Food. Good Mexican Food, we might add, which is not only our opinion but the opinion of several restaurant reviewers who have visited us. One person was kind enough to rate both our food and service excellent. And by the way our prices are right too — .85 cents will buy you a snack, \$2.95 a complete meal.

So why not stop by the corner of King Edward and Somerset and try one of our tacos, burritos, enchiladas, or a bowl of chili. You just might agree that we do serve good Mexican Food that will offer you an alternative in lunch or supper dining.

Thank you from,

We ARE Rosa's Cantina!



LNS

Match Links Canadian, Third World Women

A new international centre designed to match the resources and needs of third world women with those of Canadian women was recently set up in Ottawa.

The non-governmental centre, Match, will act as a national information resource centre and work to identify and mobilize the financial and technical resources of Canadian women's organizations and make them available to

third world women through parallel organizations or directly through groups and individuals.

Match will also establish a project clearing house designed to respond to the needs and projects identified by third world women and provide a talent bank of Canadian women who have organizational, administrative and professional skills valueable to these projects.

Don't Harass In Class — Judge

NEW YORK (LNS) - The legal battle against sex discrimination made a small but significant step forward in December as a federal magistrate let stand a suit by a Yale University student who charged she had received a low grade in a course because of her refusal to have sex with her professor.

The magistrate ruled that the allegations of Pamela Price, a Yale senior, constituted sufficient grounds for a suit. Price charged that because she refused her professor's offer of an "A" in

his course in return for sexual relations with him, she received a "C" in the same course.

The ruling was seen as a major advance in sex discrimination cases because it acknowledged that under Title IX, which bars discrimination in "any education program or activity receiving federal assistance", "sex harassment is considered sex discrimination," according to Ann Simon, attorney for the plaintiffs. Consequently, she said, the heretofore untested area of education will be recognized in cases of sex discrimination.

The case is waiting to go to trial. Simon is attempting to have the case introduced in court as a class action suit on behalf of Pamela Price and all Yale students who have faced sex discrimination.

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Anon. Report Reveals P.S. Sexism

Fearing repercussion and retaliation, a group of concerned women in the public service anonymous submitted a report on the status of women within the public service to all MP's and

Senators in February through the office of David MacDonald, PC spokesperson on the Status of Women.

When questioned in the House, by Flora MacDonald PC MP (Kingston and the Islands) about the serious situation existing in the public service as indicated by the report, the minister responsible for the status of women, Marc Lalonde, questioned the credibility of the report.

"Before relying upon an unsigned document which originated from anonymous persons," he said, "the hon. member ... should check her facts and find out what the situation is."

MacDonald suggested that Lalonde himself present some facts and noted, "Probably the most disturbing aspect of this report is that it includes the statement, 'fearing repercussions and even retaliation', the authors have opted for anonymity."

The report provides statistics regarding women in the labour force, job ghettos, salaries, wage gaps, maternity benefits, decision making, which overwhelmingly support the general conclusion that discrimination against and opposition to women worker's is increasing.

The facts presented are based on the 1976 annual report of the

Public Service Commission and the December 1976 Pay Research Bureau report concerning the composition of the public service of Canada.

"Women in the federal public service are particularly vulnerable," the report said, "As public service employees, their right to speak out and to be involved in political activities is practically non-existent."

A statement from the Public Service Commission responding to the report prepared by Joanne Hickey, director of the office of Equal Opportunities for Women,

in the name of Edgar Gallant, Commissioner for the Public Service Commission, states that while the report makes some valid points, it is full of distortion, blatant error, and emotionalism.

The Ottawa Journal, February 22, 1978 reports: "She (Hickey) said glaring examples of distortion occurred in the report's description of male dominated decision making, the role of females in personnel, and statements about the promotion of veterans and francophones."

"The report says women are not in policy-making roles and they don't have responsibility in personnel matters. Both these statements are wrong, Hickey said."

"A lot of women are in senior levels which have a direct impact on policy. And as for personnel, it's the one area where women are well represented," she said."

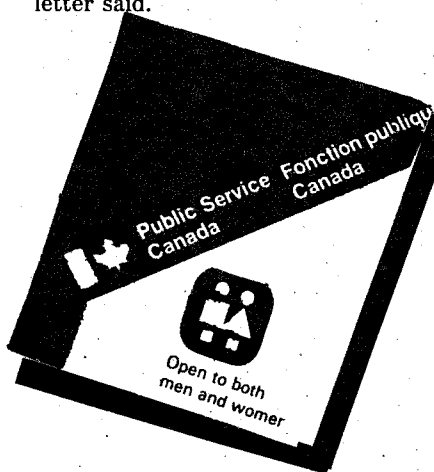
Authors of the report answer-

ed the statement by again addressing members of parliament through the office of David MacDonald.

"If Hickey wasn't so concerned with the reputation of her existing office and more committed to the issue of equal opportunities, her statement ... would not have been negative. She would have used it instead to reinforce the demands that we suppose she makes daily for action, funds, personnel, etc. to do the job she was hired 'on merit' to do," their letter to members stated.

"All we have done is bring together in one table, some of the information the Public Service Commission presents separately so as to minimize the shock waves."

All the information presented in the report can be retraced to publications provided by the Public Service Commission, the letter said.



"If we are guilty of distortion, then all we are really guilty of is repeating the PSC's distortions!"

While Hickey maintains women are well represented in the area of personnel Administration (PE), PSC statistics of 1976 show that only 4.5 per cent of women have made it past the PE 4 level (senior level) while more than 23 per cent of the men have. There are 552 senior PE positions and men occupy more than 91 per cent of them.

"If ... personnel is the one area where women are well represented, we shudder to think of all the other groups," authors of the report state.

The report points out that in the federal public service the percentage of administrative support jobs filled by women has increased steadily over the past five years — from 68.2 per cent in 1972 to 78.8 per cent in 1976 — thus creating the biggest job ghetto in the public service.

In the clerical and regulatory group where 73.3 per cent are women the two highest levels, CR 6 and 7 are dominated by men while at levels 1 to 5 women outnumbered the men.

Wage gaps are astounding, the report says. Thirty-three per cent of federal public service employees are women and 63,304 of the 74,443 in 1975 earned less than \$10,000, a shocking 86.5 per cent while only 35.8 per cent of the men earned less than \$10,000 and again, most of them closer to \$10,000 than \$5,000.

The report emphasized the need for women to have greater

access to positions that provide the opportunity for decision making.

"As long as men alone continue to make and influence all policy decisions in the federal public service, it will be next to impossible to make headway in the fight for equal opportunity."

"Women must head personnel departments and be responsible for staff relations and training and development," the report said.

According to the Public Service Commission's 1976 annual report, there were only 38 females in the Senior Executive Category compared to 1221 males.

The report concludes that each government department should be asked to provide details of all money spent on staff development and training with a breakdown by sex, as well as providing detailed reports on which programs have been developed to help employees get out of job ghettos.

"They should be able to tell you how long it takes for an employee to be ready for a promotion, the counselling that goes on ... Plans outlining long-range forecast should be submitted for analysis and comparison."

"Every department should be required to state its commitment to equal opportunity and forecast what its goals are over the next three years," the report suggests.

And every Equal Opportunity Office should be asked to justify its existence on the basis of its past accomplishments.

Region to Get Women-Only Alcohol Treatment Centre

by Pat Daley

There are an estimated 5,000 to 7,500 women alcoholics in Ottawa-Carleton, but no recovery beds in treatment centres for women only.

The Task Group on Women and Chemical Dependency, Ottawa-Carleton plans to change this situation on June 1 when it opens Amethyst, a treatment centre for women dependent on alcohol. The name was chosen because Amethyst is the ancient Greek symbol for sobriety and was once considered useful in banishing the desire for alcohol.

To develop awareness and understanding of issues related to women alcoholics, the Task Group proposed that "a centre be developed by women, for women to provide a community focal point in which to engage in treatment intervention, education and training, and community development." Amythest, operating on an annual budget of about \$121,000, will provide residential (five beds) and day programmes plus weekly follow-up meetings. An in-house day care programme or contracts with existing day care centres will be established for women with children.

"It is considered of prime importance that staff be female and that they be in tune with feminist theories of emotional distress," according to the writ-



ten proposal. The Task Group will establish relations with local feminist groups and undertake a speaking campaign directed at women's service clubs, church, business and professional groups for public education on the issue of women and alcohol.

The Task Group, composed of professionals in the health and social care services with expertise on addiction, was set up in March 1975 at the request of a committee of representatives of alcohol and drug services in the Ottawa-Carleton region. To outline the needs of women alcoholics in the area, the Task Group surveyed 32 health and social care workers who provided information on 121 women.

They found that the majority of the women were in the 40-60 age range. Of the 41 who still have children living at home, 17 are single parents. Forty-five women were housewives and 38 were employed full-time or part-time.

"Almost half the women (55) were either on welfare or drawing a pension and one might suspect that they are in less financially stable circumstances than those who are self-supporting (2) or who are supported by their husbands (24)," the proposal says. The Task Group found that less use was made of alcohol treatment services "by women who were either on a pension or on welfare, by those who were sick or retired, by the very old or the very young and by those with grade 10 or less."

"When we looked at the life event related to the onset of problem drinking, the largest number of women identified some type of family problem or family loss," the proposal says.

As far as the health and social care workers are concerned, the Task Group found that 18 routinely asked their clients about drug or alcohol problems while 14 did not. "Just over two-thirds of the workers felt they had

problems with this type of client, usually because of the woman's denial, lack of motivation, and also because of the lack of basic services."

The workers were asked what services they saw as necessary to meet the needs of women alcoholics. "The detoxification centre, treatment units, and recovery homes which were advocated are all programmes for men by men. This is not to say that these types of units are not needed, but to simply point out that features such as day care and outreach were seldom mentioned," the proposal says.

As a result of this research, the Task Group recognized the "importance of designing a program for women, by women, staffed by women where needs will be recognized and outreach planned in an effort to overcome the stigma which prevents women from coming for assistance." While there is treatment available for women at present in

mixed groups, the Task Group said at a March 7 press conference that "in most mixed groups women are in the minority and often feel uncomfortable discussing feelings or issues which are quite specific to women."

At Amythest, the four-week programme will centre around regular activities including assertiveness training, alcohol focussed issues such as physical effects, nutrition and family, relaxation, and physical exercises. To help clients clarify goals and review achievements twice-weekly seminars will be held. Along with education and orientation meetings for partners and relatives, vocational, marital, legal and sexual counselling will be integrated with the core programme.

Weekly follow-up meetings, open to clients for up to a year, will be conducted initially by volunteers and later by former clients. Above all, "provision of day care is a necessary component for any women's services as its absence may prevent women from participating in the programme," the proposal says. The day programme is designed to accommodate 15 women.

The Task Group is currently fundraising for the \$121,000 they need to cover salaries, operating costs and capital costs. They will look for grants from all levels of government and private donations from service clubs, church groups and individuals.

Equal Pay On

Wrapped in shawls and kerchiefs, hundreds of poor working women filled the streets of New York on March 8th, 1908, marching under banners demanding equal pay, an end to sweatshop working conditions, child-care centres and the right to vote.

"These obscure and anxious women of the poor...did not know they were making history," wrote labour organizer, Elizabeth Gurley Flynn.

Since that day, March 8th has become International Women's Day, and used by women around the world as a day to speak out and demand their rights. And although women's contribution to the workforce has always been substantial, it is only recently that women have begun to be recognized for that contribution, in terms of wage parity and employment opportunity.

March, which marked the 70-year anniversary of International Women's Day, also witnessed a landmark in the recognition of the rights of working women in Canada with the new federal Human Rights Legislation — which was proclaimed March 1st.

Although this legislation only affects those employees under federal jurisdiction (an estimated 10 per cent of all women workers in Canada), it is hoped that legislation will serve as an example for the private sector, said Yvette Rousseau, president of the Advisory Council on the Status of Women (ACSW). The federal Public Service, transportation and communications, crown corporations, grain handling, port authorities and armed forces are covered under the act.

Section 11 of the Act, which deals with equal pay for work of equal value, is one major step to aid the nearly four million working women in Canada to overcome the numerous obstacles they face in achieving equality with men in the workforce — of which they comprise about 38 per cent.

Discrimination

In Ottawa, the issue of equal pay for work of equal value recently drove the 25 members of local 31 of the Steel Plate Engravers union to the picket lines. The all-women local said it was striking on the basis of what they saw as discrimination against women employees.

The women, striking at the British American Banknote Company, said male colleagues with similar training and experience were earning four and five dollars an hour more.

The work the women do requires a two-year apprenticeship and is consequently a highly skilled and demanding job. The women said they are only asking for parity with the lowest paid male worker in the plant — a janitor.

"After five years of talking to management about this issue the women have finally gotten fed up," said Maureen McKenney, a union member on the picket line.

The strike was finally terminated when the company and the union agreed that the dispute should be resolved by arbitration.

After nine weeks on strike the women have returned to work and both parties are awaiting the decision of the arbitrator.

Latest statistics from Labour Canada show that the average wage for a woman is less than that for a man in nearly all similar occupations.

In 1974, men's earnings exceeded women's by more than 97 per cent. In 1975 female bindery workers in the printing and publishing industry across Canada were making \$3.89 an hour, compared to \$6.02 an hour made by men.

Women in sales occupations earned 114 per cent less than their male counterparts, and in clerical work the earnings of men exceeded those of women by 54.5 per cent.

New Legislation

Equal value legislation enables comparison of pay rates between women and men working in dissimilar jobs where the jobs involve substantially the same skill, effort and responsibility and are performed under similar working conditions.

Section 11 of the Human Rights legislation states:

"(1) It is discriminatory practice for an employer to establish or maintain differences in wages between male and female employees employed in the same establishment who are performing work of equal value.

"(2) In assessing the value of work performed by employees employed in the same establishment, the criterion to be applied is the composite of the skill, effort and responsibility required in the performance of the work and conditions under which work is performed..."

Equal Pay Concept

Under the Act, all complaints dealing with equal pay will be referred to the new quasi-judicial Commission and dealt with by its investigators, conciliators and tribunals.

Catherine Skinner, who represented the Equal Pay for Work of Equal Value Coalition at the recent Equal Pay / Equal Opportunity conference sponsored by the Ontario Ministry of Labour, explained the concept.

"A day-care worker is responsible for the care and maintenance of our children. A machinist is responsible for the care and maintenance of machinery. Well...machines seem to be more important than children in our society.

"How do you deal with those inequities? That's what equal pay for work of equal value is all about", said Skinner, who expressed her concern that Ontario has yet to adopt legislation similar to the new federal Human Rights legislation.

Critical factors in enforcing equal pay for equal value legislation include the need for extensive job evaluation systems, effective guidelines for non-sexist job evaluation plans, as well as an adequate method to assess job analysis and evaluation systems, said Marnie Clarke, director of the Ontario Ministry of Labour's Women's Bureau.

Clarke also noted the obstacle of the occupational distribution of women in Canada's labour force, where 63.2 per cent of all female workers are clustered in sales, service and clerical work.

"These occupations have traditionally been under-valued and poorly paid," she said. "The considerable numbers of women available for such employment also creates a large labour pool so that wages tend to remain depressed in these areas."

Myths Prevail

Although women make a major contribution to the Canadian



economy, many myths about women and work still prevail.

At the CLC's Equal Pay / Equal Opportunity conference, held recently in Ottawa, Dr. Gail Cook of the C.D. Howe Research Institute, talked about the current attitude that unemployment is a direct result of women flooding the labour market who work not out of necessity or a real desire to work but rather for "pin money".

Labour facts show that two-thirds of working mothers with children under six had husbands who earned less than \$12,000, and a substantial number of working women are either single, widowed or divorced.

"Even more serious is the extension of this argument to suggest that men ought to have priority over women in filling the available jobs," Dr. Cook said. "If

jobs are to be held on the basis of one's ability to do the job, then let us use that criterion consistently for men and women."

Another myth often prejudicing employers who are considering hiring a woman, is that women take more sick leave than men. Labour Canada statistics show that 1.7 per cent of women working full-time were absent from work because of illness in an average week. The percentage for men was exactly the same.

Organized Women

Yvette Rousseau, spoke about difficulties facing non-unionized women, at the January CLC conference.

She noted that most women in the Canadian labour force are not union members and tend to earn less than those who are.

"In 1969, 20 per cent of women in the labour force were union members compared to 40 per cent of the men. This is because women are more numerous in the service industries like banks, where unionization is just starting," she said. (See "A Union of Working Women" in this issue).

Grace Hartman, president of the Canadian Union of Public Employees, has pointed out that women are usually last on seniority lists and thus the most vulnerable to layoffs.

Speaking about social service cutbacks at a three-day ACSW meeting in January, Hartman said:

"Traditionally women have looked after the elderly, the sick and children, and consequently it has been women who have suffered most severely from cutbacks in the social services."

Steps Taken

The CLC has set up a Women's Bureau to deal with the problems of female workers. And the top priority of the office is fighting for equal pay for work of equal value and equal opportunity.

Mary Eady, director of the new bureau, told delegates at the February convention of Women in the Trades Association, held in Winnipeg, that while unions reflect society's negative attitudes towards women's work, they are becoming more willing to take action such as bargaining for better maternity leave.

Anita in T.O.

United Opposition

by Pat Brady

On the night of January 14 in Toronto, more than 1,000 feminists, lesbians and gay men walked over two miles through sub-zero temperatures to protest the arrival of Anita Bryant's antiwoman, anti-homosexual travelling crusade for patriarchal privilege.

From St. Lawrence Market to Yonge Street, north on Yonge past the porn and strip joints to Wellesley, and then back again as far as Timothy Eaton and his sons' latest monument, the marchers visibly and vocally demonstrated their opposition to a common threat.

The solidarity among these women and men, all of whom lose if the forces behind Bryant win, was both heartening and novel.

Earlier, by 9pm, a capacity audience had gathered in the St. Lawrence Market Building for speeches, skits and music in preparation for the march. Chaired by Pat Murphy of WAVAW (Women Against Violence Against Women), the two-hour program was a powerful testimony to the hard work done organizing for the demonstration by many feminist and gay groups. The need to unite over shared and overlapping concerns had been recognized. The willingness by so many to act on this recognition produced a fine exhilaration that pervaded the rally from start to finish.

Representatives from the following organizations were among those who spoke, sang or dramatized their opposition to male heterosexual hegemony: WAVAW, LOOT (Lesbian Organization of Toronto), Gay Al-

liance Toward Equality, Gay Youth Toronto, Wages Due Lesbians, Metropolitan Community Church, Women's Counselling, Referral and Education Centre, BEAVER (Better End All Vicious Erotic Repression) and Body Politic.

A lesbian mother, hooded to preserve her anonymity (necessary at present lest her children be 'saved' from her) spoke movingly of both her pain and her determination and the audience rose as one in a loud sustained ovation for her.

As 11:30 passed, the rally became impatient to become a march. Maxine Feldman, Boston feminist and lesbian, sang the last songs that led the crowd to the street. Three abreast, women in the lead, the demonstration made its way along the route until nearly 1:00am. Women's liberation, lesbian liberation and gay liberation linked both arms and purpose in Toronto that night.

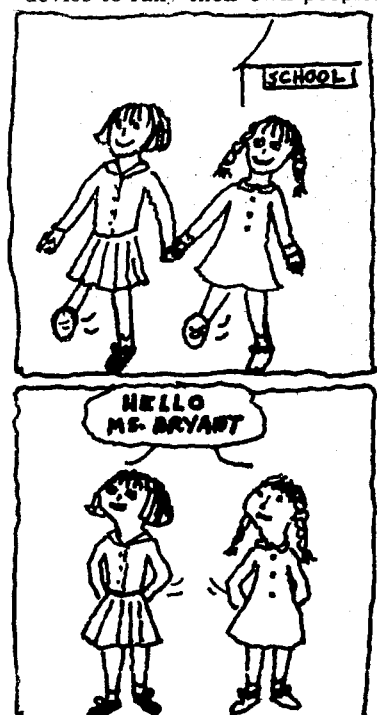
The next day more than 500 brave souls ventured into darkest North York to further proclaim their opposition to Anita Bryant and her sponsors who had gathered to conduct their Sunday business. Rev. Paul Smith, minister of the People's Church which had brought Ms. Bryant to Toronto, received a lavender cream pie in the face as one offering at the service and this made the CBC National News that night as the "ain't-life-fun-ny" sign-off item.

It's not funny and, as we all know, it's nearly always damn hard. It could be a little less hard, however, without the anti-human, anti-woman sentiment that abounds and is tolerated in this society.

Such arguments are disingenuous at best. She is not paid \$5,000 or more per show for Christian example. She is paid this money because those who bring her to Canada know that she is newsworthy and that, through her, their message reaches a wider audience.

As many times as is necessary, feminists and homosexuals will show their opposition to this message that degrades women and confines both women and men to sterile reactionary postures and roles.

If Anita Bryant comes to Ottawa in the near future, she may object, as she has done in the past, that she is not here to denounce homosexuals but to praise the Lord, that gay activists use her presence as a device to rally their own people.



Black, poor and female

Fight against deportation

by Pauline O'Connor

Nine Jamaican women fighting what they claim are sexist and racist motivated deportation orders are finding the law against them, but public support for their cause is growing.

The women, who came to Canada under a 20 year old agreement between Jamaica and this country for supply of Black domestic labour, are getting deported for failing to declare their illegitimate children on their immigration forms.

After their struggle became public, Immigration minister Bud Cullen stayed deportation proceedings pending the outcome of a suit against the government using new Federal Human Rights legislation. But so far all court appeals against deportation have failed, including a bid for an injunction against deportation proceedings. In rejecting the bid, the courts denied the Federal Human Rights Commission any jurisdiction in this matter.

The women claim Immigration officials advised them not to declare their children. In Jamaica common-law relationships are customary, and most women are

mothers by adulthood. The International Committee Against Racism (ICAR) has taken up the case, aiming to muster enough public support to force a government back-down.

"This move is a deliberate attempt by the government to build racial tension in the country and to blame unemployment on these minority ethnic groups," said ICAR co-ordinator David Jacobs. These women are all working class. If they, the government, can treat these people as less than human, then they're saying it's all right for others to do so too."

Jacobs said immigration officials have turned a blind eye in the past to failures to declare children, since few Jamaicans are childless as the agreement stipulates they should be.

It's only in the past two years failure to declare children has become grounds for deportation—"material misstatements"—under the department's regulations, he continued. "In fact the women didn't even make misstatements," he said. "There are special forms for these women asking only if the children are coming with them now, coming later, or are adopted. The Im-

migration officers put 'not applicable' there."

Jacobs said that with 40 per cent unemployment in Jamaica, working in Canada is the only way these women can get money to care for their children. Elaine Peart, one of the women to have been deported more than a week ago, said recently she faces poverty and permanent unemployment if she returns to Jamaica. She's determined her three children who joined her here last summer will stay even if she is shipped back.

Peart worked as a maid for two years after arriving in Vancouver in 1976, and is now a kitchen helper in a Toronto hotel.

Jacobs said the ICAR is fighting the deportation on the racism and sexism explicit in the case. The judge who rejected ICAR's injunction bid stated in his judgement "they're all Black, they're all women and they all lied."

Jacobs said the deportation move has spread terror through the Jamaican community since many women are in the nine women's position. He said several large union locals and other organizations have protested the government's action.



PLEXUS

"We shall return"

from KINESIS, Vancouver women's newspaper, Feb. 1978

Berlin — "You Communists! I'll tear the tits off you, you piles of shit. You look like it's already been done!" These were the kinds of insults we were subjected to on August 15 when, at 3 pm we painted "Womanhating Advertising" on the sidewalk in front of the Wertheim department store in Berlin.

The reason for our action: Wertheim's sexist window dressing. In each of six windows, a naked woman, clothed in only an open man's shirt, lay on a table in a clearly provocative pose. Around nearby stood six men in suits and waistcoats, looking lecherously down at her. That reached us!

On the night of Saturday, August 13, the window had been spraypainted with "Women-

hating" and many women's symbols. Result: by nine the next morning, even before shoppers could see it, the paint had been removed. However, Wertheim was warned by telephone: if the window displays were not immediately removed, something would happen. The caller said, "We shall return!" And women did return. Not in the night this time, with stealthy movements and faint footfalls, but broad (shopping) daylight.

Six women distributed leaflets in which a boycott of the store was called for; two painted the words on the sidewalk. Of course, since we had forewarned the store, we were not unhindered. Two provocateurs obviously hired by Wertheim showered us with insults, tried to stir up the standersby against us, and threatened us with sticks. We kept painting. Soon a crowd had

gathered to watch and listen as these thugs assaulted us. The crowd offered us no help, not to mention support. This dismayed us.

When we heard that the police were coming, the women who had painted left. One of the leaflet distributors was arrested

on the word of the provocateurs, who said that she had done the painting. She was released after the police had taken down her personal data, with the instructions that a "statement of accountability according to the press laws" had to appear on all leaflets. We had stupidly forgot-

ten this.

Whether the woman will be brought to trial has not yet been decided. The thug was used as a witness against her. He gave his personal data to the police in private, which was farsighted of him. For "we shall return!" (reprinted from *Courage*).

Egalitarian past not forgotten

by Marjorie Nightingale

Eleanor Burke Leacock, professor of anthropology, was talking about women in egalitarian societies in a public lecture at Carleton University, during the week of International Women's Day observances.

A man taking care of a baby was an ordinary event in the Indian camp near Goose Bay, Labrador, where Eleanor Leacock and her family lived for a time. The camp was totally egalitarian. Everyone was good-natured, no one told anyone what to do, and looking after the children was not necessarily the work of the women.

In the years that have passed, she has wondered if she dreamed up this and other egalitarian societies she has observed. There are few societies left where egalitarianism is practised and they are fast disappearing, Leacock said.

She spoke of Indian tribes in North America which functioned along egalitarian lines and she told of communities in Africa where equality was the normal practice. Records and reports of these communities show how well such a lifestyle can work.

In his mission report, a 17th century Jesuit missionary, Paul Le Jeune, wrote of sharing a

large tent with three families, living together as a cooperative group. He observed how they lived, their lack of selfishness and the good-natured way in which they shared their lives.

Drawing on John Phillip Reid's book, *A Law of Blood*, Leacock told of the absolutely egalitarian society of the Cherokees. Women could make their own choices: no woman could be compelled to marry as no relative had authority over her. In negotiating with the British, both men and women were chosen to be Cherokee spokespeople. One Indian spokesperson asked where the British women were: "Are you not born of women?"

Lewis Henry Morgan, who in the nineteenth century worked with the Iroquois tribes, recorded that women were responsible for nominating those who were to be in positions of respect. The women were in charge of stores and equipment and the men could not go on a war party without their agreement.

Leacock pointed out that there were Indian tribes where a woman could be a fighter and go to war if she wished. There were men's councils and women's councils with a parallel working-out of policies and problems.

She went on to talk about African tribes. In West Africa women as crafts workers were very important marketers, and

they made their own money. Men and women had their own division of labour but on terms of equality; they also exchanged the products of their labour. There were both a king and a queen; the king took care of warfare and external affairs, while the queen dealt with all internal affairs. Women banded together, stood by each other, and functioned as a defensive group where necessary. During the time of European colonization of Africa a large group of women marched on the Colonial Office and even though force was used against them, they organized further protest. (Eventually anthropologists were brought in to find out why the women rioted.)

Colonization brought the breakdown of lifestyles for both North American and African communities. War became the most important activity and the role of women's councils diminished. As white society became dominant, women lost their position and were reduced to the same status as the white woman.

Leacock has been writing articles documenting the records of these societies. She ended on a note of hope that these records would remain available and suggested that one important aim should be the study of these social groups and women's participation in them.

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Police

THE Body Politic 75¢

GAY LIBERATION JOURNAL

Raid

by Rose Lippert

On the evening of December 30th, 1977 the offices of the Body Politic in Toronto were raided and material was seized by police who held a warrant that authorized the search for "corporate records, invoices and documents pertaining to business operations."

On January 5th, charges were laid against the corporation Pink Triangle Press, which publishes the paper, by the Crown Attorney under sections 159 and 164 of the Criminal Code—which relate to the possession of "obscene" material for the purpose of distribution. An article, "Men Loving Boys Loving Men", published in the Body Politic was presumed by this law to be "immoral and indecent".

As a result of these actions many questions were raised regarding the tact and timing of the article, some of which were answered at a Gays of Ottawa general meeting on February 21st, by a member of the Body Politic collective, Rick Bebout. For myself, this session was particularly instructive mainly because I had considered the printing of this article as extremely insensitive to the present political times but also I resented what I believed to be arrogance and indifference by the members of the Body Politic toward the bulk of its readers, especially women.

From the outset Bebout spoke extensively of the response he has received from feminists and lesbians noting that it was his belief that women are more

aware of the imbalance in power relationship was deplorable. However, youth has a right to their to their potential abuse. A woman present proposed that since women were socialized toward the nurturing of children it was obvious that they would exhibit greater concern about the possible coercion or intimidation of the young in this type of relationship. In response, Bebout stressed that violence in any relationship was deplorable, however, youth has a right to their sexuality and by ignoring it we cannot make it disappear. (Homosexual acts with all persons under the age of 21 are illegal even if they occur between partners of the same age.)

The group was also reminded that this article was not the first, (see Body Politic, August 1972—"Of Men and Little Boys") nor the last word on the subject. However, the Body Politic will continue to explore in future issues the special kinds of relationships that gay adults have with young people in a series of articles about gay teachers and gay parents. The formation of the group Gay Youth Toronto will also be examined in an upcoming article by one of its members.

With regard to the unfortunate timing of the article, having it correspond with the sensational Emmanuel Jacques trial, the fist of Anita Bryant to Toronto, and the review by the House to include sexual orientation into the Human Rights Code, Bebout stated that there was no way in November when the

article was cleared for printing that the Body Politic collective could have anticipated these events or the response of the 'straight' press to the subject matter itself. (See one of many of Claire Hoyt's editorials in the Toronto Sun—Hoy is a man, by the way.)

When a member of the assembly accused Bebout of endorsing exactly what Anita Bryant has charged homosexuals of doing, namely the recruiting and molesting of children, the Body Politic representative was steadfast in the conviction that the article dealt with relationships, not pedophilia and that this misinterpretation was not uncommon, especially among those who had not read the article.

Support for the Body Politic has been immediate and vocal, from as many 'straight' groups and individuals as gay. (see the most recent Body Politic entitled "The Police Raid Issue" for a list that includes concern expressed by Books in Canada, June Callwood, Pierre Berton and Heather Robertson, just to name a very few.) Support from the 'left', (Canadian Trotskyist League) and various Canadian

university presses has also been encouraging.

Bebout said he believes many consider the protest of the raid a basic human rights priority, pertaining to freedom of the press and freedom of speech, even if some of the Body Politic's supporters don't endorse the piece that has been labelled "indecent".

He also emphasized that it is a reaction against the questionable police tactics of the confiscation of twelve cases of material, including lists of subscribers and advertisers when all that was required to lay charges was one copy of the issue containing the article in question.

The Body Politic collective said they believe this was an attempt by police to stop the printing of the periodical altogether and to terrorize subscribers. However, with some phenomenal reconstruction, the next issue appeared only a few weeks behind schedule. So far the police have returned nothing.

The Body Politic Free the Press Fund and the \$18,000 already therein will be administered by a feminist lawyer, Lynn King, and a collective of five men

and five women. This money will be used only for legal costs and,

optimistically, Bebout said that if anything remains after the trial he hopes for the establishment of a national gay legal defence fund.

When confronted by the opinion that the article was of minor interest to most readers yet it jeopardized the availability of the paper, not to mention the reputation of the gay community, Bebout claimed that the Body Politic had never solicited or accepted the responsibility of being the voice of gay Canada and had always maintained a radical stance which it intends keeping. Nevertheless he admitted that the Body Politic was the most visible and widely distributed gay journal, but invites competition from anyone who can provide it.

In the future year he said the Body Politic is going to concentrate on three main issues: youth, feminism, and regionalism. He also spoke briefly about several changes in the format of the paper and invited suggestions from the group.

Self Defense Is No Legal Defense

from KINESIS, Vancouver women's newspaper, Feb. 1978

Christina Pratt, sentenced to four years in prison after pleading guilty to first-degree manslaughter of a man who had raped her, is being considered for pardon by New York's Governor Carey.

Sentenced in 1975, when she was 16 years old, Christina has so far escaped from two of the facilities in which she was placed.

On being caught and sent back to prison once again, the judge hearing her case said that she had committed an act (the murder of the man who raped her) "which by every just, reasonable, and humane standard would have been classified as excusable or justifiable." That didn't stop him from sending her back, however.

Women are fighting back, and fighting for and winning their freedom, all over the U.S. Along with Christina Pratt in New York and Francine Hughes in Lansing, Michigan, there are:

Wanda Carr, of Redding, California, was freed in the shooting death of her husband on the basis of her testimony that he had beaten her and she feared he would beat her again;

Marlene Roan Eagle, a South Dakota American Indian, acquitted of the murder of her husband on the grounds of self-defence;

Sharon McNearney, of Marquette, Michigan, acquitted of the murder of her husband on the grounds of self-defence;

Evelyn Ware, of Orange County, California, acquitted of the murder of her husband on the grounds of self-defence;

Gloria Maldano, of Chicago, released after killing her husband

due to "insufficient evidence" to warrant her prosecution;

Janice Hornbuckle, of Bellingham, Washington, acquitted of first-degree murder of her husband.

Two more cases, yet to be determined, in which women are pleading self-defence in the killings of their husbands are that of Jennifer Patri, of Waupaca, Wisconsin, who shot her husband who had beaten and sexually abused her and molested her daughter; and Roxanne Gay, who stabbed her husband, a lineman on the Philadelphia Eagles football team, after years of beatings by him, often following the loss of a football game.

Evidence of brutal and long-term abuse and very reasonable

belief that severe physical injury was imminent were clear in each of these cases.

Perhaps more women, who read about these successful cases and the women's support groups to aid the defense, will fight back; perhaps husbands and boyfriends will be frightened into restraining themselves; but also perhaps the forces of the law will get around to making the plea of self-defence a difficult one to satisfy. The second "perhaps" is

probably spurious: the death penalty does not deter murderers. The third "perhaps" is irrelevant to the options a woman has. The first "perhaps" may be the only way for many women to put an end to their being beaten and terrorized. (from *Off Our Backs*)

Women Fighting Violence Against Women

Prominent North American feminists—including Robin Morgan, Dr. Lorene Clark and Dr. Diana Russell—will participate in a conference on "Women in a Violent Society", to be held in Calgary April 21 - 23. Interested persons from throughout Western Canada are expected to attend.

The conference is sponsored by the Calgary Status of Women Action Committee. A \$3,500 grant has been secured from the Alberta Law Foundation, and further funding is expected from government and private sources.

"Violence against women occurs on a continuum—ranging from street hassling and violent pornography to battering and rape," explains Karen Lodl, conference organizer.

Why focus specifically on women? Lodl points to a recent *Weekend Magazine* report that five of six violent crime victims are women, while only one of nine charged with violent crimes is female.

"In a violent society, women are the primary victims," Lodl comments. Local newsstands feature numerous models for assault against women on the covers of detective and "he-man" magazines. Television teaches that violence is an acceptable re-

zines insist that violence is stylish.

And domestic violence is of increasing concern—one recent study indicates that almost 50 per cent of women jailed for murdering their husbands were physically abused by the men they killed.

A statement by the newly formed Toronto Women Against Violence Against Women notes that "Violence 'happens' to us as a supposedly natural and 'normal' consequence of being female. Even if we escape physical violence to our bodies, and that is rare, we can never escape the constant assaults on our psyche which totally dominate the world we live in."

Purposes of the conference are to educate the public about the sources of violence in society, to garner support for additional rape crisis centres and women's shelters, and to examine law as it relates to rape, battering, and sexual harassment. "We want to provide an opportunity for public response to these issues," Lodl says.

For further information on the conference, or to obtain registration materials, contact the Status of Women office, (403) 264-0774, or Karen Lodl, (403) 261-5697.

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EOW series

Confidence: key to career building

This is part four of a five part series about women, work, and the public service, sponsored by the Office of Equal Opportunities for Women, Public Service Commission of Canada. Reprints of previously published articles on the functions of the EOW Office, getting a job in the public

tion, are available from the EOW Office, Esplanade Laurier, 15th floor, Ottawa.

by Beatrice Baker

Which came first? The chicken or the egg? To create social change, which should be altered

first? Attitudes or behaviour?

Philosophers never solved the chicken / egg conundrum and social scientists will never solve the attitude / behaviour question. While some argue that altering people's actions - for example, legislating against discriminatory behaviour - will eventually alter their attitudes as they discover that the change was not as fearsome as they thought it would be, others argue that persuading people to change their minds first will bring about lasting change more smoothly. For example, proponents of the former position maintain that employers will cease discriminating against women, and learn to appreciate women workers, only if it is a serious legal or financial disadvantage for them to continue to discriminate. Proponents of the latter course say that if forced, employers will simply find a way to subvert restrictions.

No matter which side of the fence social scientists land on, or how they drape themselves over it, they do agree that attitudes and behaviour are as inseparable as the two sides of a sheet of paper. And while behaviour may be far more easily observed, quantified, and studied, attitudes for all their intangibility, are quite powerful.

their first job, men and women have taken on different attitudes toward work and themselves as workers. Women can carry within themselves their own worst enemy if they have accepted negative feelings about themselves as workers.

How does this happen? In part it happens because many of the characteristics necessary to succeed in a job or career are portrayed as being male characteristics. The little locomotive is always male. Dick and Jane go home to Mom and wait for Dad to come home from work. The doctor kit has a boy pictured on the lid; the nurse kit has a girl on its lid. Boys are encouraged to play team sports - and win; girls are encouraged to stand on the

sidelines and cheer.

Whatever external difficulties women might encounter in the labour market, they may also have internal barriers to success: the attitude that preparation for a career isn't important because their husband will take care of finances, the attitude that high-pressure, competitive executive jobs are for men only, the attitude that women would never accept another woman as a supervisor, the attitude that smiling acquiescence is preferable to boat rocking.

We have a fund of folklore attesting to the impact of attitudes on actions: "the power of positive thinking", "confidence is half the battle", "that 'winning' attitude", and of course there's that favorite children's story about the little locomotive who pulled the train up the steep hill because he said, "I think I can, I think I can". We pass these platitudes on to our children because they often prove true: if you think you can do it, you probably will. Self-confidence, will power, determination and positive thinking are attitudes far more likely to further a career than timidity, indecisiveness and pessimism.

The Enemy Within

Whether it is called socialization or just plain growing up, those formative years of childhood and adolescence are the time during which we internalize values, beliefs and attitudes. And by the time they are ready for

Women who do prefer careers as homemakers should also be prepared to take on being their own and possibly others' financial support since that is increasingly the reality for the majority of women. It isn't necessary to go to extraordinary lengths to maintain one's employability, either. It can be a matter of ... attitude. A realistic assessment of all the skills being used in homemaking, childraising, community involvement, can maintain and increase a woman's

confidence in herself and her capabilities, and enable her to "sell" herself when looking for re-employment rather than "selling out" and being underemployed.

What Are You Doing The Rest Of Your Life?

Disregarding any crisis-induced necessity to work, Canadian women should be aware that their average life-span reaches into the mid-seventies; over half a life is left to live long after children are grown and independent. It can be productive, challenging, enjoyable, and creative; or boring, humdrum, repetitious, and even unpleasant. One's attitude toward work might make the difference.

Unfortunately women aren't socialized to be daring, to look for challenges, to be competitive. The norms of team sports, which contribute a great deal to a man's business behaviour, are not often part of a woman's growing-up experience. While boys are gaining assurance and learning to compete, girls are learning to be supportive and non-threatening to male egos.

But later on in adult life that supportive, non-threatening behaviour may keep a woman from getting promotions, may signal supervisors that she can safely be overworked, may inhibit a woman from entering a new field, taking courses, switching occupations, and so on.

While it is true, and will remain true for some time to come, that many external changes must be made to bring about equal employment opportunities, it is also true that women must dig deep inside themselves and root out those attitudes which inhibit them from exploring and exploiting the labour market. Women can provide support for each other and an atmosphere in which individual women can become the little locomotives who say, "I know I can, I know I can, I know I can".

Une Tentative Bilingue

Depuis quelque temps déjà, germait dans l'esprit de quelques unes, l'idée de glisser ici et là un article écrit dans la langue de Molière.

UPSTREAM étant le seul organe d'information féministe de la région Ottawa-Hull, il nous semble opportun de tenir compte de cette réalité. Cette tentative de bilinguisme répond entre autres au désir d'UPSTREAM d'augmenter le nombre de ses lectrices et lecteurs, motivation suffisante pour nous inciter à tenter l'expérience.

Nous avons longtemps hésité quant à la forme à donner à cette collaboration francophone. La cause féministe se voulant universelle et valant mieux que de se limiter à des préjugés linguistiques, la meilleure solution était encore d'utiliser les moyens déjà existants et d'en élargir les cadres.

Nous avons donc pensé intégrer les textes français aux textes anglais, nous mettant ainsi au service d'une seule cause - la cause de femmes.

Nous espérons que cette initiative rencontrera votre approbation et que vous ressentiez autant que nous le bien-fondé et la nécessité d'une telle démarche.

Nous avons besoin de votre aide pour mener à bien cette nouvelle entreprise. Ecrivez-nous, faites-nous part de vos commentaires.

Vous avez des talents "journalistiques", des envies d'écrire, des "bouffées poétiques"? ... Nous vous offrons de vous joindre à notre équipe. Envoyez vos textes à UPSTREAM aux soins de la section française.

French Content Policy

We are happy to report that, starting with the May issue, UPSTREAM will be carrying material written in French. Since UPSTREAM is the only feminist newspaper in the Ottawa-Outouais Valley, we hope this will make the paper accessible to many more sisters in the area who could not or would not have read an English-only paper.

The French material will include primarily original articles, and occasionally translations, interspersed among the English articles. There will not be less English, but French in addition to what we already print.

We would like to have an indication of our readers' views concerning our new bilingual policy. Send us a post card, drop us a line ... let us know what you think.

Anyone wishing to get involved in French content of the paper (writing, typesetting, proofreading, etc.) please get in touch with UPSTREAM, 207-227 Laurier Ave. W. K2P 5J7, or phone 232-0313.

Reclaim the night

England — On November 12 women marched through the streets of cities throughout England to "Reclaim the Night" — to protest the dangers of rape and attack that deny women free access to the streets.

Singing, chanting, bearing torches and banners, and jeering, 500 women marched through Soho, London, centre of the porn trade and sexual exploitation.

Some of the male bystanders spat at the demonstrators, or tried to grab individuals out of the procession. However, this possibility had been taken into account in the planning stages of the march, and these men were sprayed with red dye.

The marches were exhilarating events with women singing songs about their struggles and plastering stickers on sexist advertisements and establishments.

(from Off Our Backs)

n for Working Women

bargaining unit. applied for a ruling from the the proper definition of a unit should be a majority of the s across the country. If the in favour of the banks this SORWUC would have to ending certifications and start organizing the nation. This an impossible task for a union UC's limited resources. SOR- d that "in a large unorganized e the banking industry, too gaining unit would prevent rom exercising their right to d therefore each individual was an appropriate bargain-

1977, more than 10 months after Bank Workers had been a local of SORWUC, the bank rned they were entitled to be n a branch by branch basis. B ruled in favour of the unions ing; "the express intention of is the 'encouragement of free rgaining' ... too large units n industries will abort any of collective bargaining ever and therefore would defeat intention of Parliament". C had won a landmark decision ry of the trade union move- ada. For the first time, bank l across the country would eans to organize themselves. the small union was enormous. ould eventually reach \$20,000 UC lost 10 of its branches e hearings had dragged on so

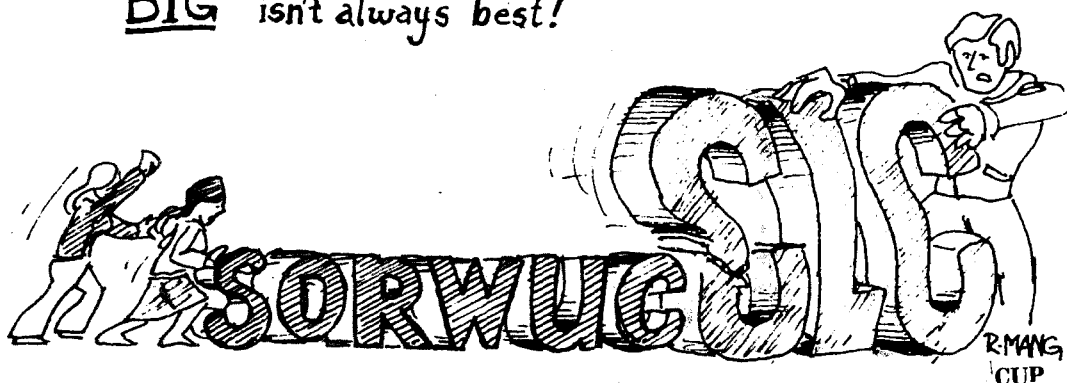
ile the hearings were going on rew if the CLRB ruling was in r, branch by branch organizing e them in a weak position at gotiations. They suspected the d use branch by branch to tie IC's organizers in negotiations SORWUC's organizing to a

me, however, the branch by tion was the only way SOR- ensure that branches already ould not be lost.

tract talks started the banks' firmed SORWUC's expecta- ourite bank tactic is to notify hey are willing to meet with for contract talks regarding ches A, B, and C. When negotiators attend the meet- k's representatives enter the ve their coats, slowly and deli- pack their briefcases slowly ately and exchange introduc- the SORWUC negotiating he end of this ritual they hat the time reserved for negotiations has elapsed. The itors then re-pack their brief- eir coats back on and leave. are out the door they turn ome back into the room. The starts over again — only this re the banks negotiators for

banks were planning this l negotiating strategy SOR- sy deciding on their contract he proposals, approved by a ballot of the membership of clude clauses such as; a base).00 per month (the base rate ed by determining what a with one child would need to ur week paid vacation period year of employment, a rk week of 35 hours, volun- e to be paid double time ank tellers can't refuse over-

BIG isn't always best!



time without risking their jobs), promo- tions based on seniority and ability.

The banks have reacted to the threat of unionization by upping salaries, giving employees an extra week vacation and after years of promises instituting a dental plan.

The branches with SORWUC receive none of these new benefits. Zerr explained the banks are using a twisted interpreta- tion of the Labour Code to deny the unionized workers these benefits. The section of the code forbids employers to use benefits to "bribe" workers who are unionized.

She said the unionized workers are angry with the banks for twisting the interpretation but with or without the benefits their first loyalty is to their union.

SORWUC and the Canadian Labour Congress

SORWUC says the only way to achieve real power at the bargaining table is to stop applying for branch certifications and launch a major organizing drive to sign up the majority of bank workers in the province. This drive will require an operating budget of approximately \$5,000 a month.

After learning that the Canadian La- bour Congress (CLC) has large sums of money set aside specifically to organize office workers, SORWUC wrote to the CLC seeking a donation. The CLC is an umbrella organization of Canadian labour groups.

Instead of support, financial or other- wise, the CLC's correspondence with SORWUC has been marked by a belittling and patronizing attitude to the union and their planned drive.

At one point the CLC even suggested the real credit for SORWUC's victory in the branch by branch decision belonged to the CLC because the CLC has spent much "time, money and effort in pressing to have removed the impediments which act as an effective barrier for workers to join unions".

In fact according to Jean Rands, national president of SORWUC, far from supporting SORWUC's efforts in regard to the branch by branch fight the CLC told the union it was "wasting its time and money taking an application for a single bank branch unit to the Canadian Labour Relations Board".

In the same letter, Morris suggests that SORWUC might want "to enter serious discussions (with the CLC) with a view to entering the mainstream of labour". The inference that SORWUC, a union dedi- cated to organizing the 65 per cent of non-unionized women who work in B.C., is not in the mainstream of labour makes one wonder what the CLC defines as "main- stream labour". This definition can only be more suspect when one discovers that the

majority of women in B.C. unions are not affiliated to the CLC either.

In September of 1977, two months after SORWUC's branch by branch victory the CLC announced plans for its own national bank organizing drive. Thus far they have appointed a national director who will oversee the drive from Ottawa. They have two certifications, both for branches in B.C.

Another union that has begun organiz- ing bank workers, also in B.C. is the Office and Technical Employees Union (OTEU).

The OTEU has a rather novel way of organizing bank workers. They mail leaflets to bank managers. At first this method seems only bizarre but in actuality it has real effects on SORWUC's organiz- ing drive. Bank managers have apparently been encouraging their employees to check out this other union before they decide about SORWUC. SORWUC points out that since bank management has no desire to have their employees unionized, the banks motives are simply to delay unionization.

The OTEU is a CLC affiliate and has full CLC support. SORWUC charges that the OTEU is more concerned with undermin- ing SORWUC's efforts than with organiz- ing bank workers. Since the June CLRB decision allowing branch by branch certifi- cation the OTEU has applied for only two certifications, both for bank branches in B.C. SORWUC asks why, if the OTEU is so interested in organizing bank workers, it does not do it in Toronto which has the highest concentration of bank workers in the country. Better still, why does OTEU not do its organizing in Montreal where it already has a base in the Montreal City and District Savings Bank?

The CLC says SORWUC's efforts on behalf of bank workers are doomed to failure. Joe Morris says history is replete with examples of small independent groups that have made initial success in organizing only to fail in the long run because their organization is not strong or well organized enough to succeed.

One has to wonder whether Morris is at all familiar with the history of the trade union movement since it grew out of the efforts of small independent unions.

While reading the CLC correspondence with SORWUC one is constantly nagged by the feeling that "we" have heard all this before. Ironically the CLC arguments are reminiscent of arguments that man- agement has used in the past, and is still using today to fight unionization.

It appears the CLC has a new definition of solidarity. Unfortunately it seems to be missing some of the traditional values of trade unionism.

Organize Organize

*Oh, you can't scare me,
I'm sticking to the Union,
I'm sticking to the Union —*

til the day I die.

Union Maid

In the long run SORWUC doesn't feel that the interference of the OTEU or the lack of support from the CLC will seriously deter their organizing drive.

Dodie Zerr tells the story of an effort by another major union to organize insurance office workers in Toronto. She points out that they had an enormous amount of money and all kinds of people to act as organizers, and "they were going to go out and organize the insurance workers." But because none of the organizers were insurance workers the drive was a complete and utter failure.

Speaking of her own experience in organizing bank workers, Zerr says most are suspicious of efforts to organize them. Zerr continues, "the first thing that a bank worker asks when sitting down with me is 'why are you here to sign me up, what do you know about working in a bank'. When Zerr replies, "I work in a bank", the bank worker almost invariably says, "well O.K., let's talk about it."

This common experience prompted bank workers to join SORWUC in the first place. It's effectiveness in organizing women is best illustrated by statistics. Despite the fact that SORWUC doesn't have an adequate organizing budget and relies primarily on volunteer organizers, the UBW hold certifications for 22 branches and has almost 700 bank worker members.

SORWUC organizing committees have sprung up in towns and cities all across B.C. Bank workers in Saskatchewan have been chartered as a new autonomous section of SORWUC. The union now holds the certification for the main branch of the Toronto Dominion branch in Regina (SORWUC's first main branch and their first Toronto Dominion bargaining unit).

In B.C. and Saskatchewan, SORWUC is fighting to create change in an area that is central to women's achievement of real independence. The results of working women organizing are not just more money and longer vacation; more importantly they mean the beginning of that independence. Independence that women have brought and paid for themselves, independence that does not rely on the benevolence of the man who "brings home the bacon".

The potential for change that SORWUC has initiated is awesome in its implica- tions, but it musn't be limited to British Columbia or Saskatchewan. It must spread across the country.

SORWUC cannot organize the nation. It doesn't have the resources or the desire. Fundamental to SORWUC's principles is the fact that women must organize themselves. A west coast union can't determine what is good for women in Newfoundland or Ontario. Women in the East must decide what they want for themselves and then work to fulfill their objectives.

It is a lot of work, it is an enormous task. SORWUC has laid the groundwork. Their story proves that it can be done if the desire and dedication is there.

SORWUC is willing, indeed anxious to help. They have learned an enormous amount about unions during their five year history. They want women to use that information to build their own unions.

Women have been struggling against discrimination and exploitation for cen- turies. Building a union is another struggle. But it is not a struggle against life as it is but for life as it should be. It is a struggle that offers real hope for real change. For that reason it is a struggle that deserves the dedication that it demands



EDITORIAL

Canada has no Statue of Liberty that stands at its gates proclaiming our love and compassion for the world's poor and homeless. Instead we have an attitude — it is all pervasive. We see our country as the protector of human dignity and the guardian of peace and justice, as the haven of refuge that always stands open to the less fortunate. Well, almost always, or at least when we have something to gain.

In the late sixties and early seventies there was a shortage of domestic servants in Canada. The government recruited hundreds of women from the Caribbean to fill these positions, since Canadians themselves were busy enjoying a healthy economy and would not do such work. Times have changed. Unemployment stands at over 10 per cent — more than one million Canadians need jobs.

Enter the Department of Employment and Immigration. They discover that nine black women from Jamaica lied to Immigration officials about not having any dependants in Jamaica, and thus were allowed into the country to live and work. They have been here for several years, working as

domestics, cleaners, factory employees. According to current Ontario minimum wage scales, they probably earned less than \$500 a month.

They used this money to support their children at home — to provide them with food, clothing and education. Now they face deportation.

Bud Cullen, Minister of Employment and Immigration, has looked into this matter, and in his infinite wisdom has decided these women have to go. Canada clearly cannot tolerate their dishonesty. Strange, isn't it, that the dishonesty of a former Solicitor General is so easily brushed aside. Or, let's compare the recent case of Robbie Sherrel with that of the Jamaican women. You remember that Cullen reversed Immigration policy to let this wealthy white American man take an \$80,000 a year job in British Columbia.

But we really can understand Mr. Cullen's dilemma. Canadians are unemployed. These women were doing jobs Canadians don't want.

And, after all, they *did* lie. And they are black. And they are women.

LETTERS

Stop Deportation of Jamaican Women

This is a reprint of a letter that was sent to the Minister of Immigration and Employment, The Hon. Bud Cullen. It is concerned with the issue of deporting Jamaican women.

Dear Mr. Cullen,

On behalf of the Ottawa Women's Centre, I am writing to protest your department's efforts to deport Jamaican women who did not declare the fact that they were parents at the time of their entry into Canada as immigrants.

The only reason they did not so declare is that they would have been refused entry into Canada *because* they were mothers. At the same time, men who were fathers would not have been refused entry, nor would they even have been questioned as to whether or not they were parents.

Now that these women have established themselves in Canada to the extent that they are able to reunite their families, they are being threatened in a way that, again, could not happen to their male counterparts.

The Women's Centre supports the Federal Human Rights Commission in its efforts to investigate this obvious injustice, and urges you to call off your department's persecution of our sisters.

Yours truly,

The Policy Committee
Ottawa Women's Centre

Anita Bryant Fortune Hunter

This is a copy of a letter sent to the Ottawa Citizen a short while ago.

To the Editor,

The issue of Homosexuality is a growing concern to the public as well as the church. Many feel the homosexual is not entitled to his/her basic human rights, such is the case with Miss Anita Bryant.

Miss Bryant is, in my opinion, a fortune hunter. She says that she is fighting for the protection of her children. And yet, does she campaign against the Rapist or

the child molester. No, her cause is to take basic human rights away from people who have done no wrong.

The most important thing that has been left out of her speeches and any articles which I have read, is that 90 per cent of all child molesters and sex offenders of any type are men, and that their victims are women and little girls. Does it not stand to reason that she (if she is genuinely interested in saving her children) should direct her attention toward "straight men". I am not trying to say that all straight men are child molesters or Rapists. But neither are all Homosexual men interested in young boys. (Just as all Lesbian women do not hate men.)

Miss Bryant says that she loves the Homosexual. But this is not genuine love, since she loves out of blind pity. Jesus does not say love your neighbour out of pity, but love them as you love yourself. My knowledge of the bible is not as good as Miss Bryant's but my love of God is one of the most important facts of my life. She takes it upon herself to say, "God will not love me because I love women". The Bible was not written by God but by man. And I believe God lives within each person. And he is strong within me, as strong as he was in the Christians in Rome. And as much as Miss Bryant may want to feed us to the lions, God is on our side.

In an article written by Norman Webster from the Globe and Mail, entitled "The heart of a sex problem", Mr. Webster implies that Homosexuals want time with the young so they may turn these children gay. The only group that tries to make people be what they are not is the straight world. You are the ones who tell your children about the wonderful Heterosexual life ahead of them. (But what if they are gay?) So it is you as parents and media that direct them into a life which will make them half a person. Gay people do not tell someone to be gay, the person comes to them once they have decided for themselves.

I can not speak for all gay women nor can I speak for gay men, because although our fight is in the same direction, we have some different goals.

We are People not objects to be pushed into slots. Each of us has our own idea of what we want from life.

Name Withheld

SEXUAL HARRASSMENT

ON THE JOB

How pervasive is it?

We know that sexual assault and harrassment is perpetrated on women by male co-workers and employers in many forms.

We know that women have been subjected to:

- subtle insinuations as to her "character" or "type".
- verbal harrassments.
- constant degradation to to discredit and belittle her credibility.
- physical assault ranging "cute" pinches to violent physical attacks.

We know these occurrences are **not** rare and further exemplify the oppressive sexism of our society.

A research study is being

conducted to examine the degree of this hidden exploitation of women. You can help uncover this problem by:

- submitting a letter documenting your personal experience(s).
- or calling and meeting with us.

All names and information will be treated confidentially. To assist in this project please contact:

Paula Clancy
P.O. Box 35, Station "B"
Ottawa, Ont.
238-6667

Annette Frymer
Toronto
636-7677

FORUM

Pornography

Just prior to our publishing date, the Parliamentary committee studying obscenity laws released its recommendations. We feel the subject of pornography and censorship deserves careful discussion by feminists and we solicit reader's views on the issue.

by Shirley Masuda

"Obscenity" and "pornography" are terms whose meaning and definition have become obscured. Popularly they are often used interchangeably. Neither is adequately defined in our laws.

Sexually explicit material may not always be obscene. Most women will agree that sex and sexuality are neither obscene nor pornographic, and that the female body is beautiful. Most would also agree that it is the manner in which the female body is portrayed (or abused) in "girlie" magazines, books, and films that is offensive: where woman is humiliated, exploited, dehumanized, and is reduced to a sex object.

For the courts before 1959, the so-called Hecklin test was applied to determine whether the work in question was obscene or not; it was judged to be obscene if its intent was to "deprave and corrupt" the minds of those open to such influences. Davie Fulton, hoping to remove the vagueness and subjectivity of this test introduced a bill in 1959 which has since become Sub-section 8, Section 159 of the Criminal Code. It reads, "For the purpose of this Act any publication, a dominant characteristic of which is the undue exploitation of sex, or of sex and any one or more of the following subjects, namely, crime, horror, cruelty and violence, shall be deemed obscene."



Sub-section 8 not only did not define obscenity, but created more questions than answers - for example, it clearly recognizes that sex may be exploitative, but what is "undue" exploitation, and who is to say what is "undue"? In fact, community standards are used to measure these elements, but again, who determines community standards?

Pornography, on the other hand, is never mentioned. Perhaps what is obscene is not necessarily pornographic, but it is hard to imagine a scene that is pornographic which is not also obscene. A clear definition of pornography is badly needed.

Why all the concern over the definition of pornography and the distinction between obscenity and pornography? The Law Reform Commission of Canada has done studies on obscenity ("Limits of Criminal Law. Obscenity: A Test Case") and have recommended that the government give special attention to the decriminalization of "offenses whose wrongfulness and seriousness today is controversial. On this list we find obscenity, pornography, and incest ("Our Criminal Law," p.35).

Canadian thinking has been greatly influenced by the 1959 British Wolfenden Report, a study of homosexuality and prostitution in Britain. It recommended decriminalization of homosexuality between consenting adults and decided that prostitution as such was not a crime. Canada's Criminal Code was amended (when Pierre Trudeau was Minister of Justice) to decriminalize what had been sexual offenses, such as homosexuality. We all applauded the now famous state-

ment, "The state has no business in the bedrooms of the nation."

We must now look at the possibility of decriminalizing obscenity. Decriminalization would legalize pornography, which is never defined but assumed to fall within the obscenity law: what is now being sold under the counter will be displayed openly with an "adults only" sign. These bookstores also sell other sex aids (for example handcuffs, which have been used to grotesque ends only too luridly reported in recent Ottawa and Toronto sex-related murders).

The Commission has concluded that pornography has no harmful effects, and that it should no longer be a crime to distribute and sell such material. This decision was based on the report of the 1970 US Presidential Commission on Obscenity and Pornography which concluded, that in effect, "no woman was ever seduced by a book."

Otto Larson, who served as a member of the Commission on Obscenity and Pornography, finds no justification for any restriction whatsoever on obscene or pornographic material distributed either to adults or children. But while serving as a consultant to the Media Task Force on Violence, he submitted a paper advising that indiscriminate depiction of violence presents a serious social problem. Violence in this case is directed at all people, but pornography is violence



directed only at women.

Pornography is an omnipresent multi-million dollar business. How can we be naive enough to think it does not have a pronounced socializing affect on the men of our society? As the definition of pornography eludes the law-makers, so its harmful effects elude the sociologists. Since this erotic hatred is directed at women only, and since it is created by men to dehumanize women, it seems it and its effects cannot be scientifically measured. Yet every woman knows the harm because she is the victim.

The function of the law is to reaffirm the values of society. To legalize pornography is to reaffirm the concept of women as objects of sexual exploitation, hatred, and violence. It is not the victim of such assaults who cries for freedom of the press. Debra Lewis, in her talk at Carleton University on the fourth of March and in her papers presented to the Committee on Justice, calls for a new, clear, and concise definition of pornography as hate literature directed at women, and that it be dealt with in the section of the Criminal Code that deals with promotion of hatred against groups based on colour, race religion, or ethnic origin but at present fails to include sex. This is the most constructive suggestion put forward to date, and should be supported by all women.

Study and recommendations by the Law Reform Commission of Canada - "Limits of the Criminal Law - Obscenity: A Test Case" and "Our Criminal Law" are available from the Law Reform Commission free of charge.

UPSTREAM Returns

Well, here we go again, back in production after two months of meetings, committees, proposals and discussions. Needless to say, it's good to be publishing again.

We worked out a lot of problems during our break; problems primarily dealing with our internal organization. UP-STREAM has been re-structured into a core collective to facilitate the decision-making and planning processes. This means women will be making four-month commitments to the paper in very specific areas; thereby establishing a rotating slate of staffers to co-ordinate production and business. The membership on the core will change quarterly, giving new women the opportunity to learn various skills and participate in policy decisions.

We reached a decision, which will involve a concerted effort over the next few months, to work toward making UP-STREAM a national news-magazine. We realize this will be a long and hard process and we're asking you, our readers, to help us.

Below we've printed a questionnaire which is being used for

market research purposes. It's being mailed to women's groups across the country. You more than anyone know what we've been in the past and therefore your comments on our future form will be doubly valuable to us. Please fill in the questionnaire and return it to us as soon as possible. The information you provide is vital to help us begin planning and organizing.

French content is another new feature of UPSTREAM. You'll find complete details about this on p. 7.

Last but by no means least, we'd like to introduce to you our newest regular item - Feminist Connections: Counselling For Change. This column (on p.12) doesn't need an introduction, but here's some information about the woman behind it. Helen Levine has been teaching at Carleton University's School of Social Work for the last four years, is a member of Ottawa's Feminist Counselling Service, and is on the board of Interval House. She is a highly respected and active member of the local feminist community. We hope you'll feel free to respond to her column with your reactions, comments and ideas.

That's all for now. We'll keep you posted on other developments around UPSTREAM periodically. See you next month.

Questionnaire

A National Women's Newspaper

1. Have you ever read UP-STREAM before? _____
2. If so, do you have any comments on its format and content (i.e. do you prefer the news orientation or more analytical articles?) _____

3. Do you think we should have a national women's newspaper? _____
4. What do you think its focus should be?
News _____
Analysis _____
Feminist theory _____
Other _____
5. Do you think it should include: Arts _____
Cross country reports _____
Sports _____
Columns _____
and readers opinions _____
Consumers aids (nutrition, ...) _____
Information columns (law, health) _____
History _____
Classified ads _____
Other _____
6. Would your group or organization be willing and able to send local news to the paper?
If yes, on a regular basis? _____
Only when something special happens. _____
7. What do you think the possible circulation in your area would be?
50-100 newspapers _____
300-500 _____
100-300 _____

8. Would your group or organization be able to help with local distribution?
sell newspapers from your locations _____
seek out local distribution points, i.e. bookstores _____
Can you think of any particular possibilities for local distribution points that we should contact? _____

9. Would you or any other individuals in your group like to write for UP-STREAM (i.e. columns, features, articles)? _____

If yes would you please provide your name and address with the returned questionnaire, also the names and addresses of other individuals who have expressed an interest in writing for UPSTREAM.
(Please note do not send any names and addresses unless you have the express permission of the individuals concerned. Also, for the record men can be contributors to UPSTREAM but they cannot be members of the collective.)

10. Would you be willing to submit addresses of other feminist/women's groups in your area to supplement our mailing list? _____

Please return to UP-STREAM at our address. In closing please accept our thanks for your co-operation and time.

P.S. Feel free to use a separate piece of paper to answer the questions.

FEMINIST CONNECTIONS

COUNSELLING FOR CHANGE

by Helen Levine

Three members of the UPSTREAM collective said "Sure, great idea, let's experiment" when I broached the idea of a column on feminist counselling. All I had to do was to put together the first piece and meet a deadline.

That's all! It is now 1 a.m., the morning before that deadline, and I have a new and painful appreciation of how easy it is to dream up new possibilities and how **hard** it is to act upon them.

The point of a column like Feminist Connections is that you, I, most of us get stuck, feel lost, have a hard time coping at different points in our lives. And that a paper like UPSTREAM might offer one small, modest forum for readers to write about personal problems or pose a particular question, and count on some feedback based on experience with feminist counselling. Writing in general, and writing to this column in particular, might be a small, yet significant step in getting things into a new perspective.

It seems important at this point to give you some general idea of what I think feminist counselling is all about.

It's central premise is that women are oppressed. That we are the only 52 per cent majority holding minority status, world-wide, and playing a secondary, service role in the family, the work force and in society at large.

Feminist counselling developed as an alternative to the sexist, chemical, adjustment-oriented services offered to women when they needed help. Out of the women's movement, we came to realize that the "helping professions" were largely designed and controlled by men (i.e. psychiatry). That embedded in their male-defined, professional approach was a double standard of mental health for women and men. And that the double standard was, directly or indirectly, reinforcing the very oppression from which women were suffering.

Generally, feminist counsellors refuse to fall into the trap of blaming the victim. If you or I are all screwed up (and I have been), it's not because you or I are neurotic, inadequate, frigid, immature, stupid etc. Our struggles, our unhappiness, our isolation are fundamentally rooted in patriarchal institutions and structures that drive our potential and our confidence underground.

Until that framework of women's oppression in society is grasped, it's really hard for most of us not to blame ourselves, and not to allow others to blame us for our unhappiness. Which is often where we need to begin.

I think it's important to think of our struggles in new ways — that when we feel paralyzed with depression we are really on strike against killing roles and expectations; that if we end up in psychiatrist's offices or hospitals it's because we're political refugees from our lives that have been defined and controlled by men and don't fit for us; that this society doesn't even allow us the privilege of expressing the profound anger that emerges from our oppression but labels it as

sickness, thus blaming the victim twice over.

Along with this political framework in feminist counselling, goes the recognition that we ourselves have a vested interest in and the potential power to help change things for ourselves and other women. That we have to reclaim the strength and power and talent that lies dormant in each of us. That it's O.K. to ask for help in the process and that women can help other women heal themselves and fight back, together.

Feminist counselling is a new way of defining the personal and political problems women encounter daily. Once the definition is different, so too the solution. The emphasis is clearly on change, individual and collective, not on adjustment to what is.

I'd like to list briefly some specifics of feminist counselling that may be of interest to you.

- That women in general are battered, not only physically, but economically, psychologically and socially.
- That women have the strength, potential and will to struggle together against these conditions and for change.
- that it is most helpful for women to work in groups, though not exclusively. Women learn from sharing lives they have been taught to keep private (even our talk has been censored). The emphasis here is on mutual aid and sisterhood.
- That counsellors need to be seen as imperfect human beings like the rest of us, not professional robots in a one-up, one-down relationship. That jargon is not helpful.
- That counsellors need to feel free to share their own life experiences, own sorrows and joys, when relevant. It is a peer kind of relationship, with the focus kept on the consumer's need for service.
- That women have same need as men to be significant, important, to grow, to be respected, in all spheres of human existence. Men take this for granted — women are supposed to care only for others. Being somebody's wife, somebody's sidekick or somebody's mother negates a woman's ego and potential.
- That women have been held responsible for the family, that least controllable area of human relationships. That this role is a subordinate, service and crazy making one, with no job security. That the traditional family has been a particularly dangerous place for women in contemporary society.
- That women inevitably lose confidence doing unpaid, service work in the home or underpaid, service work job ghettos. And frequently carrying two sets of responsibilities.
- That women need help from other women, not male, sexist, authority figures who erode our confidence as persons.
- That knowledge is power and needs to be shared between counsellors and

counselees. That files, if kept, must be open to all concerned.

- That sexual liberation may be a part of liberation (i.e. lesbian women, celibate women) but for heterosexual women may be a more subtle form of exploitation.
- That women deserve and must demand nurturance, having been severely deprived in this area.
- That women have been programmed to pretend. Feminist counselling helps women to share their real lives, to assert the human mix of joy and sorrow, dependence and independence. Liberation is not seen as absolute independence.
- That chronic responses of guilt, self-blame and depression have been built into the political structure of women's lives, and are not a product of personalities and psyches.
- That it's important for women to help women move from passive, helpless pain to active, hopeful struggle around whatever issues and at whatever pace they choose.
- That counsellors generally have a philosophy or ideology, spoken or unspoken, that affects the service

given. That counsellors have a right to know what that framework is, particularly regarding views of women in society and whether female unhappiness is seen as "sickness". That "shopping around" for a counsellor is recommended.

- That there must be different options for women. To marry or not to marry: to have kids or remain child free; to be lesbian, celibate, heterosexual, or anything else.
- That single parenthood is preferable to marital oppression. That there are different kinds of families, not just husband, wife and 2.5 kids.

Enough of trying to cover too much in one column. It's just a beginning, but I'm hoping it's enough of one to start the ball — that is the column — rolling.

We're experimenting with Connections and need your feedback, criticisms, questions etc. What UPSTREAM readers want will help shape this column, so before we get in a rut, please write.

If you'd like to ask about services, articles, viewpoints, problems, information, or would like to be put in touch with women who have similar needs or concerns, please let's hear from you. Soon! Now!

Women Helping Women

One of the major ways we can help ourselves and our sisters is by giving money to the organisations working to support women. Since many of our organisations have charitable tax status, donations to these organisations can be deducted from taxable income.

As a result, a dollar donated to Interval House does not actually end up costing the giver a dollar. Although, of course, the value to Interval House is a dollar, the actual cost of that dollar to the giver varies between 38 and 100 cents, depending on her or his tax bracket.

And there's the rub. Because the richer you are, the less it costs you to give. And the poorer you are, the more it costs.

This is because charitable gifts can only be deducted from your **taxable income**. If you are a person with a marginal taxable income, your one dollar donation to Interval House will "cost" you the full one dollar.

By contrast, the one dollar donation by corporations (whose interest in and support of feminist groups is well known) "costs" them only 50 cents.

And very wealthy individuals can donate dollars that only "cost" them 38 cents.

The average income of women is half that of the average man's. It follows, therefore, that our taxable incomes are also about half that of the average man's and that it "costs" women twice as much to make donations to our charities as it "costs" men to give to their charities.

Since feminist organisations are primarily supported by women (surprise), this inequity obviously impairs the struggles of our organisations to become financially self-sufficient and independent of the strings and obligations attached to funds supplied by granting agencies.

The Committee of National Voluntary

Organisations (NVO: c/o Canadian Association for Adult Education, Corbett House, 29 Prince Arthur Ave., Toronto) has submitted proposals to the federal government which would remedy this injustice. These proposals are set out in a four-page brief called "A Proposal to the Government of Canada: Tax Treatment of Gifts to Voluntary Organisations - Reform of the Income Tax Act."

The major proposal is that "Individual taxpayers should be given the option of claiming charitable gifts as deductions from taxable income (the present situation) or of deducting 50 per cent of the value of charitable gifts from income tax payable (a tax credit)." The change, if adopted, would mean that all taxpayers would be able to contribute 50 cent dollars to voluntary organisations.

Women Helping Women thinks that financial independence is a must for feminist institutions. WHW thinks that this reform will help us in achieving that goal. WHW urges you and your organisations to support the NVO's proposal.

WHW would also urge you to consider recommending that persons with **no** taxable income receive a 50 cent reimbursement (a negative tax credit) on charitable donations. This proposal is not in the NVO brief.

Write to: the Hon. Joseph P. Guay, Minister of Revenue, House of Commons, Ottawa. Send copies to the Hon. Marc Lalonde (Minister responsible for the status of women); David MacDonald, MP; S. Leggett, MP; your own MP; and the federal Advisory Council on the Status of Women (63 Sparks St., Ottawa).

And meanwhile - though it hurts us twice as much - give. (In Ottawa, the Women's Centre, Interval House, and the Rape Crisis Centre all have charitable status.)

RAPE INFORMATION DAY

Saturday April 22, 1 to 4pm

Programs Beginning at 1, 2, 3. Drop In Anytime

Jack Purcell Community Centre, 320 Elgin St.

Free Child Care Provided

— CONTINUOUS FILMS —

— SELF DEFENCE DEMONSTRATIONS —

— COMMUNITY SERVICE INFORMATION BOOTHS —

For More Information Call 238-6667

CHILD CUSTODY

Law For Women

by Shirley Greenberg

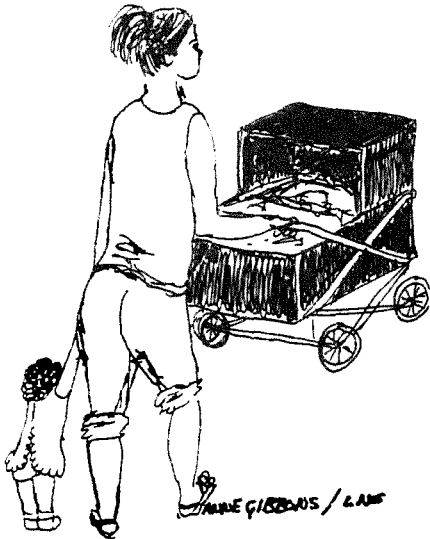
The law applying to custody of children is simple: each parent is entitled to custody. If there is a dispute, the court makes a decision based on the welfare of the child: that parent will get custody who can best provide for the child's welfare.

In arriving at such a decision, the court will consider the conduct of each parent, but sexual orientation or misconduct such as adultery bears on the issue only to the extent of potential harm to the child's welfare. Having "failed" as a spouse does not mean that you are a failure as a parent, nor does your sexual orientation prevent you from being the best parent for the child. But if you become involved in a custody dispute, it helps to have an unblemished record.

The usual problem in a custody dispute is to decide between apparently equal claims. Because of the time, expense, emotional trauma, and uncertainties, only those who have a very good case will proceed that far. In order to assist in decision-making, some rules of thumb have been developed by courts, although there is no one formula. Some of the guidelines used in the past include the following.

1. Continuity - a stable environment - is believed to be important to a child. Thus the parent with possession is favored, other things being equal.

2. A child of "tender years" (under seven) tends to be placed in the custody of the mother.
3. A female child is more likely to be placed in the custody of the mother.
4. Children of one family are usually kept together.
5. The wishes of the children will be considered, but the more mature the child, the greater the weight given to her or his wishes.



Generally, fitness to carry out parenting responsibilities is what the court looks for in a parent. A good relationship with the child is essential. Also of importance is the parent's character, moral stability, health, and temperament. Income is not critical, because the parent with more money should see to it that the child is maintained properly even if the other parent is awarded custody. To assist the court in making its decision, the expert evidence of a psychologist is sometimes provided, but the court will consider the fact that such evidence may be one-sided if the psychologist was hired by one parent, or if both sides were not investigated equally.

It is rare that custody cases get as far as a court because of the problems mentioned above. Costs of a trial can be around \$1,000 per day, and it may take one to two years to get to trial, during which time the other parent has custody and the environment is stabilized. Because of the uncertainty, you can end up with a large expense and no custody, but the non-custodial parent will always have access to the child unless some danger arises thereby.

Usually parents come to some agreement about custody and access and embody this in a written agreement. Terms will include not only custody and access, but also whether or not the child may be taken out of the province, agreement on child support, payment of health and education costs, insurance, vacations, and so on.

Whether the decision is voluntary or made by a court, it is never final. Because the deciding factor is the child's welfare, changes in circumstances may provide grounds for a new application to the court to change the custody and access terms. A new trial can take place; the court will review the situation and consider whether change should be made.

Where a child is born to unmarried parents, the mother is presumed to have the paramount right to custody and can only be deprived of it by some serious disqualification on her part.

Both parents are always obligated to support their child until the child is 16 years of age or 18 and in full-time attendance at an educational institution. However, if the man refuses to acknowledge paternity and the responsibility of support, it is necessary to prove paternity in court. Such proceedings, known as affiliation proceedings, must be taken within a short time after the child's birth or cannot be taken at all. But a father in such a situation can acknowledge paternity and voluntarily accept responsibility for support.

One self-help solution to a custody problem is to kidnap the child, snatching the child from the parent with custody or failing to return the child after a visiting period. The saddest cases occur where the child is taken out of the jurisdiction, possibly out of the country. The kidnapping parent must be found before anything can be done, and if there was no court order or written agreement, the parent who snatched the child may have a right to possession equal to that of the parent from whom the child was snatched. Further, even if there is an order or written agreement, the child's interests may be better served by the parent who did the snatching and a court case may be necessary to decide the issue.

If there is a court order in one jurisdiction but the child is taken to another jurisdiction, it is not always possible to get an order to return the child as quickly as would be desirable, even if the parent and child can be traced and found. At the present time, protection for a parent who has lost a child this way is minimal. Even if an order is obtained, it may be difficult to enforce the return of the child. Suggestions for improving the situation have included amendments to the Criminal Code to make abduction and kidnapping sections more effective; negotiation of treaties with other countries to include extradition arrangements; empowering a Superior Court judge to order revocation of a passport; and development of special police units to deal with family crises.

As with other problem areas, changes in the role of women are likely to affect problems of custody of children. For one thing, women with full-time work outside the home are in a similar position to men in that they can no longer claim preference on the basis of their position as full-time parent. This was always a hurdle to be faced by fathers who wanted custody.

In addition, as women become less likely to define themselves by their motherhood role, custody battles will be less traumatic. Not only will possession of the child not be essential to a mother's identity, but the child will no longer be a useful tool of revenge when possession of him or her is no longer bound up with the parent's identity. And a woman who is not all bound up with being a mother will likely be a better parent for that, the diversity of experiences and interests necessary to being a fully rounded person, capable of meeting life's challenges.

These changes ought to enable all concerned to reach a more reasonable solution in custody disputes, for each individual can be valued for herself or himself, rather than as a possession necessary to complete another's identity.

Know Your LOCAL RAPIST

This is a sequel to the November 1977 UPSTREAM article called "Know Your Local Rapist."

The following descriptions will alert readers to particular rapists in the Ottawa area and will increase the realization that this crime continues to occur regularly in our community, against our sisters.

Trucking from Ottawa to Windsor

There is a man who regularly drives a truck from Ottawa to Windsor. He spends time in cities in between and quite often spends the night in the Ottawa-Hull area.

This man rapes women. He picks up hitch-hikers or offers women lifts, parks in empty parking lots, then rapes them in the truck. He is huge, coarse, and violent. He weighs approximately 250 to 300 pounds, and is 5'10" to 6' tall. He is described as being just over 30 years old, of large muscular build with a beer belly. He has blue eyes with bags and wrinkles, a moustache and a full, short, straight beard. His hair is light brown, straight, and just below his ears. His nose is flat and broad. His clothing has been: jeans, plaid shirt, vest, blue jacket and boots. This man has VD.

During the assault, this man has displayed a fetish for jewelry, but does not steal. He also verbally expresses amusement and anger toward women.

The Con-man

This man's scam is an extensive, non-violent, spiritual con game.

He has been known to approach women on the street and offer them a job. He claims to be a doctor of sorts, and the work he offers is of a medical nature.

He offers to go for a coffee with the woman to discuss the job further. This discussion is lengthy and involves not only the details of the job and arrangements for an interview and starting date, but also a mystical relating of events in his

life, questions about the woman's personal life, and predictions about the woman's future. At some point, he will tell the woman that she has an internal, medical problem that he could cure. He then offers to pray and heal this ailment if she will give him but fifteen minutes of her time in his or her home.

If the woman agrees to this, he sexually assaults her under the pretense of healing.

This man is described as soft-spoken, hyper, and wizened. He claims to be 45 years of age and is about 5'5", 145 pounds. He has short black hair, and has been seen wearing a navy blue raincoat and brown hat. He wears an engineer's ring and a gold ring. He is missing one front tooth and has a peculiar walk.

The Transient

This man is new to our area. He may have come from Toronto. He is 5'8", 23 years old, has short black curly hair, thick sideburns and bushy eyebrows. He has a round, fat face with no distinct chin, and a chubby neck. His eyes appear half-closed and have bags under them. He has a high forehead and is described as strong and hairy. He has been seen wearing high, pointed boots, a blue V-necked T-shirt, navy blue cords and a brown, leather jacket. This man is a known rapist.

Women can help stop rape and indecent assaults by reporting crimes and harassments of any nature to the Ottawa Hull Rape Crisis Centre. This information can be shared by other women and will help alert women to specific rapists, as well as assist in building up detailed composites that can be used to apprehend offenders.

If you wish to report a sexual assault, the Ottawa Hull Rape Crisis Centre phone number is 238-6666. The information will be considered confidential. However, if your consent is obtained, the information may be used in fighting the crime of rape.

Women are often victims of violence.

Violence may come from a family member, an acquaintance, a stranger.

Any woman may find herself in this situation.

Who does she call?

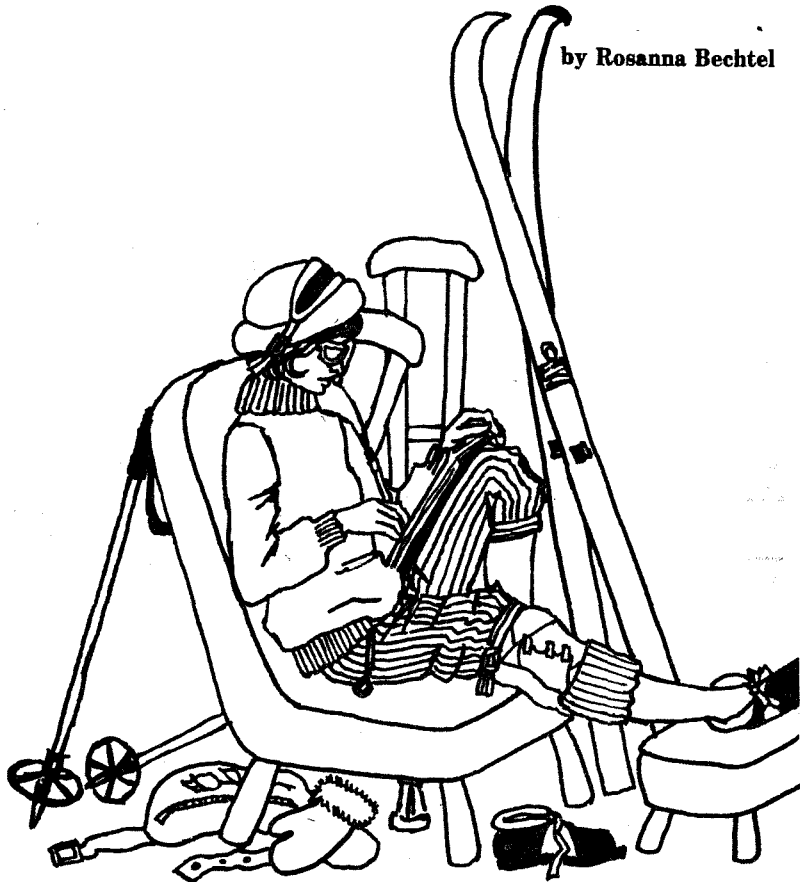
<p>Rape Crisis Centre</p> <ul style="list-style-type: none">• understanding & support• counselling & information• accompaniment to police stations, hospitals, and courts• confidentiality <p>238-6666</p> <p><i>If you or your group would like information material or a public speaker, contact:</i></p> <p>Rape Crisis Centre P.O. Box 35, Station B Ottawa 238-6667</p>	<p>Interval House</p> <ul style="list-style-type: none">• A temporary residence for battered women and their children.• A co-operatively run household, where families and staff members help with childcare, cooking, and maintenance.• A safe atmosphere where a woman can find emotional support and practical help. <p>234-5181</p> <p>Interval House c/o Community Service Centre 43 Eccles St., Ottawa</p>
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Sometimes it seems that no one listens, no one helps. Call us.

SPORTS

Thoughts on spring skiing

by Rosanna Bechtel



There are three words to keep in mind when you go cross-country skiing in the spring: klister, herringbone, and snowplow. Recurrent patellar dislocation is also a prominent theme in my case, but we'll get to that later.

Klister is thick goo used in place of wax on the bottoms of your skis when conditions are slick and icy during the mid-winter Ottawa thaw and in the spring (especially if there hasn't been any new snow!) The sun melts the surface of the trail during the day, and falling temperatures cause it to refreeze at night. Garden-variety klister is dark brown, although there are other colours. Purists apply it in a heated room, presumably achieving a nice, smooth surface. The rest of us glob it on when ever we think we need it and scrape like hell afterwards. The stuff does have to be scraped off, and if you use too much, you'll find that your skis start picking up pine needles and bits of bark, and it will take a Sherman tank to push you downhill. You will,

however, be able to climb up the side of a building.

Herringbone is the technique you use to climb hills when klister fails. You should already be acquainted with herringbone from winter skiing -- it's when you point the tips of your skis outward, dig in your inside edges, and attempt to move. Hills that you could run (perhaps, walk?) up in the winter may be too slippery in the spring, although, remember, there's no rule that requires you to stay in the track, and you can often do a lot better climbing in the rough. When nothing but hanging on to a tree prevents you from sliding backwards, then you rely on herringbone. Some cross-country skiers side-step up hills, like our distant, benighted cousins, the downhill skiers, but this, I understand, is not at all the thing. There is one steadfast rule: "Ski - don't walk". Cross-country trails are off limits for walkers after the first snowflake in the fall for a very good reason. Walking on the ski trail tears it up and causes accidents.

Snowplowing is the technique you use to go down hills you believe speed kills, especially in the Gatineau. It's when you point the tips of your skis inward, dig in your inside edges, and try to slow yourself without crossing your tips and breaking a ski. If you never learned to snowplow on winter hills, your instinct for self-preservation will give you the necessary impetus for acquiring the ability in the spring. Some of those friendly little knolls turn into veritable glaciers when the sun shines, even though they don't look dangerous. Under-estimating them is how you get recurrent patellar dislocation, otherwise known as displaced kneecap -- by forgetting about your trick knee and flying cockily down a harmless-looking hill, hell bent for leather, because it's been a marvelous day, and you haven't fallen once, and you think you've finally got this spring skiing business licked, once and for all. Without the trick knee, you probably do!

Sport speculum

by Lisa Stothart

Horseback riding for pleasure or relaxation can be an enjoyable pastime, but to ride well and compete is, literally, a horse of a different colour. It involves years of long, exhausting and repetitious practice.

Riding is a team sport: every rider has a partner who can make the difference between success and failure. The partners must be willing to work together, never mind that one of them is a horse. The horse, like its rider, possesses a distinct personality and talent. It is the job of the rider to bring out the best attributes. It takes patience, understanding and a stern, but gentle, hand.

The rider and horse must know and like each other. To force a real bond, a rider should care for her own horse, being willing to shovel out reeking stalls as well as to rub down, feed, and water her animal.

If you don't mind the effort or the smell, you've reached the starting gate. Now you must decide what style to ride: English or Western. My expertise is in English riding, which has two main styles, saddle seat and hunt seat. Saddle seat involves the so-called gaited horse. The main breed is the American Saddle Bred. There is no jumping, and the horses are shown and judged on their performance at three or five gaits. The three gaits, walk, trot, and canter, are natural and the other two are contrived. American Saddle Bred is usually a good size, carries its head high and travels with quick high steps.

Hunt seat includes field hunt-

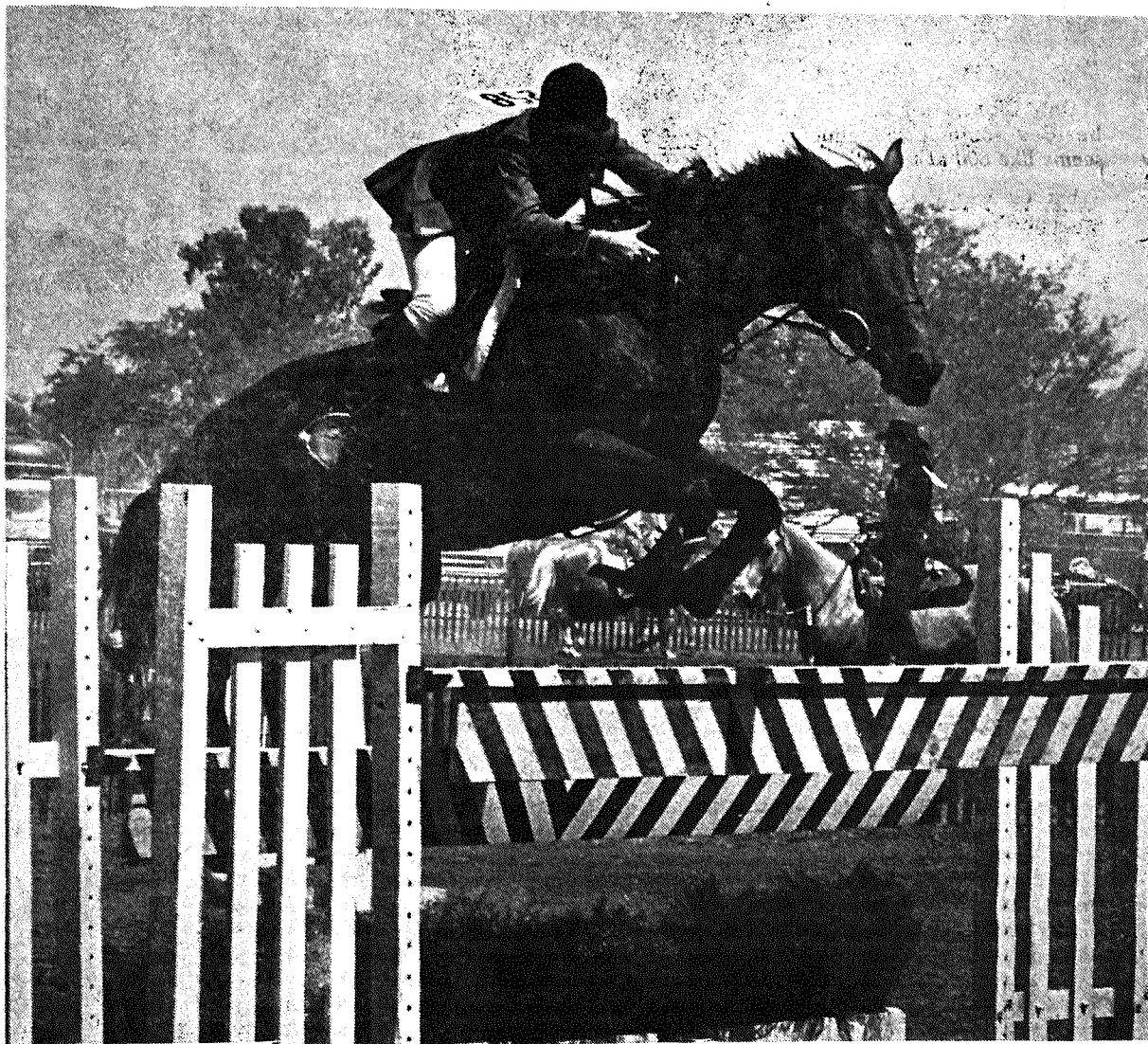
ing, eventing, dressage, and show jumping.

The field hunter is not a competitor but a sporting horse and may be seen chasing after a pack of hounds hot on the scent of a fox (usually a rabbit or some other imposter in fox clothing). Due to the noise and fast pace of a hunt, the field hunter needs to be calmer and less temperamental than a show jumper or hunter. Some people choose a mixed breed with a sensible mind and strong legs as a field hunter instead of a hot-blooded thoroughbred.

Eventing calls for a sensible, well-built, talented horse. The top level event horse is put through a wretched obstacle course. This type of horse must be sturdy enough to take a long and fast gallop over varied cross-country terrain. It must also be bold and persevering. Although the event horse doesn't have to clear the tall fences facing a show jumper, it must jump ditches, banks, and water.

The dressage horse does not jump but performs tests of obedience and suppleness. Like a ballet dancer, the dressage horse is asked to perform difficult body bending movements with grace and beauty. Build is more important than breed. Usually, large (16 hands or more), long-striding, free-moving horses run away with dressage honours.

Now for my specialty -- show jumping, which usually comprises hunters and jumpers commonly thoroughbreds. It's exciting and varied, as are the competitions. Ranging from two days to a week and rated according to level of competitors, a show with a high rating



Lise and her partner demonstrate the beauty of teamwork.

promises quality jumping and horses.

Overnight successes are rare. Training is usually slow and repetitious. The horse's natural talent must be polished, its agility sharpened, and stamina perfected. Patience and a calculated training program can pay off when both horse and rider are ready for competition.

Jumping classes are junior, jumper, hunter and flat, or undersaddle. They are split into different age groups, but hunt seat equitation is normally open-

ed only to juniors. In equitation the rider's ability and form are judged. Although the horse is not judged, its performance reflects the rider's ability.

The rider and horse should complement each other. Mammoth Mary and her mini-horse and Ms. Fly and the Trojan Wonder are generally taboo in junior classes.

At a horse show, the hunter is judged on manners and execution of an eight-fence course. Conformation (build) is rarely judged, although it may affect overall performance. The hunter

is judged at a walk, trot, canter, and hand gallop, moving a bit faster with more leg extension at a hand gallop than at a canter. The hunter must be good looking, a good mover, possessing good manners and sound legs.

An exciting class to watch is the open jumper. An open jumper is no particular breed -- small, large, graceful, or otherwise. The only quality an open jumper must have is the ability to jump wide and high. From 8 to 12 jumps make up a course, beginning at 4 feet and going as high as 7 feet.

OBA vice-president:

Women's basketball 'better all the time'

by Rose Jones

My first impression was that Hazel Miner is a busy woman. It was reinforced when I arranged an interview around a schedule of basketball practices, meetings, and one last phone call [to confirm referees for the following evening's game].

Right now, Hazel Miner is vice-president of the Ontario Basketball Association, the first woman to hold an executive office in the organization. Her duties range from directing junior development program, through chairing professional tournaments for men's and women's basketball and organizing national and international competitions to be held in Ontario, to setting up junior and senior national team tryouts, which will be held May 4 in Ottawa. She is also local president of the Nepean Amateur Basketball Association and manager of the women's basketball team, the Rookies, in her spare time.

How did you first get involved with women's basketball?

Well, I played in high school because I liked the sport. In 1970 my children were interested in playing basketball, so they joined up in the programs in the Nepean Amateur Basketball Association. I soon became president and stayed ... however the kids have dropped out.

How many years altogether?

Only eight, starting in 1970 besides some high school ... seems like 800 at times!

What distinguishes men's from women's basketball?

Men have access to better coaching; let's face it, there are very few good women coaches around.

Why is that?

Men seem more willing to devote a lot of time to coaching. I suppose men feel less guilty going out a couple times a week, and away on weekends. It's the way society has reared us. If a wife and mother went out as much, I'm sure there would be many more domestic squabbles, and the women would give in eventually. Men have more staying power, seem to work harder as a group, than women.

Why?

Again, at a certain age girls seem to dwindle off probably because of home environment. They need encouragement from parents, so that when a coach pushes they can stay in there and get better.

Over the years what have been the greatest changes in women's basketball?

In the last 3 years particularly women's basketball has changed the greatest because women are now better coached, and in general there are more programs which have improved the opportunities and therefore the game. Also, there are new liberated attitudes that women have adopted toward playing contact sports. It doesn't make them any less womanly off the court to play as well as any guy.

Are the rules the same for men and women's basketball?

Yes, now they are; we play by

international rules. Except some men don't completely follow international rules.

What about the calibre of play in women's basketball in general?

It has improved greatly. Women can now do jump shots and rebound strongly. Getting better all the time, too.

What about co-ed teams in basketball?

Right now in the Nepean Amateur Basketball Association there are 250 kids ranging from 7 to 16 years in age. Children under 12 do play basketball together and could possibly do so up to about 14 years of age. After that, guys develop a lot more quickly physically, some get much bigger. However, after the girl has learned the sport and completely developed her skills, there is no reason why not.

For a number of years now, you've managed a women's basketball team called the Rookies -- have you ever helped coach?

Yes and no. You see I don't particularly like coaching and don't think I make a good one because a good coach must be able to know how to teach. However, the coach and I put everything we know about basketball together and teach the girls. And the greatest satisfaction of feeling is seeing a girl we've coached in the past develop into a fine basketball player -- for example, Donna Hobin made the Olympic team.

Could you give me a little more information about the team?

Well, the Rookies practice once a week, when the girls are in their basketball season at school. The ages range from 15 to 18. We practice 12 months of the year. But our season usually lasts from October to March ... the rest of the time we just practice. We feel we're only as good as our weakest player. Right now the Rookies are probably top in Ottawa and could compare favourably with the top four teams in the province -- only been beaten twice.

With all the travelling the team does, expenses must get heavy. Is the team sponsored?

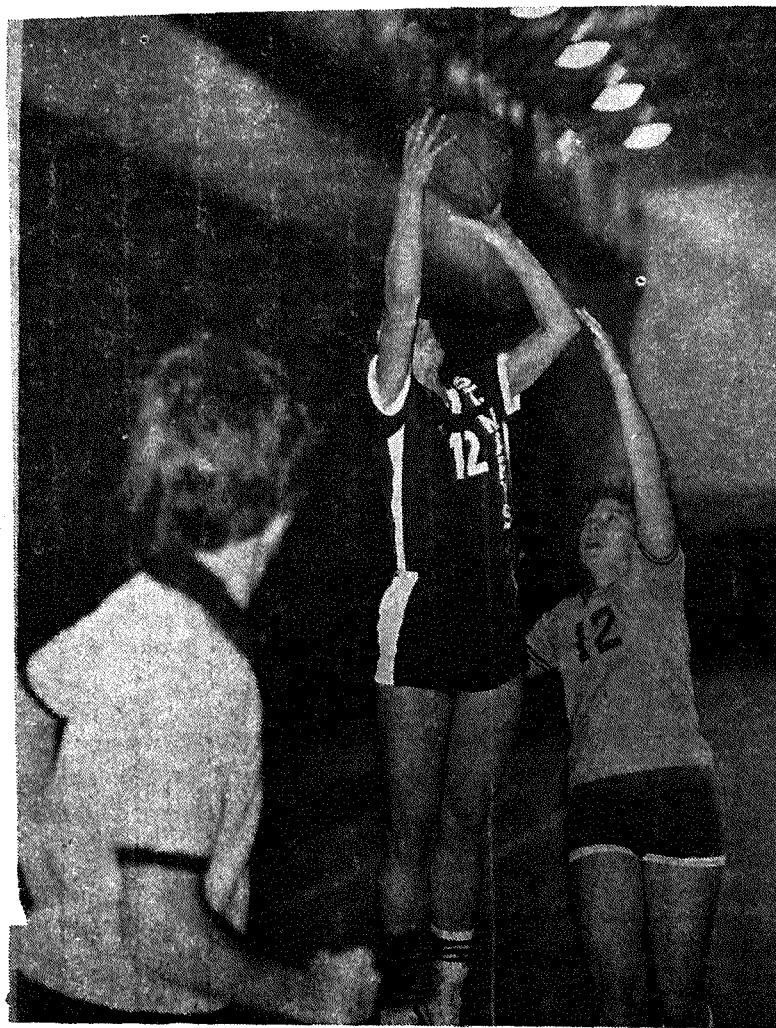
No. The girls have all raised their travelling expenses through raffles, draws, selling tickets, etc. We had a few donations of \$2,500 but that is small when you consider the budget is in excess of \$8,500. Wintario has helped a bit but they only pay half of travel and accommodations up to \$1,500.

Have you ever arranged to play against guys teams, and if so, how does the team do?

Yes, many times. We've won about 40 per cent of the time. The girls are more generally up, too!

Have you found any biases because you are women who are involved in basketball?

There has been some. Mostly with getting a company to sponsor a women's basketball team. It seems no matter how good they are, companies are not willing to go all out and sponsor, whereas many men's teams do get the company to sponsor them. And also in the way some referees have an unprofessional manner of refereeing a game.



Jump shots have spiced up women's BB.

Have you ever been a referee?

Yes.

Did you like it?

Well, let's say I'm glad I did it. It was an interesting experience

because it makes you more tolerant of some of the calls made by other referees when you're a coach or manager.

Did you ever feel intimidated because you were a woman referee?

Saints down Capitals for division B title

by Rose Jones

Another season in the Women's Winter Basketball League has come to a close. The finals were held on Saturday, March 5 at Algonquin College on Lees Avenue. The teams to reach the finals were interesting matchups. This provided an entertaining evening of women's basketball.

The finals of the B Division had the Saints pitted against the Nepean Capitals. Over the regular season's play, both these teams proved to be equal in ability and strength. However, due to the constantly changing defence they used, the Saints were able to stop the offensive attack of the Capitals and come up with a big win, outscoring Nepean 56 to 40.

Cathy Freemark led the Saints with 24 points. Bev Harding and E. Murray contributed 12 points each to the Nepean Capitals.

The last game of the evening was for the championship of the A Division, which involved the Bytowners and Sportshoe. The competition between these two clubs definitely reflected some of the finest calibre of women players here in Ottawa. From the opening toss of the ball, Sportshoe had the edge over the Bytowners. The team worked as a unit to beat the multi-individual talent found on the Bytowners. Sportshoe's ability to consistently sink long distance shots and to

play a strong woman-to-woman defence stopped the Bytowners more than once and gave them a 64 to 49 win.

Leading scorer for Sportshoe was Val Hughes with 12 points. For the Bytowners it was Niki Furlong with 20 points.

Out of the ten teams playing this year in the Winter League, honourable mention goes to the top three leading scorers overall. First was Sue Owens from

No, I never had any trouble in making calls. You must go out there with the attitude of being treated as an official -- someone who administers the rules. Sex should have nothing to do with how people react to your calls.

What has motivated you over the years to continue in women's basketball?

Well, the desire was there, but now it's more like a genuine love for the game. I also wanted to see the same opportunities for girls as guys have, and to promote women's basketball. Finally, I wanted to develop junior players not at a competitive level but first at a participation level.

Why do you suppose there is still a lack of fan support at women's basketball games when the calibre of play is excellent?

I still don't really know why. It just seems when guys play basketball most of them bring their girlfriends but when girls play the role is not reversed. I figure that most girls at the men's games come to boywatch. After all the stands are always packed with about 50 per cent of the women who are not sport inclined at all!

In this male-dominated society, do you think there is room for a professional women's league?

No, because we simply do not have enough good women basketball players around yet.

Algonquin who averaged 15 points per game. Second place went to Debbie Claringhold of the Nepean Nationals with an average of 14 points per game. Niki Furlong won third place with a 13 point average.

If there are any women interested in playing basketball this summer in an organized league, contact the Carleton University Athletics Department. Every year they set up a basketball program as well as a clinic.

centretown community clinic

is offering Women's Health Awareness classes on
breast and cervical self-exam,
common vaginal problems and treatments.

Classes involve four hours of films,
demonstrations and discussions.

Registration is at 342 McLaren St.

April 4 — 1 to 7pm April 5 — 1 to 5pm

Course fee is \$5 - inability to pay will not restrict participation.
For more information call 233-9358



Shirley Masuda: teacher of the woman's way

by Jean Frances

Shirley Masuda is a small, energetic woman who has full-time commitments to family and schoolwork. Still, she manages to find time to teach women the art of self-defense: she is the only certified teacher of Wen-Do in Ottawa. I interviewed her in her home early in March of this year.

Can you give me a bit of background about yourself?

Well, once upon a time I was a nurse. Then I joined the Navy, then I met a man - and that ended my career. I started a new career as wife and mother, and after about ten years of that I started going to university, at Carleton. I'm in fourth year psychology now.

I've always been interested in self-defense, and when my husband went away for six months, I thought it would be a good time to take a course in self-defense. That course was Wen-Do, I took it, and here I am.

And now you're an instructor. How long did it take you?

You go to Toronto for a nine-day course and then after that you have to teach a certain number of courses depending on how the instructors in Toronto evaluate you. If you're very good, then you only have to do one or two courses. If you're not so good then maybe you have to help with five or seven courses. I had to help with two courses, but I had to wait for them to come up to Ottawa. So it took me about six months, I guess, before I finally got certified.

How much training had you had before you went on the instructor's course?

I had the basic course. I had had some Judo training, but Judo isn't self-defense in spite of what most people think - it's a competitive sport. But it helped because I knew how to fall. Any background in the martial arts is a help because Wen-Do did grow out of the martial arts.

What made you decide to become an instructor?

It just ended up that way. I just really got into it.

Can you tell me the philosophy behind Wen-Do? What's it all about?

Wen-Do is about self-defense. Some people go into it thinking they're going to get a black belt. That's not quite the way it is. We feel that a woman doesn't need a black belt in the martial arts to be able to defend herself.

Wen-Do has four basic elements. These are the things that make Wen-Do work, rather than having great skill. The first element is surprise. All the martial arts depend on this. You just cannot warn your aggressor that you're going to kick him, or whatever. In fact you should never tell anyone that you know anything about self-defense, and that goes for your boyfriend as well as the guy on the street that comes up to attack you. You must take the person by surprise. You must react quickly. We have our shout, we call it our *ki yi*, our power shout. That surprises him, weakens him and gives you a chance to get in and use your techniques. If you shout at a guy - HUT! - it startles him and gives you that fraction of a

second advantage.

Then there's the element of smoothness. This is where practice comes in, because you have to be able to carry out your technique once you start. If you hesitate it gives you away and gives him a chance to do something to you.

The next one is circularity. All of our techniques involve circularity because it adds to your strength. If you punch out you don't have too much strength but if you put a circular ending to it it multiplies what you've got. We try to make this element as



efficient as we can.

The last one is self-trust. It doesn't matter how much you know, unless you trust yourself to use what you know it's going to be no good to you.

Another thing that I think is very important to self-defense is self-worth. Women have always been defined through men's eyes. We're men's wives, men's mothers, men's mistresses - women have no value in themselves. So a woman would say, "I don't want to fight back because I don't want to hurt that person". Yet her attacker has every intention of hurting her. A woman, to meet society's definition of what is feminine, cannot fight back to protect herself, but a mother can fight because she is the protector of her child. I think before we can really commit ourselves to self-defense we have to look within ourselves and find our own self-worth. To be able to fight back we have to value ourselves more than the aggressor.

One more thing that's very closely tied in with this is role-playing. Women, of course, are assigned the passive, submissive role, loving, nurturing, wife-and-mother. For every role that we play, there has to be a complementary one. If I play wife there has to be somebody to play husband; if I play the role of mother I have to have somebody to play the role of child. Applying that to self-defense, for a person who plays aggressor, there has to be someone who'll play the role of victim, and that's usually the woman's role. If we refuse to play the role assigned to us, it makes it almost impossible for that guy to play the role of aggressor. There are cases where this won't work, if he has a gun on you or a knife at your throat you just have to play along until you get the chance to do something, but quite often just refusing to play the role that's assigned to you makes it impossible for him to play his.

Wen-Do means "woman's way", doesn't it?

Yes. Wen means women in Japanese and do means way. Judo is the gentle way. Wen-Do is woman's way.

How did Wen-Do develop?

The Paige family in Toronto started it. Dr. Paige has a third degree black belt in Karate and a brown belt in Jiu Jitsu; his family also have high belts in the martial arts. When he was teaching women they all complained to him that they didn't want to

we get people who are a lot more aggressive. Maybe aggressive isn't the word - they feel that the course isn't as good as it should be. But we have to be accessible to everybody. So I always get complaints: "the exercises are too strenuous", or "the exercises aren't strenuous enough". But the thing is, as I said, it's not a black belt course, and for those people who intent to go out and get into street fights, Wen-Do isn't for them. Wen-Do is for the woman who likes to feel safe going about her business. For those who want something more

woman in one of my classes. She works at a hotel in town that has revolving doors at the entrance. She's only about five feet, and I don't think she weighs a hundred pounds. She's really small. Every time she went in this door there was a guy who would get in behind her and put his hands all over her. She reported it to the manager several times but he just said that it wasn't too serious, he didn't think they'd have to do anything about it. So she decided she was going to get him. When she went in the door on Tuesday morning he came in behind her as usual. She gave him a stomp on the foot, two elbows in the solar plexus, and he just buckled over. He staggered out the door and she hasn't seen him since.

A lot of women do come to the course because they've been attacked either at home or out on the street. Not too many people have told me about being attacked afterwards, but maybe this is because of their change in attitude. They carry themselves differently now. They know they can fight back.

I know several women who left their husbands after they took Wen-Do. They told me they never would have had the courage to do it if they hadn't taken Wen-Do.

Were these battered women?

Yes, battered wives. Some of them were physically beaten; some of them were psychologically abused. Wen-Do gave them courage. Bringing women together to learn to defend themselves, to give each other courage, it's a good feeling.

Is your aim to reach as many women as possible?

Yes. Wen-Do is for the woman who doesn't want to spend five hundred hours learning a martial art, she just wants to learn some techniques that will give her confidence in herself.

I understand you don't charge very much.

When Dr. Paige developed this course he taught it for a long time for nothing. Now that Wen-Do has expanded so much, it's not possible to ask all the instructors to put their time into it for nothing. But we try to keep the price within the reach of every woman. Right now I think it's 15 dollars for the twelve-hour course. If there's any woman who just cannot pay, we don't want her to be left out. She can take the course and we leave it to her conscience to pay when she can. It's so important for a woman to know this.

When is your next course?

The Rape Crisis Centre will give you any information about courses.

I'd like to take a course myself, but I'm not in very good shape. I don't know if I could handle it.

We don't require a woman to be in top physical shape. Unfortunately, when anyone thinks of self-defense they think of someone with bulging muscles who can run ten miles and not even pant. That's so far from the truth! Any woman can defend herself!

spend the rest of their lives learning to defend themselves. So he stripped down the techniques, took out all the unnecessary stuff, and invented a few techniques of his own. It's quite a good course, and it's only twelve hours long.

What do you teach people?

We start off by teaching the students how to kick and how to punch. Most women have never hit anything before in their lives. So they have to start with the very basics, you know, how to hit somebody. And then we go on to teach them where they should hit, because it's no good hitting someone if you're not hitting in an area where it will hurt. Now, it's not our aim to cripple or kill anyone. What we want to do is incapacitate an attacker so we can get away. If you hit in the right spot you can usually do that. It doesn't take all that much force.

We teach students how to hit, we teach them where to hit, we teach them how to get out of certain holds, the more common ones - somebody comes up on the street and grabs you by the arm, or a bear hug, or somebody shakes your hand too hard. These are serious, but there are some techniques that are more fun things, like how to get the drunk guy out of your house that won't leave.

I like to think of Wen-Do more as an assertiveness training course with defense techniques thrown in. When the women first come they're so passive, they just don't feel that they could fight back, and by the time they're finished their attitude has completely changed. To me this is a real thrill - to watch the change in a woman over a twelve-hour course.

Is this the kind of person who comes to your class generally, a very passive one?

There is a mixture. Sometimes

than that I would recommend advanced Wen-Do, but you have to go to Toronto for that. Failing that, maybe a little Jiu Jitsu, because it's very much like Wen-Do. I take Jiu Jitsu myself and I like it very much.

What does Jiu Jitsu mean?

It means, literally, self-defense. Jiu Jitsu is much more practical than, say, Judo, because Jiu Jitsu is designed for the person who gets into a street fight. It's designed for attack situations.

You have children, is that right?

Yes, three girls.

Have they expressed a wish to learn self-defense, or have you tried to teach it to them?

They have all taken Judo, but they became very tired of it. It's too much the same thing over and over. They know most of the Wen-Do techniques from watching me practice at home. My oldest daughter, who is 14, helps me teach some of my classes. I have a little one who is ten and she can throw a punch that'll knock me over!

Would you worry about them on the street then?

Well, yes, I would. They can't handle any situation that comes up. But my little one has been in scraps in school with boys and she comes out on top. I don't think I've made a fighter of her, she just knows how to handle herself. That's the whole thing - if a girl puts up a good fight, the guy'll probably go and find an easier victim.

Have you had any personal experiences involving the use of your self-defense techniques?

Yes. Well, actually, this didn't happen to me, it happened to a

Getting it together: Part I

organizing women — the beginning

by Alma Norman

*Mary had a little job, the pay was very low.
But she was just a woman. She didn't need the dough.
Mary worked in scattered groups: in offices and houses
In restaurants and retail stores, in workshops sewing blouses.
Mary knew that things were bad, got sick of her position.
She got frustrated, she got mad. But couldn't change conditions.*

Mary.

Mary seems to have been an ass. After all, if you're doing hard work under poor conditions for low pay, you do something about it. Don't you? Join a union? Strike? You don't just stay there and take it - not unless there's some kind of special reason.

Unfortunately for Mary (and Naomi, Sophia, Jane, Lucille, and all the rest) women did work under special conditions, almost all of which related to the fact that they were women.

By the beginning of the 20th century female labour was an important part of Canada's work force: in 1901 13 per cent of Canadian wage earners were women, according to Census reports (by 1971 it had risen to 33 per cent).

And what kind of work did these women do? They cleaned houses, looked after children, sewed the ready-made clothing which they also sold in stores like Eaton's and Simpson's; they typed the letters, filed the correspondence, washed the sheets, waited on the tables, ran the switchboards. (It goes without saying that they also cleaned house, cared for children, washed sheets, dishes, and so on without pay. This, however, was not a job; it was marriage and therefore irrelevant to this discussion.) A few women were professionals, mainly nurses and elementary school teachers.

Most female employment had certain characteristics: it required minimal training and experience; you could quickly learn on the job. Pay was low and in times of recession it could drop to two dollars a week, through the average weekly wage was nearer five dollars.

Despite the low pay, supply usually exceeded demand, creating intense competition for jobs (except in the case of domestic servants where, to the consternation of well-to-do women, demand regularly exceeded supply).

Finally, the nature of women's work was such that they tended not to be concentrated in large factories, but rather to work in establishments employing small numbers, a fact which made it difficult to compare conditions and to plan joint action.

Because women's work was easy to get (and as easy to lose) it tended to attract women desperate for work of any kind. Although most women workers in

the early years of the 20th century were unmarried, there were significant numbers who were: deserted wives, widows, women whose income was essential to family survival. Even young girls 15 and 16 worked to supplement the family income in many cases.

There were, it is true, other women leaders during this period. After all, the Suffragist Movement was in stately motion, and the National Council of Women (NCW) and the Women's Christian Temperance Union (WCTU) counted among them talented, able, and assertive women like Nellie McClung, Adelaide Hoodless, Cora Hind, Emily Murphy. Unfortunately, the efforts of these women were not directed toward organizing their working-class sisters. There was no sense of common womanhood; nor, in fact, had the two classes of women a great deal in common. Middle and upper class women's leisure was provided through the services of the

It is understandable that leisured women did not understand working women's problems. But how about the unions? Surely their whole purpose was to understand and work toward the interests of workers? Unfortunately, except in the garment trade, unions were almost non-existent in most areas of women's work. And even in the garment trade, although women formed the majority of the workers, they were a deplorable minority of union members.

A number of reasons exist for this limited involvement of women in the union movement in the early 20th century. For one, the unions, all male dominated, shared the prevailing attitude:

daughter, "I don't think it's a woman's place to be hanging around street corners ... Union is all well and good for itself, but it was never meant for women". (The daughter, a determined person, went on to become one of America's outstanding labour leaders.)

Increasingly, of course, it became apparent that despite the prevalence of views like those, union most decidedly was meant for women. More and more women joined unions and took an increasingly active part in labour disputes and strikes: 288 female cloakmakers walked out in a month-long strike against Eaton's in 1912; 200 were fired for their temerity. As pressures



As a consequence of women's need for jobs, they were easily intimidated. "Troublemakers" quickly discovered that complaints meant dismissal and replacement by more compliant workers.

The occasional woman who persisted in trying to improve conditions had to overcome another obstacle, still all too familiar to the female worker: the "double job". Then, as now, "the average woman wage earner works after hours ... she mends ... washes ... prepares meals ... helps with the work of the house". Those observations appeared in a report by the Royal Commission on Unemployment in Ontario in 1916. The Commissioners were perhaps unaware of the irony of their comment that "working men are too wise to consider such work. It is, however, not always a matter of choice for the woman who works for wages". One wonders if it was ever a matter of choice - who else but the working woman herself would do her cleaning, cooking, sewing? In any case, the reality of the "double job" meant that working women had little time or energy left over to devote to the arduous task of organizing.

domestic servants they employed, and so often under deplorable conditions.

Naturally, the priorities of the two groups differed significantly. The Suffragists hoped that votes for women would so improve society that working women would also benefit. The WCTU hoped that by destroying Demon Rum, hardworking sober men would assume their responsibilities to support their wives and children. The NCW hoped to improve the living conditions of working women, though it pushed successfully for general improvements in working conditions too - seats for saleswomen in retail stores, female factory inspectors. By 1907 the NCW had even passed a resolution favouring equal pay for equal work (a view also supported by the Suffragists).

But these women could hardly be expected to understand the priorities of women who depended upon salaried work. Theirs was a benevolent desire to reach down to help the unfortunate; they were little inclined to think in terms of working women taking responsibility for controlling their own conditions.

women weren't a serious part of the work force (or perhaps it was that the work women did wasn't really "serious"; when were there screaming headlines about the danger of layoffs in the typing pool?). To most union members, the main goal of a working-class woman was that she be a good union wife and mother, bringing up her children to become good union supporters, and buying only union label goods for her family. For those women who wanted a more active role, there were the Union Ladies' Auxiliaries.

Unions, in any case, were strangely ambivalent about women as workers. In 1913, the Trades and Labour Congress (TLC) recognized as one of its principles that women should be barred for work in mines, factories and workshops. That would have eliminated all jobs for women in the clothing trade, leather, box, and biscuit factories, boot and shoe factories, cigarmakers - almost every female job except domestic work and waitressing would have been affected. Perhaps we shouldn't be too surprised, however, for as one strong unionist said to his

built, as even more women entered the labour force (including increasing numbers of more radical immigrant women), women workers became more aggressive. Their union membership increased, they formed women's labour leagues. Above all, there began to emerge the female labour leader.

(Part 2 of this article will deal with the Women's Labour Leagues, and women's involvement in industrial disputes prior to World War Two.)

Useful references:

- Honest Womanhood** - Wayne Roberts
- Women at Work - Ontario** - Women's Educational Press
- The Neglected Majority** - Susan Trofimenkoff and Alison Prentice
- Never Done - Three Centuries of Women's Work** - Women's Educational Press
- The Anatomy of Poverty** - Perry Copp.

UPSTREAM 2

"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

BOOKS

Pith Helmets and Community Furs

Chiclet Gomez
By Dorothy O'Connell
Deneau and Grennberg:
Ottawa, 1977.
\$4.95

By Kate Middleton

For Tillie, life in the Public Housing Project is her friend Chiclet. It is also Fat Freddy, King Kong (Chiclet's husband), Mrs. Grocholski, and a cast of characters too hilarious to believe. From page one, Dorothy O'Connell whisks you away to a never-never land of dazzling escapades reminiscent of an-

other comic duo—Lucille Ball and Ethel Mertz.

This time, however, the scene has changed from that of stars and middle-class living to the peons of our "just society." Tillie and Chiclet, unlike Lucy and Ethel, have no husbands to provide their necessities; they must rely on family allowance checks and change found in old coats.

It is this lack of income that causes Chiclet to invent most of her money-making schemes. Inevitably Tillie and the gang are drawn into the plot. Through a

series of twists and surprises (usually supplied by Fat Freddie or King Kong) the small group arrives back at "go" again, trying to maintain their credibility in the eyes of the other Project members.

Chiclet Gomez is a book of balances - between success and failure, popularity and rejection, sanity and insanity - interwoven with a constant struggle for survival. Lurking behind the book's belly-laughs and chortles is the ever-present dark image, the reality of living in our society as a poor or disadvantaged

person.

Dorothy O'Connell acts as a shaman, trying to banish the oppressive darkness of Project living with the light of Chiclet. Every project Chiclet undertakes is a battle for a piece of the benefits most middle and upper class Canadians possess—money, good food, status. Vignettes of scrambling to find enough money for a beer, being struck by scurvy and impetigo, organizing a "fat farm" where the acting ingredient was laxative, are sobering reflections most people try to avoid.

These reflections are brought about by O'Connell's skillful use of humour. It seems that Tillie, the pith-helmeted writer in the book, is wryly smiling, aware that she, Chiclet, and the gang survive in a reality most of us would find impossible to accept.

There are two striking remarks in the dedication which illustrate O'Connell's realism. One is a dedication to her compatriots and "all the other tough ladies who live in public housing," the other, to "the bigots, without whose loyal opposition none of this could have come to pass."

Chiclet Gomez illustrates clearly where the real front-line in the battle against poverty really is. And if O'Connell has her way it looks like we're not going to be allowed to forget it.



Western genre, and the culture surrounding it, will learn a lot from this book about women Country singers and their music. "Singers and Sweethearts" is about the multi-million dollar business these women are in and is a look at the women themselves - their lives and views.

The author is a reporter, who writes in a straightforward sensitive way. The book is a composite of five biographical sketches of Loretta Lynn, Tammy Wynette, June Carter Cash, Dolly Parton and Tanya Tucker. They range in age from forty to eighteen years.

The book is liberally illustrated with photographs, but few give any fresh insights. Most are posed publicity shots and are a disappointing aspect of the book.

The text is well written and she allows the women to speak for themselves in the many quotations throughout. Some of these quotes are a bit shattering for a feminist reader, but very honest and candid. For instance, Loretta Lynn remembering her early marriage at thirteen says: "Marrying Doo was like going from a kind father to a strict one. After we had kids of our own Doo would take a belt to me as quick as he would to one of them".

She is still married to this man. He once returned her to her family when she was pregnant with her first child, because she "couldn't cook worth a darn".

Tammy Wynette talks about her belief in love, despite four unsuccessful marriages. She describes the harassment she received (telephone threats, continued vandalism to her house which was eventually set on fire) when she split with her first husband, himself a popular Country singer. They had been dubbed "Mr. and Mrs. Country Music". It seems the fans didn't like Tammy divorcing their hero, but they did enjoy her songs about the pain of living with an alcoholic husband. Ironically, it was Tammy Wynette who recorded that memorable hit, "Stand by your Man".

June Carter talks about her much-publicized marriage to Johnny Cash, reforming him from drugs and in the process of giving up her own musical career. June states, "I've gotten more pleasure out of John's career than I ever did from my own".

The one uplifting exception to this pattern is Dolly Parton. Married for over 10 years to a man not involved in the music business, Dolly appears to be in complete control of her career and personal life. In fact, there have been rumours that her husband doesn't really exist, so little is he seen or heard from. Her most constant companion and the person she seems to be closest to is her best friend since early childhood, Judy. Dolly's relationship with Judy, who also lives with her, is another source of Music City rumours.

All of these women came from childhoods of rural poverty, with a strong sense of family and religion. Loretta Lynn says, "We were so far below the poverty level we didn't know there was one." Most now have children of their own, and describe the conflicting feelings they have about being away from them so much. Again the exception is Dolly

continued on p.22.



Kate Middleton

Stepping Out

The Non-Traditional Woman
reviewed by Bryan M. Knight
\$4.95
reprinted from *Quill and Quire*
Update

Stunnell is fervent in her belief that all women should prepare themselves for fulfilling jobs or careers and throw off archaic ideas of dependence on men. Independence she claims, can be achieved through women acquiring the skills for non-traditional (i.e. male) jobs.

Stunnell condemns the negative influence of school texts which overtly or by "invisibility" create stereotypes of women as weak, unimportant and secondary to men. She quotes the Bible, Rousseau, Freud, Hitler and Spir-o Agnew among others in explanation of the philosophical underpinnings of sexism against women.

More of the economic facts of life would have improved the book. There is one table showing the low percentage of women in management (2%) and the high proportion in service and clerical positions (58%). But we are not given as complete a statistical picture for men. Nor are we provided with specifics on income differentials.

The best part of the book is where non-traditional women speak out for themselves. Photos (by "aspiring freelancer" Margaret Ann Johnston) of a female railway checker, telephone in-

staller, tree planter, bus driver, air traffic controller, welder and log scaler should inspire any woman in a traditional, low-paid job to aim higher. Twelve provocative questions about women and work complete this section.

Twenty-eight pages are devoted to a listing of possible occupations in well-paying trades and professions. This list is useful, but it could have been accommodated in smaller print in less space. Indeed, the whole book

could have benefited from some alert proofreading and editorial incisions. Nineteen pages are devoted to details on establishing a small business. Yet the bibliography indicates several excellent low-priced, even free, booklets on this subject.

The Non-Traditional Woman has enough challenge in the first 90 pages to make it more than worthwhile reading for every Canadian girl or woman. And for every man, too.

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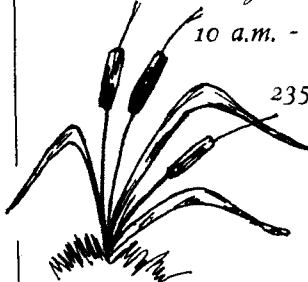
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A Different Kind of Store

Country Women

Singers and Sweethearts, The Women of Country Music
By Joan Dew - 148 pages
Doubleday
\$5.50

by Susan Quipp

Anyone who doesn't know much about the Country and

Notes on fallen womanhood:

The Evelyn Dick Case

by Anne McLean

Evelyn Dick was one of the most notoriously bad women of her day. Her life story might be read as a parable for feminists, an essay on feminine evil, or a comment on the fate of Dionysian characters in the Canadian landscape. Another kind of truth about women's history can be read in the lives of its outcasts. Evelyn Dick's unwitting contribution to feminism may have been to serve as an illfated forerunner, an inarticulate critic. Her life, examined with hindsight, was eloquently desperate and destructive. Read symbolically, it is a savage attack on puritanical North American culture.

Some see Evelyn Dick as a totally evil woman, others say she was warped by her environment. No one knows very much about her. No one knows why she (allegedly) killed her husband, John Dick, or why she actually married him.

Evelyn Dick was a freak. She lies outside the stream of women's history and feminists, justifiably in a sense, are content to let her story remain obscured by the sensationalism journalists created. Evelyn Dick had a gift for embodying the darkest qualities of womanhood. She embraced them wholeheartedly. We tend to ignore her grotesque genius, and the fact that in her day she was utterly, brilliantly original and alone. For all its sordidness, her life was a tragedy, and tragedies on such a scale are rare.

Certainly her career needs considering, along with the lives of good, exemplary women like Agnes McPhail and Nellie McClung, if only because her audience was so vast. Indirectly, just as she 'exposed' so many eminent Hamiltonians whose names were linked with hers during her trial, she exposes us to ourselves. We may try to ignore Evelyn Dick and any number of women like her. We can downgrade her tremendous mass appeal and argue that her success as a public personality is yet another instance of the degradation of women. But the more we deny her, the more persistently she haunts us, as the embodiment of things in ourselves which we don't understand. Unconfronted demons have a way of making comebacks. And times have not changed that much since 1947. A truly feminist history should make room for characters like Evelyn Dick.

As this is being written, it is thirty years since Evelyn Dick went to prison for manslaughter in the strangling death of her infant son, whose remains had been found decomposing in a cement-filled suitcase in her attic, just a few days after her husband, John Dick, turned up as a headless torso on a Hamilton, mountainside. His murder remains unsolved. But the biggest mystery is why she ever married the humble streetcar driver in the first place.

And for all his pains, he was never even allowed to live with his beautiful wife during the five months they were married. She had her stylish apartment to keep up, she said, and with her mother and daughter living with her there was no room for a

fourth party. Besides, as her mother chimed in when Dick protested, how could Evelyn keep up her 'social contacts' with her husband hanging around? John Dick was nonplussed at this unearned rejection, though as events later proved, he might more wisely have learned to pipe down.

In a notoriously law-abiding country, such a tale of feminine evil has a lingering, mythic quality. Evelyn Dick was the leading Canadian bad woman of her decade. Men loved and hated her. Women appear to have hated her. But to a town like Hamilton, where even in the seventies talk of sex has the spell of the lockerroom about it, Evelyn Dick was a whiff of rare perfume. No steelworker's wife with hair in curlers and nerves in rags from the pressures of a life in which shift work and violent strikes figured prominently, could fail to notice and resent the fact that Evelyn Dick was a femme fatale in every sense.

Canadian heroines are rare enough, but anti-heroines like Evelyn Dick have an added layer of mystery. Though Dick doesn't deserve the same attention, the impression she has left on the public imagination may be deeper than that made by women known exclusively for their selfless, crusading zeal.

Hardly the Florence Nightingale of her era, Evelyn Dick emerged from the deprivations of the Depression and the War, and the stigma of her working class background, with a single-minded passion for her own survival. Gifted with a sense of drama and style, she loved attention, though she was either too intense a character or too inarticulate to be in real control of her performances. She acted as the unconscious mediator of much darker, impulses than the cause of 'female emancipation' or 'social justice'. Paradoxically, her life story is an ironic comment on both.

In the late forties, after the sacrifices and repressions necessitated by six years of war, people were quick to focus attention on her bizarre murder case. Evelyn Dick became a minor cult figure overnight. Her story was featured in *Time* and *Newsweek*, while candy and flowers from 'secret admirers' flowed into Hamilton's Barton Street Jail juring her trial and subsequent appeal.

She had a way of appearing very innocent and, very guilty almost simultaneously, with a talent for switching from one to the other in mid-sentence with subliminal swiftness. One can't help being struck by the enigma she was, and by how well she instinctively employed her image to manipulate police, jury, and courtroom audience. If she felt any remorse it apparently did not impair her determination to avoid 'holding the bag' for the double murder charge. Her disregard for truth and logic sometimes baffled her accusers. She told three different, contradictory stories to police, and put the blame for her husband's murder on three different individuals at different times, including her ex-lover and her own father. Above all, she knew how to arouse paternalistic emotions in men and use them to her own advantage.

Though a psychiatrist at her trial testified that she had a

mental age of thirteen, or half her actual age at the time, Evelyn Dick in many ways was a very clever woman. Her exaggerated and grotesque responses to life's 'little frustrations' endowed her with a personality which still seems larger than life. For a brief time she was a small sensation in a place sorely lacking in feminine principle. In both her career and her downfall, she captured the Hamiltonian imagination by darkly personifying common passions and fantasies.

Despite the damning evidence brought out at her first trial (including material from her own signed confessions, which were ruled inadmissible as evidence by the judge at her appeal), a jury in 1947 acquitted her of her husband's murder. The case remains unsolved. In her later trial for murder of her infant son, the

Nightlife in Hamilton was hardly exciting. Evelyn Dick was in the business of providing pleasure to men who could afford to pay well for it. It goes without saying that her choice of profession did not endear her to the masses of Hamilton women. Neither is it surprising to read that women waited outside the courtroom for the expressed purpose of hissing when she emerged. When the 'not guilty' verdict was handed down at her appeal, an elderly lady in the crowd outside admitted to having a bag of mud ready to sling at her as soon as she showed her face. (Men were a little less moralistic in their condemnation; the backroom remarks of male reporters at the trial were a mixture of sexual innuendo and undisguised awe.)

It's quite possible that the



judge recommended that the jury acquit her of the murder charge, and find her guilty of manslaughter. They did, and Evelyn Dick was sentenced to life imprisonment. She was sent to Kingston Penitentiary, where she remained from 1947 till her parole in 1958. At present, her whereabouts are unknown.

Hamilton seems the ideal setting for the events of 1946 and the murder trials which followed. Evelyn Dick's career was an acute, albeit psychopathic, response to the city where she spent almost her entire life until the trial.

Hamilton is a thoroughly male-oriented city, with a penchant for football, muscle cars, organized crime, and Christian revival meetings. It seems to crystallize many prime characteristics of middle North America. Embodying a mixture of crime and fundamentalism, violence and passivity, it is populated by tens of thousands of people whose lives are hooked up to shiftwork, turning out steel products for central Canadian capital. The machinery stops only when the powerful United Steelworkers of America call a strike. The majority hang on to the sure wages, the high employment level, the deadening and often dangerous jobs.

women of Hamilton were simply jealous of Evelyn Dick's beauty and all her ill-gotten publicity. They were also outraged as Christian wives and mothers at the fact that a bare-faced murderer could be so unrepentant, and appear to revel in the attention focussed on her during the trial. Perhaps they hated her because in their minds she was something of a demonic superwoman, living for pleasure and excitement, earning a living by keeping company with well-known Hamiltonians, and lacking all the normal feminine instincts. It must have scandalized many women to see how flagrantly she devoted herself to the gratification of her own desires and ambitions. These women may have felt called upon to come forward as vehemently right-thinking, family-minded, good women. Terrified of their own repressed sexuality and capacity for aggression, perhaps they thought of Evelyn Dick as some monstrous example of female emancipation carried too far. Perhaps they feared that hell might break loose if something weren't done to reverse wartime trends away from the home-and-family-oriented woman.

Dick differed from most working class women by having risen out of the working class, financed

largely by her father's substantial pilfering from his employer, while she was a child. Her fate was utter social ostracism at one of Hamilton's most exclusive private schools, where she must have learned to take a rather cynical view of the worker's dream of upward mobility.

Having discovered at a tender age what it means to be an outsider, she must have had few compunctions about going into her line of work. Rumours had started circulating while she was still only fifteen, and followed her long after her school days had ended. Why should she have cared what 'respectable' people said about her, when respectable people had never treated her with anything but thinly-disguised contempt? She played the role of Bad Girl quite early on in life, and up until she made the mistake of marrying John Dick.

Many people have pointed out that the prostitute is really a kind of actress. Marjorie Freeman Campbell, author of a book about the Evelyn Dick case, suggests that there was a streak of unrecognized talent in the murderer: '...if only someone had earlier recognized Evelyn Dick's assets: her appearance, her public appeal, (a charismatic mixture of both love and hate), her histrionic ability, and her remarkable memory, allied to a desire to please in any manner, she could have been a successful star in theatre of movies.'

But what theatre? What movies? She would have had to leave Canada: no hope for her here, especially not in the forties. Perhaps that fact underlines a significant reality: that the Canadian imagination, much less the Hamiltonian one, could not accommodate a woman like Evelyn Dick. She was, deep down, a very un-Canadian character, with little or nothing in common with Susannah Moodie or Nellie McClung. She operated completely outside the Protestant ethic.

Farewell to Steeltown's all-too-Dionysian anti-heroine. Like Mary Pickford, she has left us, although not to become 'America's sweetheart'. Her stardom was shortlived, unintentional, and rather expensive from her point of view. Still, like other stars past and present, she made her comeback. In December of 1947, a few months after her sentencing, she acted in a play put on by the women inmates at Kingston Pen, for a more limited audience than she was used to. She played the Christman Angel.

(All biographical information in this article has been taken from Marjorie Freeman Campbell's book, *Torso: The Evelyn Dick Case*, published by MacMillan of Canada, 1974.)

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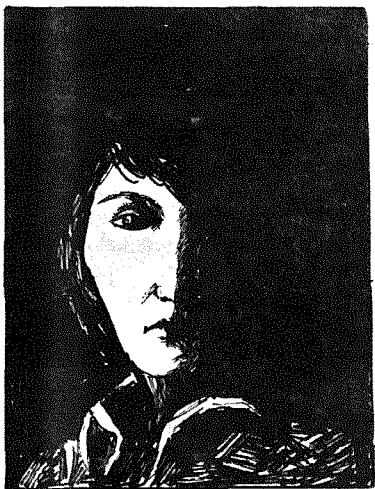
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Although you are free to say I love you
I am tied to my defenses.
I fly to far away lands,
seeking a safe distance from your comfortable life
and your smile
and your easy love words.

You are on your way —
in passing you stop and touch my confusion
with your small few seconds.
I slip away from you,
a burst of energy pushing me on —
before you can again
look at me softly.

The control is out of my reach —
craziness descends as if called for.
Yet, not to be caught, it hangs about the edges.
You turn to go.
I turn, already gone —
removed from the ease with which you touch me,
call forth the craziness —
and then ... drift away.

- Tricia Balmer



i feel shy
when you look
into my eyes
with those
deep
telling me softly
with a trace
of lover
not saying
good-bye

- Kate Middleton



The Stairwell

You broke the spell
Of the past
With your harsh voice
Shouting restrictions
You can't, can't, can't
And I don't want to.

Stepping only so far
Back
Then going forward
Sometimes restrictions
Expand our slim conceptions
Perceptions
Lost in a timeless past
Blinders forcing vision
Into one direction.

Your voice echoing up the
Stairwell
Drawing me back from
A negative abyss
Where nothing was or ever is.

- Susan Bristow

in every woman face your eyes
haunted hungry
worn down by caring caring
unmindful of the power of us all the commonness
caught in patriarchal circles illusion barriers
 mother against the child against the mother

i cry to you i feel your pain
you cannot hear i am not your other
i am a pen upon a page
and you burning falling to your fate
that will only in the end dull you
lonely

on streets child lettered watch you struggle
with younger images of self refusing to permit
the memory perpetuating the myth
ignoring your own sad longings
years bent laundered into nothing
seldom sharing the aching
seldom the dreams
so seldom touch ... empty space

between the eyes vacant
this is not the promised legacy
- Margaret Murray

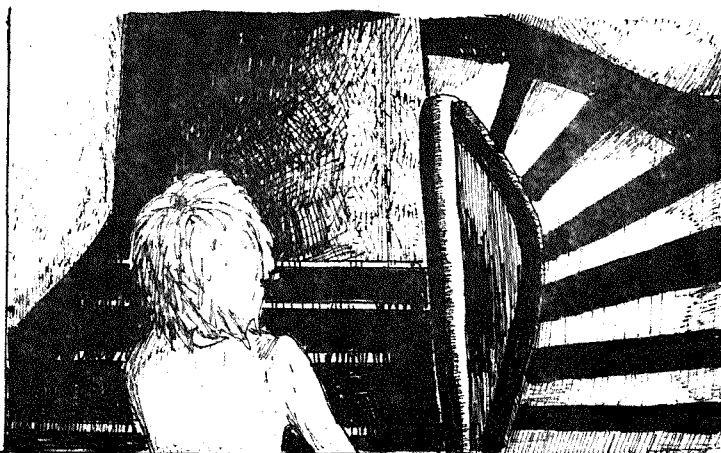


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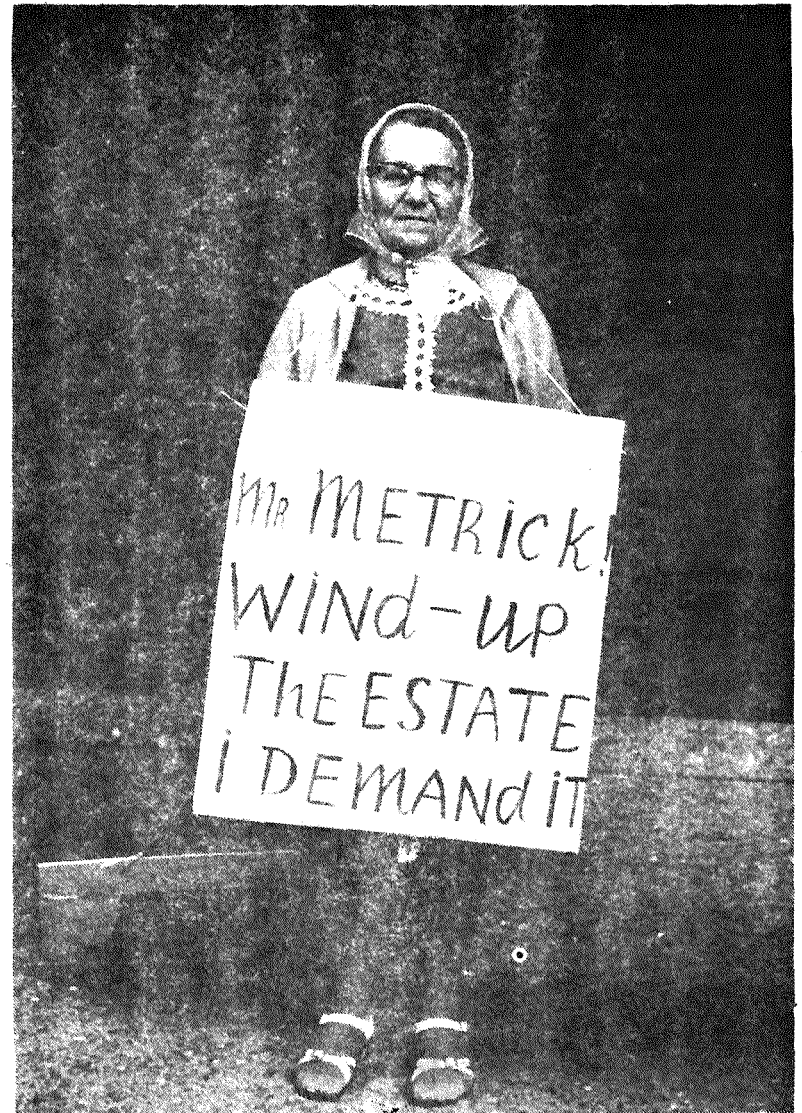
LIS
ALLISON

Old woman

It's not my aging
that frightens me,
but yours

Not my
struggling,
but your thin dreams,
your small cats

But your plastic hat
which you trade
for the courage to wear it



Feminist Writers Guild

Breaking Down The Isolation

The Feminist Writer's Guild was formed last year to act as both a service group and a political body for feminist writers. It is encouraging the growth of community among feminist writers. By organizing on a local level, they hope to break down the isolation of writers with groups that act as a professional support, a political catalyst and a source of friendship. Members can write to the Guild and receive the name of a contact person in their area. Information about publishing, grants, prizes and Guild projects on both the national and local levels will be provided in the newsletter which appears three times a year.

Membership is ten dollars [american] and can be sent to

The Feminist Writer's Guild
P.O. Box 9396
Berkeley, Calif.
94709

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138 Mt. Auburn Street
Cambridge MA 02138

Artists & Alchemists
215 Bridgeway
Sausalita CA 94965

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Box 9779
San Diego CA 92109

Belladonna Publishing
844 Elm Street
New Haven CT 06511

Boondocks Press
4045 33rd Street, No. 7
San Diego CA 92104

Booklegger Press
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San Francisco CA 94131

Daughters, Inc.
22 Charles Street
New York NY 10014

Diana Press
4400 Market Street
Oakland CA 94608

Double X
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Ocean Park Station
Santa Monica CA 90405

Effie's Press
1420 45th Street, Studio 45
Emeryville CA 94608

Feminist Press
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Old Westbury NY 11568

Greyfalcon House
124 Waverly Place
New York NY 10011

Harmless Flirtation With Wealth
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San Diego CA 92109

Iowa City Women's Press Collec-
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Iowa City IA 52240

Joyful World Press
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Millbrae CA 94030

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Chapel Hill NC 27514

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Megaera Press
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Women of Country Music

con't from page 18

Parton who has chosen not to have children herself. She launched her career in Nashville with four younger brothers and sisters as dependants.

Unlike the stereotyped picture we have been given of female stars clawing each other's eyes out, these women are all incredibly supportive of each other. Loretta Lynn is described as mothering men and respecting women. She says, in typical candid style; "Any woman who don't stick up for other women is stupid."

Women stars in the Country music world are a recent phenomenon. Until the early fifties there were no women stars. As Minnie Pearl of the Grand ol' Opry says of the old days "Girl singers had no identity of their own, no music of their own. They'd sing a popular song of the day - assuming one of the men didn't want to sing it - and they'd usually yodel."

Then in 1952 Kitty Wells recorded "It Wasn't God Who Made Honky Tonk Angels" in answer to a hit song that implied that men went astray because God made "honky tonk angels" to lure them into sin. This song by Kitty Wells, directed at women became a hit, (and the industry realized there was money to be made by promoting them).

Now these women earn and control millions of dollars. They employ hundreds of people, and yet are completely un-"star-like" and unaware of the power they wield. Most continue to defer to husbands or male managers.

There are many contradictions in these women and in their music, but the fact remains that millions of women are buying their records and identifying with their songs. They are cer-

tainly reaching a huge number of women that white middle-class feminism is not touching. Perhaps identifying with "hurtin' music" is a first step for some women in recognizing oppression. Certainly Black oppression found its early expression in Blues and Jazz.

This book elicits a profound sense of admiration and a real liking for these women. It's

difficult not to respond to their down-to-earth warmth and humour.

With a new generation of "girl singers" coming up in Country Music, a new style will emerge. With more women like Dolly Parton writing their own material, we may see less of the male fantasy of women's experience and more of the women's own perceptions.

"IT'S A GIRL!"



dory's kitchen

by Dory Preston

It is important to be conscious of what we put into our bodies, not just for health reasons but also for political reasons. We are facing a serious world-wide food crisis. More than one quarter of the world's people face hunger and famine for at least part of each year. One of the reasons for this problem is the growing consumption of meat all over the Western world. The 14 pounds of fodder protein it takes to produce one pound of protein from beef could be used directly as food. (*Diet For A Small Planet*, by Frances Moore Lappé, outlines these problems and is an excellent book on how to combine proteins from various sources.)

If you spend your grocery money in supermarkets, you are supporting corporate giants whose first interests are not your good health. You also subject yourself to a concerted effort aimed at separating you from your good sense as well as your money. The advertising, music, bright lights, and seductive packaging all conspire to have you buy things you don't really need.

In most cities there are good alterna-



tives to supermarket shopping. Food co-ops, run by the people who shop in them, are blooming everywhere. In the summer and fall there are farmers' markets where you can buy locally-grown produce.

Tofu, a soybean product, has much the same importance as a protein source in East Asia as dairy products, eggs, and meat have for us in the West. It is easily digested, low in calories, and virtually free

of cholesterol, making it an excellent diet food.

Tofu is not only a good source of protein but also a protein booster. The use of even small amounts of tofu in combination with grains and other basic foods can produce large increases in protein useability.

Here are some recipes for soymilk, from which tofu comes; tofu; and tofu with vegetables.

Soymilk

Soak 1½ cups soybeans overnight in 2 quarts of water. Drain.

Blend each cup of beans with almost 2 cups cold water.

Have 1½ cups water boiling in a very deep pot on high heat. Add blended beans, stirring constantly.

When foam starts to rise turn heat to medium low and cook for 7-10 minutes until foam is gone. Cool. Stir.

Pour into a cloth in a colander in a large pot. Pick up the cloth and squeeze out the milk.

Put the cloth in a bowl, open, add 2 cups

Tofu and Stir-Fried Vegetables

Sauté tofu until golden brown.

Add tamari soy sauce and water.

Add raw vegetables and stir fry.

Serve with a cooked grain, such as rice, or buckwheat.

cold water and stir.

Pick up the cloth and squeeze out the milk, adding it to the other milk.

What is left in the cloth is called okara.

For drinking milk add salt and honey to taste. Soy milk can be substituted for dairy milk in cooking and baking.

Tofu

There are many ways of making tofu. This is the one I have had the most success with.

Pour soymilk into wide-mouthed jars and allow to stand uncovered for 8 to 10 hours. Cover jars and allow to stand for 18-36 hours or until curds have solidified and have begun to separate from the whey.

Gently pour the curd into a cloth in a colander and allow to drain for 20 minutes. Tie the cloth and drop it into boiling, salted water and simmer for 20 minutes.

Place cloth, still tied, on a cutting board with something under one end so it is slanted slightly.

Put a plate on top with a weight on and leave it for ½ hour.

If you want to slice the tofu, slice it now as it can become crumbly in storage. Store in the fridge in cold water.

CURRENTLY ---- APRIL

WEN-DO—any woman interested in organizing a regular ongoing training course for women who have taken Wen-Do, please call the Rape Crisis Centre at 238-6667.

National Film Theatre presents The Best of Finnish Cinema and a series of Denys Arcand films. For more information call 238-7865.

The National Museum of Natural Science at Metcalfe and McLeod screens The Chemical Dream, April 1st and 2nd, at 2pm. Admission free.

The Political Action Collective of the Ottawa Women's Centre will be holding a meeting April 3rd at the Women's Centre at 7:30. Anyone interested in being part of the collective and willing to make a commitment to attend meetings and participate is welcome. The collective is hoping to establish a solid core group for organizing around women's issues. After this date the collective will be closed. For more information call the Women's Centre

at 233-2560.

Interval House, third Annual General Meeting to be held on Wednesday, April 5, 1978 at 7:45 pm in the Ottawa South Community Centre, 260 Sunnyside. Cathy Aitken, an Ottawa lawyer, will be speaking on women and the Family Law Reform Act. Light refreshments will be served.

Lesbians of Ottawa Now (LOON) sponsors dances for women every second Friday at the Town House Motor Hotel on Rideau. Admission \$2.00. Upcoming dances—April 14, and 28.

Sympathy, Anger and the Mythology of Liberation will be the topic of a meeting held on April 13th in Room 213, Residence Commons, Carleton University, at 8:00. Naomi Scheman of the Department of Philosophy, Ottawa University will be leading the discussion.

Next Gays of Ottawa dance will be held Saturday, April 22nd. Call 238-1717 for more details.



For Children

Ottawa Film Society presents its Fourth Annual Young Children's Film Series at the National Library Auditorium, Saturdays 10:30am to 12noon, April 1st and 22nd. Admission is \$1.50 for children, accompanying adults free.

National Museum of Man at Metcalfe and

McLeod offers free films and theatre for children. For more information call 992-3497.

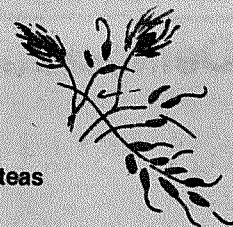
The Ottawa Public Library offers Saturday Matinee films for children at 2pm April 15th and May 18th, 120 Metcalfe. Admission free. For more information call 236-0301, ext. 266.

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Feminist Counselling Service

Feminist Counselling Service, a volunteer organization serving women in the Ottawa community since June, 1976, is seeking to expand its collective.

Aside from providing individual and group counselling, members of the present collective attempt to inform mental health workers and the general public of the need for counselling based on feminist principles. A referral file has been started and is used by women seeking feminist or non-sexist counselling

VOLUNTEER POSITIONS TO BE FILLED

- | | |
|---------------------------------|--|
| Interviewer | 1. To meet with local mental health workers and assess their attitudes toward women by administering a questionnaire. |
| | 2. To gather subjective client evaluations of various therapists. |
| Cataloguer | To compile and cross reference a file on counsellors using the information gathered by interviewers. |
| Counsellors | To provide individual feminist counselling and act as group leaders for groups set up under F.C.S. auspices. |
| Counselling Co-ordinator | To arrange appointments, keep track of counselling time available by counsellors, arrange for time and space. |
| Public Speakers | To speak to groups of mental health workers and to the general public on the subject of feminist counselling as well as specific topics such as women and psychiatry, incest, drugs and alcohol (all from a feminist perspective.) |
| Information & Referral Officers | To answer and log calls. To direct callers to appropriate source i.e. public speaker co-ordinator. |
| Fund-raisers | To explore funding possibilities, fill out applications, |

There are many other positions. All volunteers are part of the collective. Decisions are taken by collective available for volunteers.

For more information or to arrange for

50¢

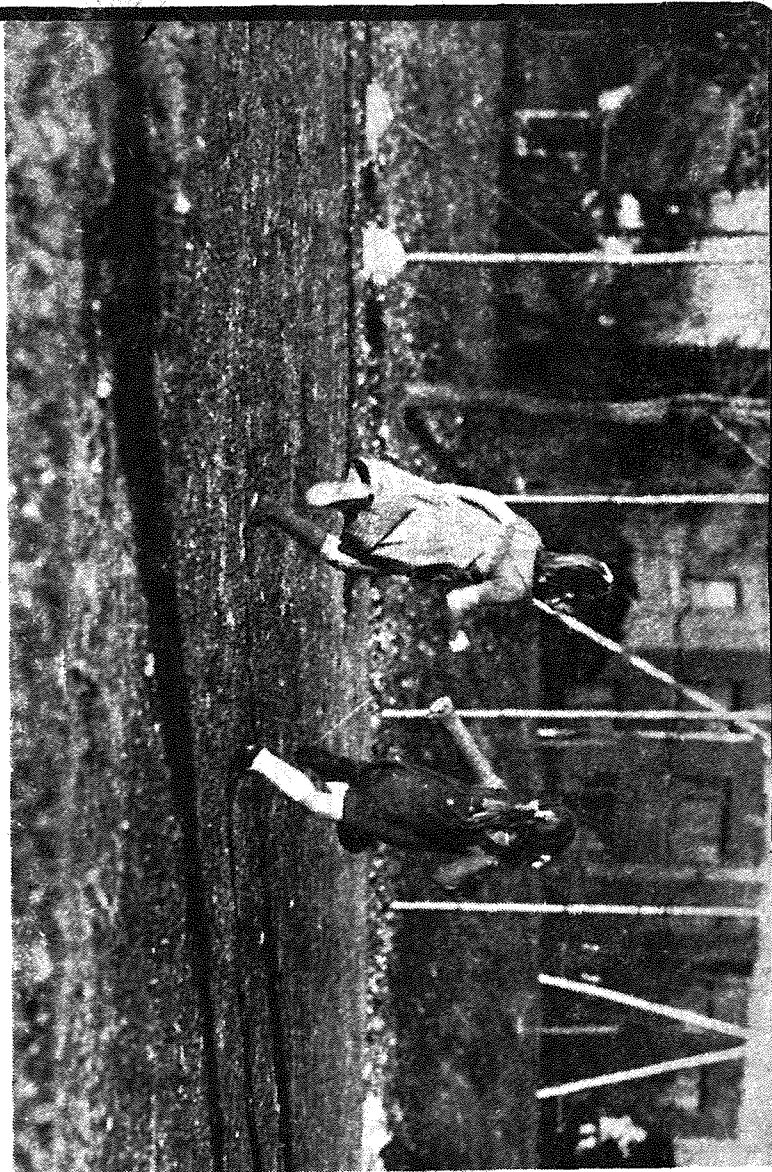
A CANADIAN WOMEN'S PUBLICATION

UPSTREAM

Vol. 2 No. 3
April 1978



INSIDE: SORWUC, French,
Detox Ctr., Public Service Sexism



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