



the other woman

121

July & Aug. 73

Editorial

WHAT ARE WE DOING?

We are trying to build a strong community of women. We are learning to analyse this society and the position of women in the world in order to destroy the structures that oppress us. Anything that holds us back from being strong feminists, building a non-hierarchical world must be destroyed. We want to use the paper as creatively as possible to portray our struggles and our lives. We use songs, herstory, analysis, news, photos, poems, articles, essays, art. We want women in all areas of life to send us material and/or join the collective. We see the paper as an open forum for women.

A lot of our readers have been asking questions about the lesbian content. There have been many fears, myths and misconceptions about lesbianism and lesbian feminism. As this issue goes to press the first lesbian conference in Canada is being held in Toronto. Out of this context we are devoting our entire next issue to the subject of lesbianism. We welcome all submissions to raise as many questions and to provide as many answers as possible. Copy deadline is August 1.

Please come out to our next meeting to criticize and offer suggestions. July 22 at 1:30 PM at 195 Seaton St.
FOR MORE INFORMATION CALL 929-3185.

Women who worked on this issue: Heather, Ellen, Judith (from The Pedestal), Pat, Ilona, Marcia, Pam, Roberta, Margo T., Margo B., Rowena, Myra, Trish, Alexa, and the Radical Cockroaches.
cover photo: Holly.
*Artists for this issue.



This is by one woman from the collective who reached such a point of anxiety because our readers had not responded in the form of criticism. Though originally written as a joke, the collective took it seriously because we recognize the importance of feedback which we have not gotten for some months.

Dear Sisters:

I'd really like the paper to tell me more of what's happening in Toronto. I don't get any news reports. Isn't the women's movement doing anything in Toronto? I don't know how many people you have writing for the paper but it's really easy to put in reprints.

And like I have many gay friends but I don't see breaking down phallic imperialism by sleeping round with different women under the pretense of sensuality which is probably, so far as I know, an American trip. The reprinted article on masturbation (which I am not afraid to admit to) was good and it is time women learned to feel good about their bodies but there are a lot of married women that would find it difficult to do when they sleep with their husbands and a lot of working women who are pretty damn tired at night to bother about orgasms.

So I wonder who you are writing for, who you want to reach. I don't ask you to be this or that. Maybe you don't want a direction but a newspaper should have some kind of purpose--either real news reports, some good theoretical debates to make people think, or as an organizing tool to get issues off the ground or a combination of all these. I'll keep reading you but with a critical eye. Criticism is valuable unless you want to operate in a vacuum.

In Struggle



A LETTER



..... Television Programs Tell Lies.....

WE NEED TO CONTROL THE MEDIA

Reflections on, loving criticisms of, congratulations for the Women in Film Festival just over in Toronto.

So many things can be learned from the film collective for getting it all together and understanding the need for women to portray and see themselves portrayed by strong images. All of us have been programmed by media especially by TV and films, into passive, supportive, superficial roles. Here was a chance for us to see and show ourselves in our real right. Unfortunately there were many trippy frivolous films, mainly American that should have been replaced by more woman-identified films.

The clearest criticism to be made is that it should have been a Canadian festival with an International section rather than the other way around. This would have given us a real sense of our position, needs, and capabilities, which certainly aren't met by 35 mm. films designed for the big theatres which are American owned anyway. Instead of women who

have been successful in the States again coming up and taking prominence over Canadian women, it would have been more constructive to have in-depth discussions of women and film in Canada.

In Canada we have the chance to use cable TV, each station of which must, by law, give one channel to community content. Also the exciting possibilities of video tape as an available, inexpensive tool was underplayed. In one stimulating discussion, the use of the streets and sides of buildings to show films to the people was seriously talked about by women who had tried it and had found it to be really effective. It was wonderful to see lots of free films, however it is obvious that use of the St. Lawrence Centre was intimidating and restricted free response.

Bringing women and films from all across Canada and then taking the show across the land is a really excellent plan. Sharing ideas with women thousands of miles away is really exciting and helps tie us together in understanding we are not alone and our problems are not individual.

It was obvious from the different reactions that women had

different responses than those of the men in the audience and that there should have been some discussions and screenings just for women and some just for men.

The selection of International films, aside from the American ones, was excellent. There were films from Ghana, Kuwait, Mozambique, Angola, Australia, England, Czechoslovakia etc. It is incredibly strengthening to see sisters black, brown, white, yellow, beautiful in their/our liberation fights in totally different cultures and conditions.

It showed us how we can use films to document our herstory and our lives.

It showed us how we can use films, videotapes and TV to document our herstory and our lives as we struggle to change our world and ourselves.

We hope that groups of women will see the importance of media and take control of it.

There are two groups now working in Toronto. FROM UNDER FILMS, a woman's film collective (contact through Women's Place) and Liberation Media, a video tape group that has already produced ten excellent feminist tapes. (921-6591).

W O M E N

It is the 83rd year since we got together to fight for the vote and still have only 5 women in Parliament. This made WPA decide to hold a national conference on the June 15th weekend to decide how best to encourage women to be involved in politics at all levels in order to gain more political power. There were 200 women chosen from various women's groups all across Canada with a good representation of Native Women. All expenses were paid a government grant.

Friday

The Friday evening speaker was Rosemary Brown from Vancouver who is both a socialist and a feminist. One of the founders of the Status of Women Council in BC and their first ombudswoman, she represents the NDP Riding in Burrard. Unlike most women candidates, she was - after a hard fight - nominated into a riding where she stood a chance of winning. Once elected she pushed for a Ministry of Women in BC and gave her "maiden" speech on the condition of women.

She shared with us her one fear which was the hope that we wouldn't make the same mistake as did the suffragists and settle for a 50% quota of women in Parliament only to find nothing changed. Brown emphasized that although very few of us have ever had power in the male sense, our real goal should lie in breaking down the male system because political involvement does not mean replacing one power by another. "Until all of us have made it, none of us have made it." Brown would feel a sense of betrayal if all 50% of women in Parliament were male-oriented. There would be no point to our struggle if we end up doing things the way men have been doing them.

It is the quality of women candidates that counts for Rosemary Brown.

Brown seems also to be aware of racism and classism. She reminded the audience that a rich woman is economically dependent on her husband and if she loses him, she loses everything. The Status of Women Council had always been actively involved in the concerns of Native Women and feels the urgency to solve the problems of women more oppressed and to support the struggles of other women. However, the Council was told by Native Men, "It is an Indian problem and please mind your own affairs."

in P O L I T I C S

Saturday

After a number of workshops, 2 buffet dinners later and through the unbearable heat from the men operating CBC cameras, we got down to some real excitement. Judith Rayburn from Toronto, WPA's token "radical" of the evening, spoke to the idea of a separate Woman's Party. Rather than working with the existing male structures, she had advocated women trying to gain power through a political party of our own, trusting women to work for and support us. However, not being able to present her case well enough, she met almost total opposition from the women there who found this idea so alien to their own experience.

Before the meeting broke up, two women from the Communist Party took their turn at the microphone and proceeded to in-

sult and degrade the idea of feminism. The organizers pounded the tables to disrupt their speech. However, the meeting ended on an even worse note for some of us when to our surprise we discovered three men in the lobby trying to sell their Communist newspaper. How little "revolutionary", male-dominated groups, and men in general as well, think of women was proven to more than a few astonished delegates through a consciousness-raising experience when they witnessed a small group of angry women make them leave and get themselves kicked and punched in the process.

Sunday

At the concluding session, some strong resolutions had come from the Saturday workshops. Some were: A strong demand that all Native Women who had lost their status be reinstated retroactively; Removal of sex role stereotyping in all areas; Free 24 hour child care centres; Grant funds to encourage women to participate in politics; Repeal of abortion laws and set up facilities across the country; and Condemnation of the recent Federal Advisory Committee on the Status of Women set up John Munro and recommended that the Committee be more representative of all women in Canada, and that these women must have demonstrated their concern with women's rights, and that the Committee be given an adequate budget. (However, to the outrage of some delegates, the amendment brought forward by Heather Robinson of Vancouver that Lesbians also be represented on the Committee as a minority group was voted down.)

Coordinator Jan Barnsley concluded: "A national conference like this can help us to realize that, although we may feel very isolated at times--and although we are in fact isolated because our situations are different and our challenges are different, we are not alone. We are different. But our diversity is a strength. I know we feel strengthened and confident to face the challenges of our separate and diverse organizations and communities because we have met together for this weekend as women, and as women committed to political action."

As an observer, I could not agree more with this statement. Every woman there had her own idea of what it meant to be a Feminist. Some were Mayors and Alderwomen; some were Native Women; some were Lesbians. But they were all there (from the Northwest Territories to Newfoundland) for one purpose - TO GET US SOME MORE POWER!

to my SISTER who

Sisters:

Not all women are thin. I am not. I am sending in this drawing in the hope that you will publish it and people will realize - well, I can't put it into words but I hope you understand. It is a poor picture because I am not a very good artist but it conveys my feelings and I feel it is necessary.

Sending this in is a big step for me. It is more or less a self portrait. I am still too hung up about my body to write my name.

is

love,

EAT Sister

fat

To my sister who is fat:

Your note and self-portrait touched my own experience and helped me to write to you about/ through my own pain.

I became fat when I entered adolescence. The reason for this body retreat probably relates to my fear and anger at becoming a woman. Whatever the reason, the fat itself has become a major negative force in my psychological, social and physical life. I suspect we have experienced the same humiliations and loneliness that result from being physically unacceptable in a thin society: the major pain lies around the dating game - men don't want to be seen with fat women, a fact which cuts off most social life. Of equal importance, however, is the material disadvantage of having difficulty getting a job - most employers are men, and they like to have nice looking women around.

The general effect of continual humiliation and oppression is similar to those suffered by other second-class categories: a disavowal of others in the same pit (I hate being seen with other fat people) and, most damaging, an acceptance of society's appraisal of me. Even now, despite my intellectualizing, I believe deep down that I deserve to ostracized, ugly and despised.

It is generally believed in our society that people become fat because they are lazy and undisciplined (gluttony is one of the 7 deadly sins.) People who would laugh at the suggestion that telling alcoholics to stop drinking is a practical way to stop alcoholism cannot understand why fat people cannot stay on diets. In fact, talking with thin people is almost impossible. They cannot understand that overeating, like drinking and drug addiction, is a compulsion embedded in a complex of life habits, requiring intensive effort to correct. Diets are boring and unappetizing; most social occasions feature food and drink; and often eating is the fat person's only comfort in a bleak and limited world. At this time, living with a number of supposedly aware people, I have found little real support in my efforts at dieting, except from another woman who is also fat.



(Let me say right now, to all you thin people: don't tell me about your lousy adolescence when you were so thin. This is a specious, insensitive argument, for you at least had models to look to in the fashion magazines. The fat person, when she/he appears at all in the media, plays a clown. And Rubens

and Renoir are very ancient history.)

Medical problems associated with overweight are very real and very serious. Fat people suffer from a high incidence of diabetes, arteriosclerosis, fatty liver, hypertension, cholecystitis, nephrosclerosis and skin infections. We are major surgical risks and as our fat increases, so does our

mortality rate. In this sense, the fat problem is similar to the VD epidemic: a physical menace has been so confused by morality that it is almost impossible to deal with it sanely.

We can expect little or no help from the medical profession, as it reflects society's most rigid, disapproving attitudes. I telephoned the Clarke Institute to ask them if they had anyone there who worked with fat people. The answer was a short "No" and the cold remark that they really have little or no success with obese people anyway (medical people find 'fat' distasteful and prefer to use

'obese.')

Apart from the cruelty of this indifference, the statement is correct. Most weight reduction methods - psychotherapy, grapefruit, calorie charts, insurance statistics, group therapy, metracal - can claim at most a 5% cure rate (I've found a new behavioral method, however, that has an 80% cure rate - call me if you're interested.)

Fat people tend to cluster in the lower-economic sphere, because their food is of poor quality and recreational opportunities are limited. Other factors seem to be: genetics, wierd metabolism, psychological stress, family patterns. Whatever the causes the effects are plain: social ostracism, crummy health and "gross depersonalization through distorted thoughts and feelings about the body to distorted perceptions." (Stunkard, Am. J. of Psychiatry, vol 123, April 1967). This means that, when I draw a picture of myself, I get as far as two eyes in a cave. Which is why I admire you so much - your self-portrait took a hell of a lot of courage, sister.

I don't know the statistics, but I believe more women suffer from fat than do men. We lead inactive lives, often end up stuck all day at home with nothing to do but eat, and we do most of the cooking in this country. Although I do not minimize the oppressive effect of fatness on men, it is true that we as women are primarily judged as sexual objects by men. To be physically distasteful to men, in a patriarchal world, is therefore of far-reaching importance in our lives, economically as well as socially.

I would ask my sisters to consider this aspect of some women's lives. If you live with a fat woman, help her when she goes on a diet. Stop your lectures about "everyone is beautiful just the way they are", and refrain from bringing those potato chips, cookies and peanuts home. Don't put her down when she isn't on a diet. Life is rough enough without good advice to make one feel even more miserable. Too often, the only time a dieter receives attention is when she goes off her diet.

The fat woman's experience as a victim of a patriarchal society is different from yours, but one with its own insights and validity. We

HAMILTON PAGE



The Hamilton Women's Liberation Centre opened on Herkimer St. last month and the response has been overwhelming. Although women's liberation has been in Hamilton for about four years, this is the first time all women in the movement--house-workers, workers, university and high school students, abortion activists, consciousness raisers, gay women, children's liberationists and socialists--have had a chance to get together in a central place, meet and work with each other.

The idea for the Centre came from a Women's Festival last fall when so many hundreds of women signed up to get involved that existing groups couldn't accommodate them all. The Women's Festival Committee worked through the winter applying for a grant and finding a house. We now have 400 women on the mailing list or involved in some way.

The Centre itself takes no political positions but women are welcome to use its facilities for organizing around their concerns. Ad-hoc committees organized participation in the Dare Demo, the Montreal Feminist Symposium, the Women's Political Action Conference, a protest against a local beauty contest and are preparing for the fall abortion tribunal.

Decisions involving the Centre as a whole are made at open weekly general meetings and carried out by a staff of 8 funded by OFY as well as by volunteers. We supply information and referrals for day-care facilities, doctors, lawyers and sympathetic psychiatrists. We've just started dealing with cases of job discrimination and how to organize at work. Courses are being held on Women and Health, Self Defense, Fix-it, Feminism and Socialism and the Socialization of Children. Several consciousness raising groups meet weekly including a very small men's CR group. For new women an Introduction to Women's Liberation discussion is held twice a month. A room with toys and books is set aside for children so that lack of daycare is no hindrance to a woman's involvement.

Room Themes, educational displays in each room on women in current events, theories of prehistory, Canadian women's history, the movement, alternate lifestyles and children's liberation will help the drop-in aspect of the Centre--women who don't yet want to get involved can browse without feeling pressured to "join" something or talk to someone. A library, bookstore, research files, a newspaper of our own and Feminist Theatre Productions are in preparation.



requiem

Requiem aeternam dona eis, Domine
Give them, Lord, eternal rest.
To them who die
To us who die, screaming
Who die at your servants' hands
Who die with bleeding eyes
With tears, with cunt bleeding
Haemorrhaging your love.
O Domine, rex gloriae!
Oh King of Glory, laugh; celebrate
Our bondage, lord of death
Until that day
Dies irae, calamitatis
Et miseriae, that great day
Of our wrath when you shall die.
Scorned as you scorned
Our minds and bodies
Rising out of despair
And your slander as you die.
We shall take our bodies
Our own minds and our lives
And we will be free.

by A. B.



MORE HAMILTON

**SEXISM IN HAMILTON OR
DIVIDE AND CONQUER.....**

Beauty contests, as we all know, objectify and degrade women, reducing them to the level of prime beef. They also cut across any concept of sisterhood by their competitiveness. Listen to some excerpts taped from a recent Hamilton Cable 8 beauty contest:

WINNER: I'm getting married in August.

MC: Getting married in August. Maybe we should tell the fellas what the name... What's his name?

W: B.W.

MC: Ok. Good luck to him too. And so fellas now if you out there have been watching the Cable 8 Contest and want to get close to Miss Cable 8 you're going to have to do it pretty quick and kinda quietly...

MC: Ok, oh, uh, how did you feel on the night, the judges like did you, did you feel it...

W: Uh, I was really nervous that day too. I didn't want to come into it. I thought my dress looked awful, my hair didn't curl right. I thought 'forget it', I didn't want to go in. I was so surprised when I won.

MC: You know from what you hear it's a pretty nerve-racking experience. How were the rest of the girls? Were you talking to them beforehand or was everyone staying away?

W: Yah, a lot of the girls were just sitting there by them...

MC: Yah, 'don't bother me, don't bother me', sort of...

MC: Where do you work?

W: Reitman's.

MC: Oh, Reitman's. Sorry, ok. So that's a chance for you to get out there fellas and see it...ah, I almost said in the flesh, but it'll be a little covered up in the store, more so than in the Cable 8 contest....

(This is not a put-down of Miss Cable 8, but rather of the society that judges women by their passive appearance and puts them through nervous agonies about whether or not they are pretty or prettier or prettiest, not just in beauty contests but everyday.)

ADRIENNE POTTS ARRESTED

Adrienne Potts, a feminist song-writer, born and raised in Scarborough, has been falsely accused of possession of marijuana. Currently living in Vancouver, she came to Toronto for the purpose of publishing a book of songs about women.

On May 15, three days after her arrival in Toronto, Adrienne and a friend walked down Bloor Street after seeing a movie at Rochdale. They were approached by two men in a car. Thinking that the men were two male chauvinists out cruising, Adrienne gave them the finger and continued walking. The men circled the block twice and then identified themselves as Metro Toronto Police from 52 Division. They said that it was NOT VERY LADYLIKE to tell police officers to fuck off. Adrienne was then told that she was under arrest for possession of marijuana, even though she had not been searched and did not have anything on her. At the station, the policewoman who searched Adrienne found no drugs, but one of the men produced 9 grams of marijuana which was used to lay the charge.

On May 30, Adrienne appeared in court. Her hearing was remanded until July 6. Last year Adrienne was convicted on a charge of Police obstruction,

after she went to the aid of a woman who was being beaten by Metro Police. Conviction on the second charge will constitute a breach of probation and lead to a jail sentence. This is not only one of many cases of planting drugs in order to make arrests, but is a case of blatant sexism. Adrienne was not arrested for possession of marijuana but for responding with justifiable anger to sexism. Her first 'offense', which will make the penalty for the second more severe, was in fact, not a crime, but an example of sisterhood in action.

A defence committee has been formed and is attempting to gain support for Adrienne. A petition demanding that the practice of planting drugs be stopped and that the charge against Adrienne be dropped is being circulated. TANC (Toronto Area Nonviolent Community) has responded favorably to Adrienne's case. If you are interested in supporting Adrienne, sign the petition. Copies are at Woman's Place at 31 Dupont and at TANC, 26 Oxford St. The Committee needs people to do petitioning and to publicize the case. You may also sign the attached form letter and send it to the Chief of Police. Benefit concerts are being planned. If you wish to give further support contact Pam at 929-3185, or Lorraine at 536-1669.

CUT THIS OUT

Mr. H. Adamson
Chief of Police
590 Jarvis Street
Toronto, Ontario

Dear Sir:

I (We) protest the arrest of Adrienne Potts and demand that the charges against her be withdrawn. Ms. Potts was arrested for the possession of drugs which were, in fact, planted on her by the police themselves. This harassment resulted from Ms. Potts' angry and justified reaction to what she presumed to be sexist "curb-cruising" on the part of two men who she subsequently discovered were police in plainclothes. I (We) deplore this and similar forms of harassment by Metropolitan Toronto police.

Sincerely,

AND MAIL IT IN!

Body Star Politic : Affair

Did you know that the Toronto Star is in a position to control the alternative papers in Toronto? The Other Woman, Amex, Guerilla, Ward Seven News, Parkdale Tenant, Toronto Citizen, Varsity and a few others are all newspapers that print with Newsweb. Newsweb is cheap; Newsweb didn't censor editorial content. Newsweb is cheap because it doesn't have a union. It used not to censor because it was not responsible to a larger corporation with financial interests in the company.

In 1971 the Star acquired 50% of the shares of Newsweb. In October 1972 it acquired another 30%. Besides virtually owning the presses that produce feminist, left-wing and community papers, the Star owns 80-100% of a host of suburban Metro newspapers: the Etobicoke Guardian, the Don Mills Mirror, the Willowdale Mirror, Enterprise, etc. Control does not just mean the books and paper-work; it means editorial content.

On Monday, April 30 Body Politic took its latest issue to Newsweb for printing. The president, Dempsey, refused to go ahead. The Star had told him he should provide 'guidelines' for 'acceptable' material. Dempsey decided that this Gay Liberation journal did not meet the criteria for acceptability.

Naturally Body Politic found another printer, not without difficulty because printers had already heard of Body Politic's dispute with the Star and soon chickened out of contact, but the fight was on, because Body Politic believes that every public debate on the issue of homosexuality is ultimately in the interests of the Gay Liberation Movement. A public discussion of homosexuality and censorship will certainly arouse strong feelings.

The fight had already started earlier than this incident. February 12 of this year the Star refused an ad from Body Politic, without giving reason. It ran:

BODY POLITIC, GAY LIBERATION JOURNAL,
\$2.00 for 6 ISSUES, 4 KENSINGTON ST., TORONTO

A plethora of letters were then exchanged between Body Politic and the Star, and between Fred Zemans and the Star. (Zemans is Body Politic's lawyer; he is concerned about civil rights and sees Gay Liberation as part of the civil rights arena.) The Star's first

move was to say that the advertisement was not suitable for a 'family' newspaper - a response that was later echoed by the Globe and Mail, when it refused to accept the ad. The Star then talked about contingent liability, claiming they could be held responsible for the content of Body Politic, which was without doubt 'obscene', if they printed the ad. Since this position was legally untenable Zemans demolished their arguments. Allegations of obscenity, perversion and sickness are frequently voiced by the press, especially the Star. It is in the self-interests of the Star and all capitalist enterprises to slander liberation movements, especially gay and women's liberation movements since they threaten to destroy the sex-role stereotyping that is the underpinning of society at every level especially in the media. Homosexuals are scapegoated because heterosexual society is presently unable to deal with the economic crises that would arise if gay liberation demands were really met. Also because the majority of heterosexual people feel personally threatened by homosexuality.

Body Politic contacted the Human Rights Commission and the Ontario Press Council. The Ontario Press Council is supposed to act as a watchdog over the press, preserving the freedom and integrity of the press. If there is criticism of the press and the Press Council makes a statement, that statement should be given prominent coverage. The Ontario Press Council discussed what happened between Body Politic and the Star, and issued a statement which was eventually printed in the Star. It said that the Star should review its discriminatory advertising policy or else the Press Council would continue to apply pressure through similar critical statements. Body Politic feels that the Press Council has given them a lot of strength in their struggle with the straight powers.

Body Politic met Daniel Hill of the Human Rights Commission who wrote a supporting letter to the Star saying that the Commission was aware of the Press Council's decisions and encouraging them to review their advertising policy. This is the first time the Human Rights Commission has done anything for the homophile movement. It is a beginning to

the slow but inevitable change in people's attitudes to homosexuality here in Toronto. So far the issue has been discussed in terms of censorship. In order for change to happen in attitudes the public debate must go beyond the question of censorship, to think about the repression, exploitation and baiting of homosexuals in heterosexual society.

On Wednesday, May 2, Body Politic demonstrated outside the Star building at One Yonge Street. About 15-24 people were there in the morning. In the evening 30-35 people came out. In between demonstrations, Body Politic met with the NDP Provincial Caucus which was upset that the Body Politic couldn't publish. During the demonstrations, Star employees were given leaflets about the affair, and inside the building people in offices began to discuss homosexuality; many people probably seriously giving thought to the gay community for the first time in their lives.

While consciousness-raising went on in and around the Star building the directors at the Star, the grey men whose lives revolve around figures, no doubt pondered the financial pros and cons of the Body Politic dispute. You may lose readers, i.e., money, if you tell the Press Council to go to hell, and you may lose even more readers, i.e., more money if you give support in the form of advertising space to the Gay Liberation Movement. In the final analysis, it may be that they will find it most important that the public should believe in the power of the Press Council.

Recently the Star carried an article on the Press Council's powers, showing that they are in fact very limited. However, Body Politic feels optimistic that policies will change positively, arguing that the Star can't go on printing criticism indefinitely without either taking action or putting *raison d'etre* of the Press Council into question. The question is whether the Star feels it is more important to protect its status as a 'family' paper or the Press Council's status.

That money rather than good journalism is the deciding factor in all decision making processes at the Star is important to remember. Since 1968 the Star has grown from a city to a provincial paper. More importantly, it now controls a large number of Metro papers and

is hoping to expand into television. Net profits have increased from \$1.5 million in 1968 to \$3.3 million in 1972. If the Star eventually accepts Body Politic's ad, it will not be for any moral or principled reasons—despite what they may tell us. If they feel they must save face, it will be because saving face saves money.

Since the demonstrations at the beginning of May, Zemans and Honderich (Star publisher) have exchanged letters. Zemans continued strong demands for a policy review. Lionel Mohr, the Star marketing director, said policy would be reviewed, but he added glibly that this would take anything between one day and five years. Finally on May 10, Honderich wrote to Body Politic's lawyer, promising they would review their policy and that he would make a public statement in June. Body Politic is waiting. They are also waiting for an answer from Newsweb as to exactly why they won't print the paper.

In the meantime the media has shown its colors. The Globe and Mail stopped covering the Body

Politico-Star dispute, after prominent initial coverage. They were probably embarrassed because Body Politic was demanding to know why they too would not print the now famous ad. The Globe and Mail refused to state why: James Cooper, publisher for the Globe and Mail, said, "certain readers might find the ad offensive."

CITY TV and local radio gave coverage. CBC ignored the whole issue. The alternative papers, including the Toronto Citizen and Guerilla, has taken up the dispute with interest. Toronto left papers need to do more than show verbal concern; we need to get together to put out papers on a community-controlled press. As big corporations take over the small presses censorship will become an ever greater problem. (Any paper interested please contact The Other Woman, Box 928, Station Q, Toronto 7.)

The public wrote to the papers expressing its view. The Star received over 20 letters about the dispute, apparently only 3 were negative.

Public opinion, the criticism from the Press Council and the Human Rights Commission have put pressure on the Star's discriminatory advertising policies. If the Star continues to protect its family paper image it will have to be prepared for continued and heavy criticism. If it changes its policies acceptance at this level will allow gay liberation a little more freedom, which means more space to continue fighting negative attitudes to homosexuality. Every time an incident like this occurs we are reminded of our unacceptability

in society, and every time such an incident is resolved we have to remain aware of how much more has to be changed before we can sit back. We must not be coerced into thinking that a change in advertising policy means a change in attitudes; for the Star it only means a solution to an economic problem and a temporary embarrassing situation.

Rowena

The poem below was written in spontaneous response to the experiment with Process Schizophrenics. ECT is electric shock treatment. Each patient was given 58 shocks.

"...at discharge, the ECT patients were more concerned with affective control and social competency, whereas the (non-ECT) control group were angrier and more preoccupied with themselves...and had fewer affective controls."

Murillo & Exner, Effects of Regressive ECT with Process Schizophrenics.

curing anger

o my sisters
o my sisters
o my sisters

You stare at me
from the pages
of the AMJ Psychiatry
(130:3, March 1973)

Twice as many
of you
as the men
twice as many
selected
for a special cure

Singled out--
not singled out
but
left in

Your (loving)
closest relatives
(love-ing) husbands
(love-ing) fathers
(love-ing) sons
left you in
to get
a special cure

Then
up to 58 they say
fifty-eight
fifty-ohgod-eight
ECT
for you

For you
to lose your bowels
to pee helplessly
to slobber your food

58
for you
o my sisters



Sherry Rochester

PLEASE **MOVE**, YOU'RE STANDING IN MY SUN, DEAR

alexandra dewiel

Seven thousand Cree Indians might lose their age-old hunting grounds and their entire way of life to a Quebec hydroelectric project. This, by definition, is genocide

Three of us were sitting around the kitchen table after dinner discussing the reasons for our involvement in the women's movement and whether or not we believed that it was important to perpetuate the human race. It was a cosy winter night around the table and we talked about sexism and left and right and one of us who was more of a believer in an actual revolution said that she was living for this day of change and that she was going to create no more fodder for the cannon. The other two of us rolled our eyes with tongue in cheek amusedly though sympathetic with soft smiles and hands on the wine. At first we argued calmly with her that this the seventies was just another phase in human development and that the herstory of woman would be a long, long struggle to breach the gap between herself and the organization of world systems. But then we came to the point of children. The one of us who was strong believer said that the reproductive organs inside her body made her anxious for her life and that she would have an operation and be done with it. Two of us thought this was sad for the point of survival but that of course we must make these decisions for our own bodies. Men never do take responsibility for this end of survival.

I said that perhaps and maybe I even hoped that the human species would pass just like the dinosaur because we've destroyed the world enough without putting anything back. We talked some more about the revolution and the evolution with more hands on the wine, polarized by belief and disbelief until the evening passed on into the early morning.

A week later I went to a panel discussion of the James Bay Development Project in the Town Hall. It seems that when Premier Bourassa came to power in Quebec in 1970 he promised the people that he would create one hundred thousand jobs for them. The James Bay Project is to solve this problem of unemployment. He promised that he would be able to solve the north east United States energy crisis by damming four major river systems in Canada and selling the hydroelectric energy to the US. Once these dams are finished (at a cost estimate of six billion

dollars which necessarily will come from foreign investment) it will take only a few hundred men to operate the new scheme, thus abating unemployment only temporarily.

6,000 Cree Indians live in the James Bay area. They have lived there for centuries in peace with the land. Since the first research expedition entered the James Bay area, the indigenous life has already been threatened. Indian women are being used for the price of a drink in the beginnings of what will no doubt become a prostitution racket as the Corporation boys build today for a better tomorrow. Look look ma, i'm dying.

Before this project was undertaken by Bourassa's Quebec and Quebec Hydro, nothing was known about the area of James Bay Development. Even the Canadian Land Inventory, the people who map the resources of the entire country, had stopped short of the southern boundary of the project area. For this reason it is assumed to be mere wasteland, barren.

We are told that women are like fruits which ripen and bear seeds that fall to serve another year. If we do not bear children we are earth mothers.

Since the early days when Greek men cut down tree after tree to build their boats without planting new trees in their place, men have never offered enough compensation for their misuse of the land which they call mother.

The vocabulary of the land is the vocabulary which describes classical woman, lush subtle, virgin, barren, abundant, gentle but wild. When a woman becomes impregnated by a man but she does not want to have the baby she has an abortion. The doctor gives her a shot to make her uterus pliant and another shot to relax her mind, and she is glad to pay for the service.

Some women have babies, some women have operations to stop the process. All women must deal in this way with the question of survival at some time in their lives. Because the women's movement is the most powerful movement for real change in the world, this choice over the use of our own bodies suggests a female concern about the survival of the earth.



Looking at the map projected on the screen, this night in the Town Hall, I saw graphically the area of land to be permanently damaged in the James Bay area. I felt my strongest feminist self witnessing evidence of what looked like a man-made sand box called Economic Development in which men with gigantic pails and shovels reroute water-flow and build artificial mountains in order to create scenes of furious financial commitment.

Boys will be boys and men will be proud at this achievement of flooding an area of land that will eventually cover one hundred and seventy thousand square miles of bush land. This equals one quarter of the province of Quebec equals the size of Great Britain.

What I want to know is how many women were involved in the decision to plunder this land for money. Robert Bourassa has said that his aim is to be Quebec's financial miracle man. Is this private goal enough reason to rape so-called "virgin" land?

Sitting around another kitchen table one summer afternoon, four of us agreed that the only men we would share our time with would be the rare ones who were willing to be quiet and listen and learn. None of us was willing any longer to smile and bob and speak only when we're spoken to in the company of men. I'm tired of being friendly with the sandbox boys just because some of them are our fathers and brothers and lovers because it's not so cosy and there are no more holy days. My time is my life. Stop James Bay.

Special thanks to Judy Steed for dragging me to the Town Hall, and Annette Kolodney for her article "The Land-as-Woman: Literary Convention and Latent Psychological Content".

RED &

HALFBREED by Maria Campbell
(not her real name)
Published by McClelland &
Stewart (1973) \$5.95

Her last chapter begins with "Society didn't deal with men on the street as harshly as it did with women. One of the male members said that my problem was that I hated men and that probably what I needed was a good lay. I got so mad and frustrated I walked out." Also, a little further on, "I never joined in the rap sessions because I was terrified to open my mouth and make a fool of myself."

Sound familiar? I would assume that this is where the similarity ends for us. This is the heartbreaking story of the way of life for a Native Woman here in our own great, 'progressive' country.

In the 1860's, the Metis (or Halfbreeds) came from Ontario and Manitoba to escape prejudice there and settled in Saskatchewan but not much later civilization caught up to them again. Their land which they had lived on peacefully for some years was taken away and they were reduced to 'squatters'. So they had not much to lose when they actively participated in the Red River Rebellion in 1869 and finally, in 1884, the Half-breed and Indian people were defeated in the Battle of Duck Lake at a total cost of \$5 million to the federal government.

To this day, the Metis are still living in cabins on crown lands. To burn charitable gifts from white people was an act full of pride and dignity. It was the one last act of defiance left to them at a time when their



WHITE

Statement of the Government of Canada on Indian Policy, 1969.

The scene is late at night in a large metropolitan area. A lone girl is seen walking along the street. A police car pulls up and the officer asks her what she is doing. She is frightened; she doesn't know. He escorts her to the patrol car which drives off toward the city jail.

The beginning of a new play? No. Everyday reality for young Indian women in the city from the reserve. These women often come to the city without adequate clothing, money or personal contact. As there are very few accommodations for homeless women, they have no place to spend the night, unlike their male counterpart. What this means is that they can be picked up on a nebulous vagrancy charge, which is at present a criminal offence. As very few women plead not guilty to this charge, and since for women this charge is synonymous with prostitution, the young Indian begins her life in the city with a criminal record and a label which makes it even more difficult for her to find gainful employment.

These kinds of facts are not from the latest books on Indians but just some of the many points relevant to Indian, Metis and Eskimo women in the recent Royal Commission on the Status of Women Report.

While many groups and individuals are interested in equality in employment, education and the law, day care centres, abortions etc. and others see that even after equality there will be a terrific amount of work to be done just in changing existing attitudes alone, Indian, Metis, and Eskimo women often statistically at the bottom of the economic heap need

help in the fight for decent living conditions, adult education and self-determination in their communities. There are six recommendations in this report that deal directly with native women and many more that are closely related to many of their daily problems.

Recommendations

Specifically the patriarchal system which manifests itself in the Indian Act comes under attack as an Indian man who marries a non-Indian or a non-registered Indian retains his Indian status and confers it on his wife and children. An Indian woman who marries a non-Indian or non-registered Indian, not only cannot confer on him the status of an Indian but loses all the rights and privileges of an Indian, as do the natural or adopted children of the marriage. The Royal Commission on the Status of Women suggests that this part of the Indian Act be changed.

It is important to remember that these are just recommendations to the government. It takes a concerned and concentrated public to make these recommendations laws. Do you have a copy of the report and are the women's groups to which you belong studying it? Do the women on the reserve nearest you have a copy of the report? If not would you make a copy available to them? If you are concerned about the status of Canadian Native women, write directly to the Prime Minister in support of recommendations 92, 93, 97, 106 and 137.

By Sherrill Cheda.

For more info:

Native Sisterhood Newspaper
Box 515
Kingston, ONT.

own culture had been lost reducing them to drunken poverty.

Maria grew up very fast after her mother died when she was twelve leaving her alone to look after 7 other children. It meant dropping out of school and staying one step ahead of the welfare and children's aid people because the one thing the family had left that really meant anything was each other. She lowered herself in the eyes of the Metis community when she gave up everything to marry a white man in a vain effort to keep together the family.

Finally ending up in Vancouver, pregnant, resorting to prostitution and addicted to heroin, it was a long and tortuous climb back to gaining some self-respect.

Unlike many of her Sisters who face enormous prejudice and the lack of education with no idea of white culture and their own long forgotten, Maria made it. We can only thank her for reliving those painful memories for us.

To avoid a lot of legal hassles her publisher deleted one incredible fact from the book - She was raped at 15 by 3 RCMP officers in uniform. To gain insight into the oppression of the Native Canadian Woman, this book is well worth the reading.

LONG TIME COMING

Gay Women's newspaper

Box 161 Station E

Montreal J51 PQ \$3/YR

poetry

by Donna O'Sullivan,
Regina, Sask.



Waiting

Ringlet, delicate pink,
languid dreamy eyes
dishes scattered about,
a frilly prison
a toy child in her arms
symbols of her future
a girl child
uneasily waiting

Sitting at a mirror
examining her fortune
worth
contained in a body
worked, shaped, exercised
into a brutal mold;
a face shadowed and vicious
hues, powdered and plastic
resembling a
mannequin in Vogue
Conforming to the ideal
fearing the loneliness
of defiance.

Desperately hoping to lure
the prize, a man
A young woman
uneasily waiting.

Sitting after youth
has fled her body
pain etched on her
choking face
with terror
at the realization that the
activity sanctioned for
her has gyped her from living.

A Smile

A tool meant to please
masking the fear of
refusal

Like a shuffle softening
the request of one
powerless to demand
justice

A charming symbol
of oppression
demeaning
the wearer, strengthening
the receiver

The supplicant understanding
a sign of weakness, pleading
is necessary to the benefactor

A millstone vital
for a woman's
survival.



A Protracted Good-bye

I long to be free from
you;
Your presence fills me
with despair
Yet the moment you
leave,
my resolve crumbles
As a stark realization
strikes me
I am still too fragile
to live without a
Pygmalion.

On First Meeting You

The room was filled with people
talking about your
hometown;

You remained silent
observing the man who
outlined the impending
revolution
I found myself looking
at you, musing what is
she like, how she intrigues
me.

Once or twice you
acknowledge my
interest with an
ambiguous smile

Good evening, you said
touching my shoulder
"who are you", for the
first time that often asked
question felt genuine.

We stood apart from the
rest of the people,
searching as strangers
do
for the words to
tear down our
isolation

I delighted in your face
full of shadows,
distinguished
by eyes harbouring emotions
in depths unknown
to me;

Your body lithe and
tense and your slim
hands illustrating
gracefully the words
you used to make
yourself known to me.

I vacillated between
desire to know
you entirely and
fear of your impact
upon me.
I advanced and retreated
torn with ambivalence

But desire to open
to you
Slowly put
fear to flight

Affection, warmth
uncertainty,
attraction all
at some time flowed
between us,
I marvelled at you,
your lover sensing
my enrapture
placed his hand on
your arm saying
"It's time to go".

CAN CANADIAN FEMINISTS BE

PATRIOTS

by Susan Crean

For many of us, coming into the women's movement brought us to a new political awareness. In the first place just trying to understand how it is possible that full-fledged human beings are being isolated and repressed within the confines of their own homes leads to the discovery that oppression is often unmaliciously imposed and (worse still) naively accepted as part of the natural order of things. Sexism is not re-invented with every marriage; it is somehow endemic in the institution. Neither is sexism simply a matter of the personal relationship between husband & wife, father & daughter, etc.. Custom and the romantic ideal of love have reinforced the notion of appropriate 'masculine' and 'feminine' behaviour, and through the endless machinations of socialization little girls and little boys are prepared to fall mindlessly into step.

The analysis goes further to reveal that the division of responsibilities in the family is actually codified in the Marriage Act, and the maintaining function of the woman (as opposed to the providing function of the man) puts her in the unequal position of giving services to a husband in return for economic concessions. The whole bitter truth about the status of women in our society is plainly written into these laws. Not only do women mysteriously lose their legal identity upon marriage, becoming 'one' with their husbands (a fact born out in the tradition of the wife assuming the husband's

name, thereby obliterating her former identity and association with a previous protector -- her father), but also the sexual obligations of the wife are set out and the penalties for transgression enumerated. No such regulation of personal conduct is made for the man, who is clearly acting as the proprietor in the relationship. Moreover, breach of contract on the wife's part can lead to the cancellation of her economic rights within the marriage, but a husband's failure to adequately provide for his wife does not in any way affect his right to her services.

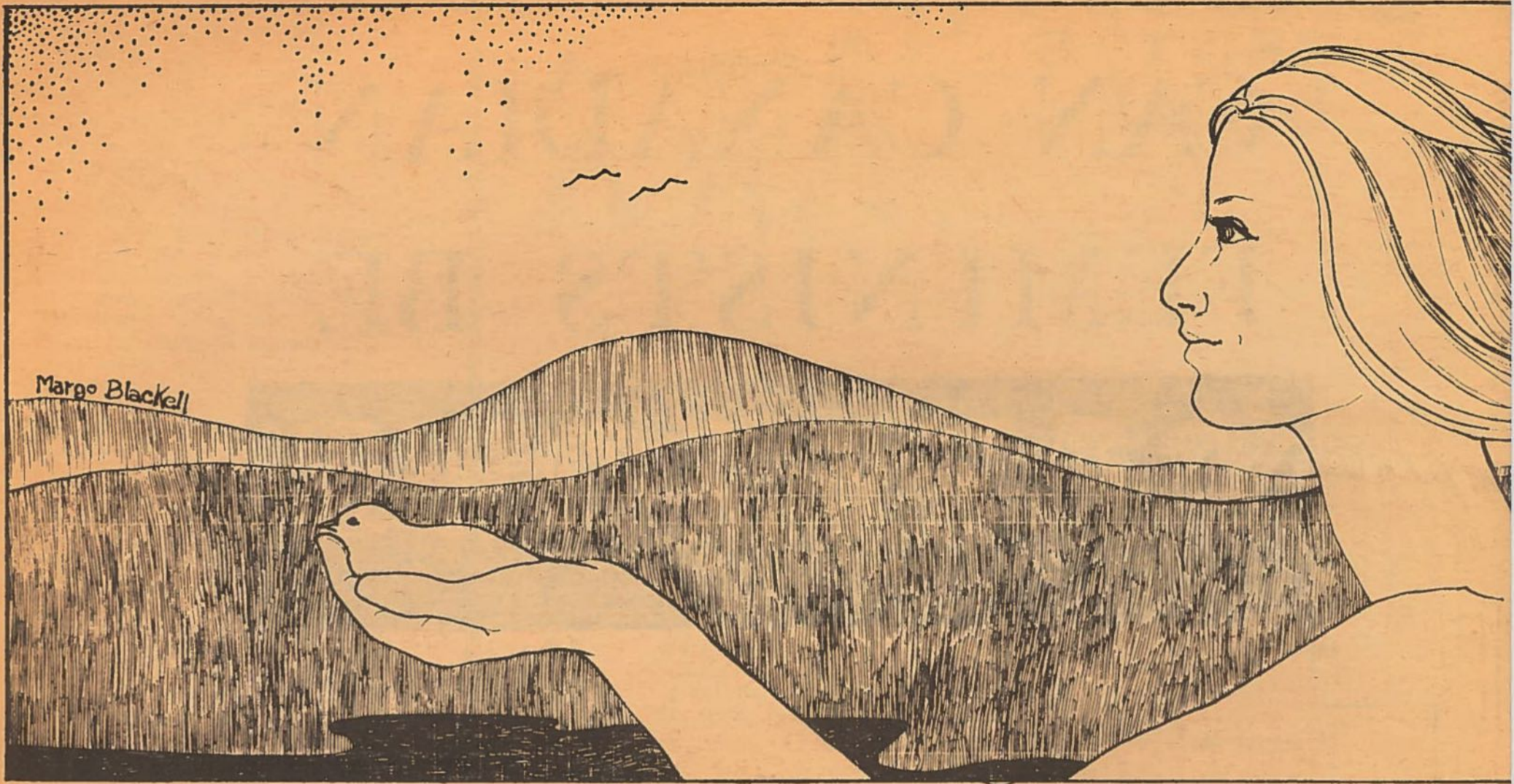
Finally, when you have beaten your way through all those fake privileges and phony double standards, so graciously accorded by society to women so that we can glorify our oppression (if you can't be a person you can always be a lady), when you've defrocked the myths and silly social conventions, what you are left with is the conviction that sexism is not just an unfortunate attitude that happens to be popular at the moment. It is a basic principle dominating all institutions and social relationships. Dealing with sexism, therefore means dealing with the fundamental structures of society.

Living and working in a capitalist society adds another dimension to the picture for we also have to contend with an economic system which works through the exploitation of one group of people (workers) by another group (the owners) for the benefit and profit of the

second group alone. With capitalism and in marriage, there exists a class of owners who, by virtue of their superior economic strength, determine the wages and working conditions of their 'employees'. Because of their limited economic power both wives and workers are without control of their own day-to-day existence. A wife is legally bound to go with her husband wherever his job may take him; a worker must similarly comply with the demands of the job market.

In a capitalist country it is easy to identify those people who are considered to be important. Quite simply, their services will be highly prized and handsomely paid for. Wage scales clearly show that doctors are more important than nurses, (and therefore have a greater right to determine their own professional lives) principals are more important than teachers and so on. Housework and childrearing, despite the elaborate lip-service paid to them as 'the backbone of civilization' etc. are thought of as menial undertakings and are not paid for. How is it that the jobs women do, no matter how essential they actually are to society, are still discredited?

Sexism is closely related to capitalism - in fact the two are very cosy confederates. Whether women stay at home or go to work, they collectively represent a vast pool of cheap labour. Searching for the solution to the legal and social discrimination of women will inevitably involve considering the economic exploita-



tion brought on by capitalism. Many women have come to see that real change can only come with a socialist reform, or a complete and radical reorientation of power in all spheres of human endeavour. If we are to re-establish our status as individuals by gaining economic independence and by working towards our self-realization as human beings and not just wives and mothers - then we have to address the problem of the social and political system of capitalism.

As women we will have to struggle against the oppression of our economic and legal bosses. But how are we to define this struggle if the economic bosses in Canada are not Canadian, and if the reigns of power are held by an economic elite in the USA? As feminists and Canadians how should we interpret our position within the particular political context of Canada.

Working women have no illusions about the pecking order in the working world. As one woman Psychologist once put it, "Perhaps if you twice as far, twice as fast, they will let you have half as much." Sexism on a personal level is one thing, but on entering the work force, women are faced with

inequality and oppression on a massive and well-organized scale. The social attitude towards women which is built into the economic structure is carried out by a huge fraternity of ambitious young men, profit mongers, and those people who instruct personnel managers to give intelligence tests to

male applicants and typing tests to females.

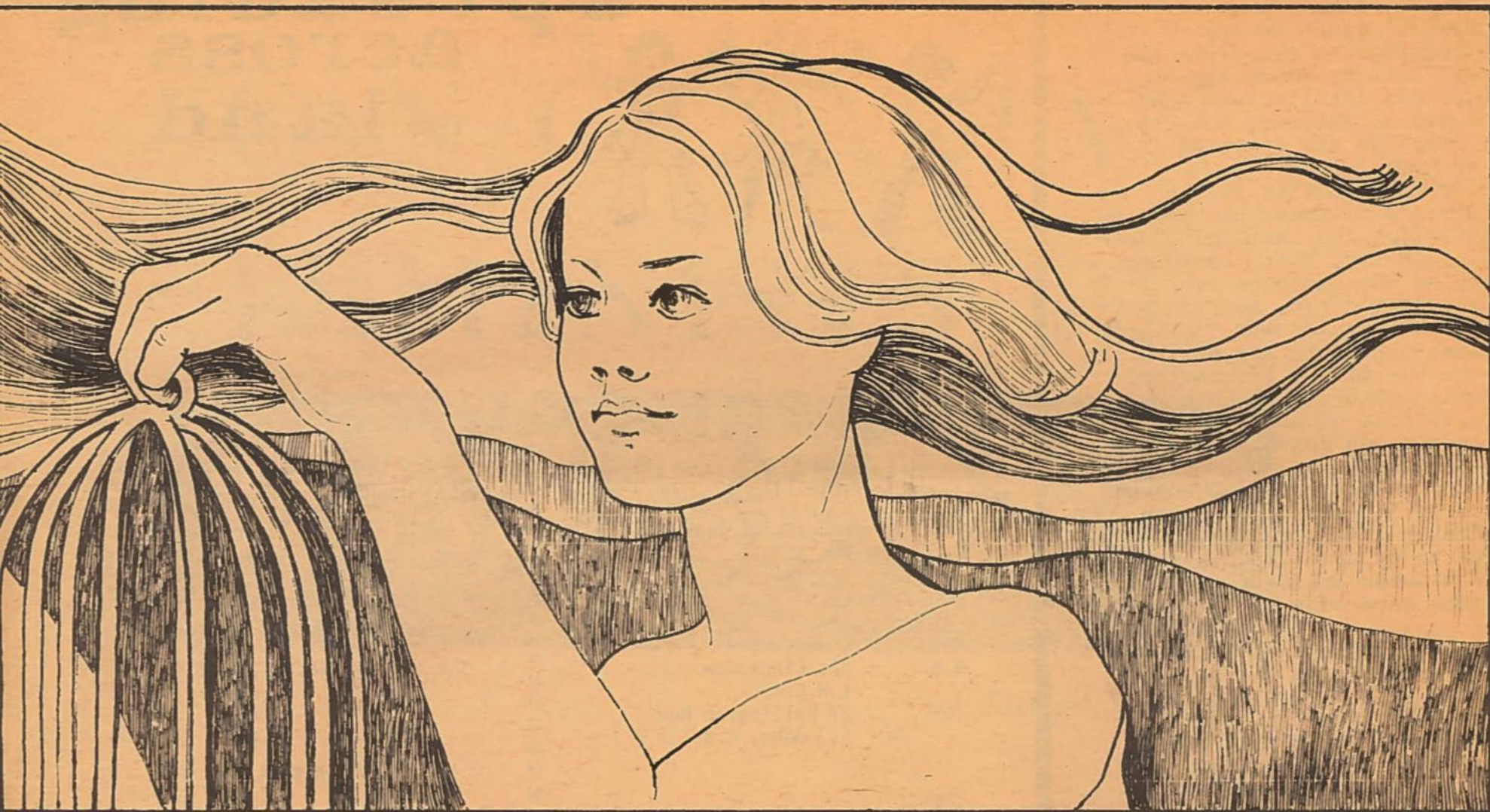
True, women are being admitted into the professions in controlled and respectable numbers; and after 100 years we have even taken over some corners of these professions (teaching, nursing etc.). But emancipation has not offered the same opportunities to all women. A woman's status depends on that of the man she is associated with, and this means that in addition to the general practice of giving women lesser and lower paying jobs, that the allocation of jobs is also defined along class lines. Women with middle class backgrounds and education fit easily into the professions while working class women are relegated to semi-skilled and unskilled labour. These women have, of course, always worked. The ideal of a wife remaining at home is only within the reach of middle and upper class families.

For working women (and men) the fight for economic independence has taken place through unionization and collective bargaining. But here too women have often been sold out by men. Women's industries have often been very late to unionize - as is the case with office workers now organized into ACTE - and when they have unionized they have frequently been misrepresented and compromised by weak or indifferent representation of largely male-dominated unions. That, for instance, has been the story with the DARE strikers in Kitchener. Had those women not stood up for their rights, they would have been sold out by their own union. Moreover,

these unions are frequently 'international' organizations controlled and administered from headquarters south of the border. Just as we have discovered that American branch plants in Canada will act in the interests of the United States and against Canada when the crunch comes so we have to recognize that the northern extensions of US unions do not, and cannot represent the interests of Canadian workers. Unfortunately, the advances made by women in the professions has tended to overshadow the plight of women workers, even though we all know that even 10 Sylvia Ostrys will not atone for DARE.

While it is quite easy to see the workings of American imperialism in the Canadian economy, we are only just beginning to notice that there are also cultural ramifications to the situation.

Of course, everyone is conscious of living under the relentless barrage of American media - books, magazines, TV, radio, movies, recordings, the lot. The plethora of images, values, and heroes of American culture, Mannix, astro-turf and Kentucky Fried chicken has been absorbed into our own way of life, inviting us all to the mad pursuit of happiness on E-Z credit terms. It is this aspect of American cultural influence which is the most obvious and which has attracted the most attention. The CBC was established back in the 30's and given the special task of providing 'an adequate coverage of the entire population, opportunities for Canadian talent and Canadian



self-expression and successful resistance to the absorption of Canada into the general cultural pattern of the United States. Since then government control of the media has been extended through legislation (the Broadcasting Act of 1968) and through the regulatory authority of the Canadian Radio-Television Commission (CRTC). It is the CRTC which has the responsibility for setting up and enforcing Canadian content rulings for the broadcast media. In other words, despite a willingness to accept American domination in other areas (ie: the automobile industry) the Federal government has recognized the crucial importance of retaining control of our lines of communication, and has understood this effort to be a defensive measure against American intrusion.

Still it is uncommon to hear talk of American cultural imperialism in Canada. We are more likely to mutter things about 'influence' and 'takeover' or 'amalgamation' and we have been reluctant to add it all up so as to identify the pattern. Consequently, we have done nothing to check or even to regulate the increasing American involvement in our cultural lives.

It is far easier to see the results of cultural imperialism in Third World countries where the connections between American Foreign Aid programmes (exporting US education, health care and social aid standards) and the objectives

of multi-national corporations are open and obvious. There the idea is to develop a consumer population which will not only provide workers but will itself become dependent on the US for the materials of its adopted standard of living. Eventually a class of 'native' managers is expected to emerge to operate and extend the activities and profits of big business.

In Canada, cultural imperialism means that we have universities which are virtual extensions of American institutions, and which are geared to the training of technocrats for that country. So there are university faculties which are dominated by non-Canadians teaching non-Canadian (and even anti-Canadian) curricula. Disciplines like sociology and psychology, which underwent a major expansion in the 60's when Canada was unable to produce a significant number of graduates, have been developed along the lines and according to the priorities of American schools, by American professors. In the case of the Faculty of Fine Arts at York University, for instance, there is a structure originally designed for one campus of the University of California, which was then transplanted to Toronto and directed by two Americans Jules Heller and now Joe Green. It is not surprising that the faculty is becoming increasingly Americanized and that young, talented Canadians who do not accept that orientation are being turned down.

This situation is intolerable not only because non-Canadians are doing Canadians out of jobs, and because a country has to give first priority to the employment and development of its own people; it is dangerous because the growth of our own academic 'industry' is being restricted, and because this prevents us from doing studies which would be capable of addressing the problems and peculiarities of the Canadian experience. It is only from the vantage point of self-knowledge that we will be able to see ourselves and others clearly.

This is, of course, a similar state of affairs to that confronting women within male-dominated universities. Insofar as the academic disciplines have been defined by men who have rejected or discounted the role played by women, we have been robbed of our heritage. Insofar as the standards set apply primarily to male themes and interests, we have been forced to regard our achievements as second-rate. There is a parallel in the way women and Canadians both have traditionally recognized expertise, originality and success in others but not themselves; in the way they have resigned themselves to second class treatment in their own society. In both cases we have reached the ultimate colonized experience.

The cultural institutions of a country are responsible for transmitting the collected knowledge and skills important for its survival. As long as these institutions function as American

continued...

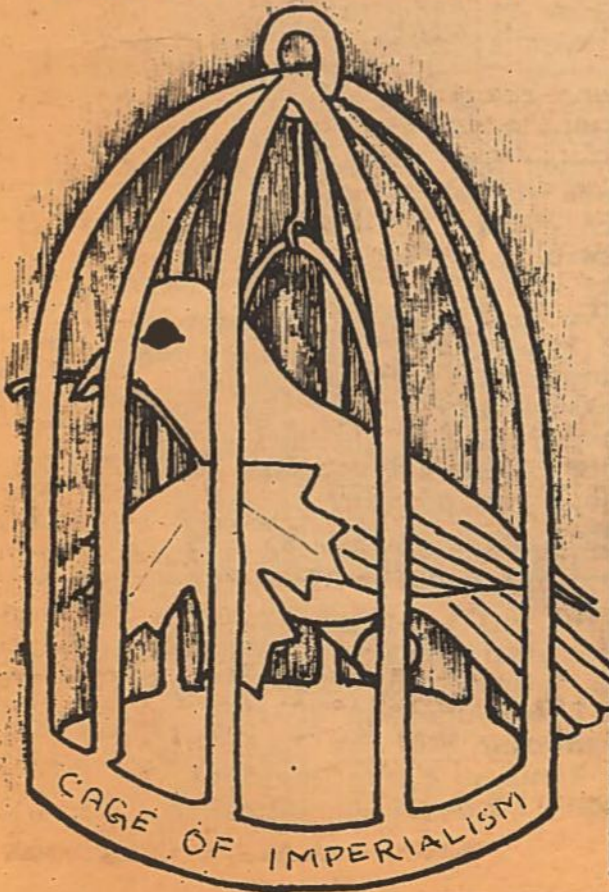
branch plants we are jeopardizing our right and our ability to determine our own intellectual and cultural future...the very things we are fighting for as women!

The temptation in the women's movement has been to overlook the national question, In fact there are many of us who put ourselves in the bewildering position of protesting the war in Viet Nam (therefore supporting the Vietnamese liberation) while ignoring the oppressive role of US imperialism in our own country! Much the same thing occurred in the student movement and on the political left, where American issues and perspectives have frequently dominated and where Canadians have actually been

criticised for not adequately responding to the American political situation. This was, in fact, one of the features in the final dissolution of Toronto Women's Liberation last year.

Many of the ideas and much of the literature of American feminism has been absorbed into the movement here. While there is no question of our having a common struggle with our American sisters, there is also no question that our struggles are different, and that we have to work within the context of the political climate of Canada.

Ultimately, I don't think that we can come to grips with sexism and oppression until we recognize where the power really is; until we recognize that our politicians, businessmen and union leaders serve foreign masters. If we don't commit ourselves to feminism and nationalism our struggle will be artificial and perhaps meaningless for we will be dealing with paid lackeys instead of the real bosses.



spreading across the land

N.F.L.D.: Women's Place*
204 Water St.
St. John's

P.E.I.: c/o Joanne Opperman
Wellington
RR#1
Grand River

N.S.: c/o Women's Bureau
P.O. Box 3596
Halifax South Postal Stn.
Halifax

N.B.: c/o Linda Gow
Y.W.C.A.
27 Wellington Row
St. John, N.B.

QUEBEC:
Women's Info. + Referral Center
3595 St. Urbain
Montreal I3I

La Centre des Femmes
4319 St. Denis
Montreal I3I

ONTARIO: Women's Centre *
136 Lewis St. (rear)
Ottawa, Ont.

The Woman's Place
968 University Ave. W.
Windsor, Ont.

Women's Collective
300 ERB St.
Waterloo, Ont.

Women's Place *
31 Dupont St.
Toronto 929-3185

Women's Place
366 Water St.
Peterborough

Women's Center
306 Herkimer St.
Hamilton

Women's Resource Center
283 Dufferin
London

L. SILVONEN
c/o 318 Marks St.
Thunderbay
'F'

MANITOBA: Women's Liberation
c/o Millie Lamb
#10, 812 Wolseley
Winnipeg, Man.

WOMEN'S PLACE 300 VICTOR ST.
SASK.: Women's Centre *
147 - 2nd. Ave. S.
Saskatoon, Sask.

Women's Center
I Angus
Regina

ALBERTA: Women's Centre
11812 - 95 St.
Edmonton, Alta.

B.C.: Women's Center + Book Store
804 Richards St.
Vancouver

Women's Center
Box 521
Nelson

Women's Resource Center
2961 - 272nd St.
Aldergrove

Women's Centre
#414 - 1029 Douglas St
Victoria, B.C.

N.W.T.: c/o Nellie Cournoyea
Inuvik

* has a newsletter

N.B. If you would like to be listed, please send us your address.

WOMEN'S NEWSPAPERS

QUEBEC: Quebecoises Deboutte
3908 Mentana
Montreal, P.Q.
\$3 per year

Feminist Communication
Collective
P.O. Box 455
Montreal 215, P.Q.

ONTARIO: The New Feminist
P.O. Box 597
Station A
Toronto, Ont.
\$3 per year

The Native Sisterhood
P.O. Box 515
Kingston, Ont.

Tightwire
(Women's Penitentiary
newspaper)
Box 515
Kingston, Ont.
\$2 per year

Windsor Woman
76 University Ave. W.
Room 603
Windsor, Ont.

ALBERTA: On Our Way
P.O. Box 4508
Edmonton, Alta.
\$2 per year

B.C.: The Pedestal
804 RICHARDS
Vancouver, B.C.
\$3 per year

Priorities
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Vancouver 6, B.C.
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Clearing House for Feminist Media
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feminist symposium

FEMINIST SYMPOSIUM..... A NEW DIRECTION FOR THE CANADIAN MOVEMENT.

The Feminist Symposium, held in Montreal on that first weekend in June, was a great experience for all of us. It was exciting and productive; but the best part of it was the feeling of togetherness and sisterhood that prevailed, which every woman there must have felt. Everybody I met felt 'high' from being there and participating. We must congratulate Anne Cools and the organizing committee for their strong direction that made it all happen. and all go so well. "A change is about to come" is written on the cover of the program. The events of the weekend proved to live up to that remark.

Selma James, author of Women, the Unions and Work, was the main speaker on Friday night, and her dynamic personality and strength of conviction, set the tone for the conference. On Saturday three panel discussions evolved around the topics of: General Psychology of the "I" Medicine as a Social Issue, and Education. On Sunday two panels were on the programme. One on Women and the Labour Force, (this got carried away in a three hour discussion ending in a resolution) and the other on the Law and Human Rights. I would like to touch briefly on Selma's speech and on some of her basic ideas, and suggest that her writings are well worth the reading for further information.

Selma, a Marxist Feminist, has a very positive and fundamental approach to women within the capitalist structure, and has very strong ideas on how to change the situation. Women form the backbone of capitalist society by being the unpaid labour force for child care and housework. From this point capital forms a superstructure of further exploitation in search of more and more profit. Women are bound to the structure by the nuclear family, which isolates them in small units, to make them economically dependent on men. Women, therefore, are subservient to men who have economic power over them. The men, in turn, are subservient to the capitalist in their places of work. However, a wage for housework and child rearing

would make women autonomous, and would thus finally break the exploitation cycle. Whenever women enter the work force they are being doubly exploited: first by not being paid in one of the jobs they do, and secondly by being used as a low paid labour reserve.

Here we have a very simplified version of Selma's viewpoint. Now, the panels that followed were made up of women from various walks of life, from different age groups, and from various political persuasions. However, the ideas coming out of the discussions tended to fortify, (not follow or support), Selma James' philosophy.

The first panel dealt with a personal and psychological reflection of our socialization and how best to deal with the knowledge and information we already have. In order to change we must show compassion and understanding because the changes we are going through are so great. When changes are not made fast enough any movement is thwarted in dealing with social change. The class differences between women would no longer haunt the movement. When prejudices to solidify we have what is termed feminist chauvinism. At this point we stop learning. We must become new social beings in order to change human relationships. This awareness must come from organizing, learning from one another, and not being afraid to make mistakes.

Consciousness-raising groups were felt to be very useful in helping us get over the stultification of our conditioning, and in becoming a support for women while they are going through these changes. There were warnings that C.R. groups could become only rap sessions, which in turn might discourage growth. Rapping together, like a drug, can make people feel better and less willing to change, and then the more universal problems of women would be unfortunately forgotten.

I would like to mention briefly that Bonnie Mass, in talking about the International Planned Parenthood Foundation, showed us how a movement that started as an organization to free women, was co-opted by the American

Government and subsequently was used as a tool to control population in the third world countries. The disturbing facts and figures are all contained in her book called, The Political Economy of Population Control in Latin America.

During the panel discussion on medicine we got an image of how hospitals operate in relation to their treatment of women in childbirth. The whole approach of hospitals and obstetrics was questioned. Why should birth be treated in a hospital as if it were an illness? Again we felt the need for a far more supportive environment for women. Perhaps this whole area of medicine could be taken over and dealt with in a far more humane manner. Selma's approach to the medical problem was to begin with, what we do; this is of course, work as house cleaners, wives, mothers and also outside the home in order to make ends meet. Working so much is bad for one's health. In mental health, for instance, women fare badly because in our society there is no outlet for their anger. Selma suggests that a cure lies in joining the movement. Mental health problems were shown to have declined in Northern Ireland after the Irish took up arms against the British. The best outlet for anger is in fighting the direct cause of the oppression.

Marlene Dixon, a sociologist and prominent feminist, strongly disagreed with the approach of a psychologist on the panel. She felt that all questions of health are political, and should not be answered from within the medical profession. To stamp out V.D., for example, research into effective immunization is not the answer. It could be stopped, however, by stopping the exploitation of women, and by educating people away from the stereotyping roles that lead to discrimination and exploitation. This is the revolutionary approach, an approach where medicine is within reach of all the people. Norman Bethune for example, trained his peasant staff within a few weeks to top rate surgeons. China is proof that medicine can operate very well in

this way. In our capitalist society, medicine is always in the hands of the moneyed class, and there is no responsibility shown for people's health, only for the preservation of life. We all know to what extremes this concept can be taken. Research in medicine is designed to benefit the rich, not the poor. The poor react to their condition through various forms of depression (drunkenness, mental illness, drug addiction), which does not necessarily arise from congenital disease. If the social problem is not cured then neither is the illness.

Now here is the resolution that was passed on June 3rd. It was passed almost unanimously, with a wording that was worked out by everybody there.

The resolution reads:

1. Whereas the work of production and reproduction of the labour force rests mainly with women;
2. Whereas the work of bearing and rearing children (in addition to a job done outside the home), is a social function;
3. Whereas the work done in the home is unpaid, BE IT RESOLVED that the State pay wages to the houseworkers.

The implications of such a resolution are mind-boggling. It changes women's ideas about the value of the work they do. It forces the government to recognise the backbone of the labour structure and pay it its dues. It leads to a reevaluation of the work-and-wage syndrome in our society, and perhaps forces socialization of the capitalist corporations in order to meet the demands of these wages.

This resolution was felt by everyone to be a new beginning of a new and positive direction for the movement and perhaps an historical event.

Margo

NEW SURPRISING

**T. O. W. AD
POLICY**

5 Column inches \$25.
1 Column inch \$5.
by 2 3/4"
ONLY BLACK+WHITE

ANNOUNCEMENTS

FOR WOMEN

CITY HALL \$\$\$\$\$\$\$\$\$\$\$\$
\$7,500 FOR WOMEN'S NEEDS
REFUSED. ALDERMEN GIVE
\$ 35,000 TO SOCCER CLUBS.

At the City Hall Council Chamber June 22, three alderwomen Elizabeth Eayrs, Anne Johnston and Barbara Greene fought for \$12,500 altogether to go to Planned Parenthood, the Association for Contraceptive Counselling and Related Areas and the Women's Liberation Birth Control Information service. The women were defeated. 11 aldermen voted against all 3, 5 voted against 2 of the groups. After Eayrs and Johnston were able to get \$5,000 for Planned Parenthood. In the same meeting, \$35,000 was allotted to 2 soccer clubs in Toronto. There was a group of women from the Women's Place at this Metro Council meeting with women from the Interim Committee for the Task Force on the Status of Women in Toronto and we were present when Alderman Cosgrove asserted that he considered the soccer clubs to be of more importance than birth control and abortion services. He was supported by: Aldermen Archer, Beavis, Chandler, Godfrey, Harrison, Williams. Aldermen Blair, McGivern and Morrish changed their no to yes for Planned Parenthood. Alderman White voted against ACCRA.

We are sure that the above named aldermen would be very pleased to hear the opinions of their women constituents.

National Council of Women

Ms R. Lunan
19 Riverside Trail
Toronto, Ontario

In its 80th year, it was once the most important organization in Canada encompassing all kinds of women's groups throughout the country. Has newsletter.

Women Against Soaring Prices (WASP)

They have been actively involved in the setting up of a Price Review Board, in the Kraft and Meat Boycotts and are now giving active support to the campaign for rent controls in Ontario. They have about 20 women on their steering committee with a possible 600 women on a mailing list from church groups, etc. to call on for support on issues.

Anna Gosse
121 Humber Blvd.
#205
Toronto, Ont.

Voice Of Women

1554 Yonge Street
Room 4
Toronto
Has Newspaper

-- RESOURCES --

Abortion and Birth Control Referral	533-9006
Birth Control ACCRA	362-3300
Baldwin St. Photo Gallery	364-2630
Glad Day (Gay) Bookstore	364-6731
Canadian Women's Educational Press	962-3904
Childbirth Education	924-1628
Campus Community Co-op	
Day Care - Sussex	925-7495
- Devonshire	924-7075
Family Rights	461-0321
Family Planning	487-8268
Ont. Human Rights	920-6403
Interval House	924-1491
Legal Collective	923-2185
Liberation Media	921-6591
New Feminists 67 Huntly	
Operation Family Rights	461-0321
Ont. Status of Women	362-4931
Women's Printer	929-3185
Italian Women's Comm.	536-1166
Portugese Legal Help	922-9384
Single Parents	532-2977
Snowflake Daycare	925-7256
This Magazine is About Schools	364-2431
Voice of Women	925-0912
Women in Film	964-9562
Women's bureau, Dept. of Labour	965-1537
Women for Political Action	923-6641
Women's Place	929-3185
High School Collective	929-3185
Lesbian Collective	"
Older Women's Group	"
Women's Bookstore	"
Unemployment Insurance Women Collective	"
Women's Consciousness Raising Groups	239-1305
The Other Woman	921-6517
	929-3185

Active Women's Groups

Anduhyaun
Ms Beatrice Monique
106 Spadina Road 920-1492

Canadian Assoc. in Support of Native People
Ms Diane McKay
277 Victoria Street 362-5937

Doner Native Scholarship Program
Rosemary Moffitt
304 B. Haultain Bldg.
U. of T. 928-7359

Metis & Non-Status Assoc.
Local Pres. Pauline Ross
492 College St. 925-1178

Wigwaman Incor.
Clare Brant
43 Eglinton E. 487-5429

Association of Women Electors of Metro

536 Milverton Blvd.
Toronto 13, Ont.

In existence since 1938, it acts as "watchdog" in City Hall municipal politics. For information, call Ms E. Burke 488-9104

----- RAPE -----

On June 15 a lecture on rape was held in Toronto as part of the Women's Place lecture series.

Discussion after the lecture focussed on plans for organizing a group of women against rape whose goals would be both rape-prevention and eventually the establishment of a rape crisis centre to serve and assist women who have been raped.

Initially, the group will be concerned with establishing counselling and support groups for rape victims, doing legal and psychological research on the issue of rape, and setting up or funding self-defense programs for women.

Right now, more women are needed who have ideas and want to work actively and organize to fight rape.

If you are interested, contact

MYRA
c/o The Other Woman
Box 928
Station Q
Toronto, 7, Ontario.
Phone: 929-3185

W.A.R.: Every five minutes in North America, a woman is raped.

DARE!

May 20th was the last time feminists were able to show support for the women on strike at the DARE plant. About 5,000 supporters marched peacefully through the streets of Kitchener to an empty parking lot one year after negotiations had started. Frustration and anger built up over the year was contained through endless, boring speeches by a platform full of men who "graciously" allowed the 2 most active women strikers to use the microphone.

Women for Political Action

Box 1213
Station Q
Toronto 7, Ont.

Formed in February, 1972 to put more women into politics at all levels and supported two independent women candidates in the last federal election here in Toronto.

GUELPH WOMEN'S FESTIVAL

This small city provided women, some for the first time, with an opportunity to talk to each other about the usual, but never boring, women's topics on May 26th; there were displays of art and literature and demonstrations of karate.

Kay Livingston of the National Black Coalition spoke on "Racism and Sexism" in the afternoon.

STATUS OF WOMEN

TASK FORCE

On June 14 a group of women from Toronto's several women's organizations met in the Council Chamber at City Hall with Dorothy Thomas and Aline Gregory, Margaret Bryce and Anne Johnston to organize a large meeting of Toronto's women (approximately 1 million of us) to talk about our status in Toronto and how to change that. This task force will come into being at this meeting, date as yet unknown. It will consist of women only and represent the ethnic community of the city.

June 22 an Interim Committee to organize this larger meeting met. It was decided that the Committee would divide into 5 sub-groups to present facts and points for discussion in the following areas at the proposed meeting:

Housing - Margaret Bryce
488-7061; recreation -
Dorothy Thomas 367-7915 (wk)
691-2397; social services -
Alexa DeWiel 929-3185;
education - Janet Ray 489-0637;
labour - Sheila Van Deventer
694-3903, 362-5114

The women named above are the coordinators for each sub-group. All women who wish to submit complaints, requests, briefs, etc. and/or be involved actively contact the appropriate sub-group woman or the Women's Place.

CHANGE CAN ONLY HAPPEN IF WE MAKE OURSELVES HEARD. LET THE INTERIM COMMITTEE KNOW WHAT YOU THINK AND WANT. PARTICIPATE IN THE TASK FORCE!

A few days prior to the meeting on June 14th to discuss the task force, we recieved a green flyer addressed "To All Interested Women." The flyer announced the meeting and said that it would discuss the area of housing, education and welfare. Sheila Connell and Rowena Hunnisett wrote a reply "From All Desperate Women" outlining facts and demands for discussion and action, which are reprinted below.

A RESPONSE FROM ALL DESPERATE WOMEN

Health, Welfare, Housing:

1. The SOCIAL PLANNING COUNCIL estimates a family needs \$579 per month to live in Metro Toronto.

The maximum a woman with three children receives on welfare is \$360 (often she receives less than \$250).

2. A woman on welfare is locked into welfare by the allowable earnings provision of the Family Benefits Act. In a part-time job a woman's total income is less than the maximum on Family Benefits- no provision is made for the deduction of work-related expenses, i.e. daycare, transprtation, lunches, OHIP.

3. Women on and off welfare are oppressed by rising rent costs in Toronto. 50% of some women's incomes is spent on rent.

4. Many women in Toronto seeking abortions have to go to Montreal or Buffalo. Some Toronto hospitals have still refused to appoint therapeutic abortion boards. There is inadequate birth control clinics. The medical schools' "quotas" keep women out of Gynaecology and related fields.

WOMEN DEMAND \$200 INCREASE IN WELFARE ALLOWANCES. 24 HOUR PARENT-COMMUNITY CONTROLLED DAYCARE CENTRES. REDUCED, CONTROLLED RENTS.

Labour:

1. City Hall should do its own house-cleaning first. Personnel departments are discriminating against women.
e.g.: City Hall didn't hire a qualified woman architect with a child. The job was given instead to a single male community college graduate on the stated assumption that all men are heads of families.

e.g.: Gloria Thompson applied for the position of outdoor labourer. She's had bush and farm experience. She weighs around 120 lbs. She did not get the job and the reason stated was that she could not handle a pick and shovel. 3 less experienced men applied and were employed immediately. This means a woman's word about her abilities was not taken whereas the men's were. The Ontario Department of Labour is presently investigating a similar case.

2. Discrimination on the basis of physical ability is blatantly outdated. Women during the war were riveters, welders, bus, tractor and truck drivers, mechanics and crane operators. (see: Census of Canada 1941, Vol. 7 Occupations and Industries)

3. Supposedly democratic unions contribute to the ongoing discrimination against women by relegating the few females in male dominated trades to part-time jobs. Part-time workers are not usually covered by any union agreements.

CITY HALL SHOULD CLEAN UP ITS HIRING POLICIES. IT SHOULD SET A PRECEDENT BY PLACING WOMEN IN TRADITIONALLY MALE JOBS. THIS POLICY SHOULD BE REALIZED IN UNION CONTRACTS

Education:

1. Women have to achieve higher academic standards than men to train for traditionally male professions. Women applying to trade schools are discriminated against on the basis of sex and physical ability. Schools and Universities set limits on the number of women they will accept into educational programs.

2. Manpower's retraining programs lock women into low-paying jobs and will not allow them to learn skills.

3. Industry thinks nothing of investing money in training programs for men while ignoring women.

4. Ongoing sex-role stereotyping in schools channels women into predetermined roles and low-paying dead end jobs.

THE ONTARIO HUMAN RIGHTS CODE SHOULD BE EXTENDED TO COVER DISCRIMINATION AGAINST WOMEN IN EDUCATION. SEGREGATED AND SEXIST TRAINING PROGRAMS MUST BE ELIMINATED. WOMEN MUST BE ACTIVELY ENCOURAGED TO GO INTO TRADITIONALLY MALE TRADES AND PROFESSIONS.

- A task force is URGENTLY needed to investigate women's problems in Toronto.

- A task force should employ the resources and experience of Toronto's women and assist them in pressuring municipal, provincial, and federal governments for change.
- A task force can only be effective if staffed and controlled by women,
- Existing women's groups that are already working for change must receive subsidies for housing, projects, staff, etc. to facilitate their effective continuation.

- A task force should immediately take steps to end the outrageous exploitation of Toronto's women in the beauty contests and on the Yonge street strip.

court vs. riggs :

a comment

Sunday, May 13, 1973
(Mother's Day) on a tennis court in the San Diego Country Estates (a California real estate development which as yet contains not a single house) a contest took place between one of the best tennis players in the world, Margaret Court, and a fifty-five year old former Wimbledon champion turned con man and hustler, Bobby Riggs. It was billed as the "match of the century", the first official match between a man and a woman pro. Mr. Riggs won 6-2, 6-1.

There is a certain sense in which this match was an extremely important one. It highlighted, as no recent event has, the attitudes of people in Western societies towards women and sports. It showed that in North America a contest between a man and a woman professional is so rare that it is important news. Men and women are not encouraged, and in many cases are not allowed, to meet each other as competitors. The phenomenon of a girl allowing a boy to beat her in a game is not just a small part of the Western puberty rite but a pervasive motif in our society.

If a woman does not allow a man to win, or even if she simply strives to develop her physical abilities to their utmost, she becomes the brunt of some kind of a cruel Amazon joke. In fact, all of women's athletics is taken as a joke. Witness the presentation of this match on Mother's Day.

This attitude prevails because women's bodies are thought to serve only one purpose. They are designed explicitly for the sexual pleasure of men.

Thus accomplishments of women in the field of athletics arouse little interest. Women are denied the acclaim which we accord to men who have developed their physical capacities to an extraordinary degree. Women's competitive prizes and teaching salaries in all sports are much smaller than men's and this has been one complaint of many women tennis pros. Yet this is not as great a handicap to the development of quality sportswomen as is the fact that women are frequently also denied even the personal pride and exhilaration which are the results of physical exertion. They are not taught or encouraged to use their bodies.

This match also illustrated a phenomenon not unique to sportswomen. Ms. Court was generally conceded to have played below her usual game.

After the game she said that she had been thrown off her rhythm by her opponent's play. She stated, "I missed a lot of easy shots I don't usually miss." What was abundantly clear to any woman watching the game, however, was that she was intimidated. After the loss of the first game to Riggs, she lost all confidence in her ability. She did not react as she would have in a game against a woman by changing strategies, by coming to the net. Instead she let Riggs set his own pace. Even as great a tennis player as Margaret Court could not the debilitating affects of male derision and mockery. Riggs, on the court, as opposed to the behavior displayed in his pre-game manoeuvres, was the perfect gentleman; but as we all know, the perfect gentleman can often be the most unnerving adversary.

There is also a sense in which this match was not as important as it was said to be.

First, it can not be considered to have been a landmark match in the history of tennis because it was not good tennis. No superior skill was displayed by either player. To say that such a match is historic is to degrade all those who take the game of tennis seriously.

More importantly, however, Margaret Court was billed as the representative of all women tennis players, of all women athletes, and indeed of all women. She was not. I do not say this because she lost but because we can not ask any woman to carry a burden for us all. For too long women have represented their husbands, their parents, or even their children. Each woman must be free to be herself only. If we insist that she must now represent all women, we would not have liberation but simply another form of enslavement. I realize that this type of creation of a heroine who acts on behalf of all the spectators, is not unique to this match. In all professional sports and indeed in daily life as well, we tend to set up individuals with whom we can identify but who are also superwomen. There are several dangers in this procedure. First, the observance of the sport becomes a substitute for participation in it. The reliance on the thoughts or actions of someone else obviates thought or action of

our own. Secondly, we may be discouraged from attempting to gain proficiency because we know we can never achieve greatness; or else we constantly judge ourselves by the standard of the perfect person whom we have created. Finally, we are unable to relate to our heroines as individuals whether they be the distant "stars" of the sports world or the "stars" we have created out of those we admire among our own acquaintances.

Thus it seems that we had created this perverse type of "star" in the way we viewed Margaret Court and that she herself had attempted to become this creation. In a sense Margaret Court, attired in a tennis dress especially designed in the national colours of Australia, tried to represent all Australian women, all American women, all women everywhere; and it is for this reason that she lost. No one who seriously tries to prove the worth of a whole class of people can win.

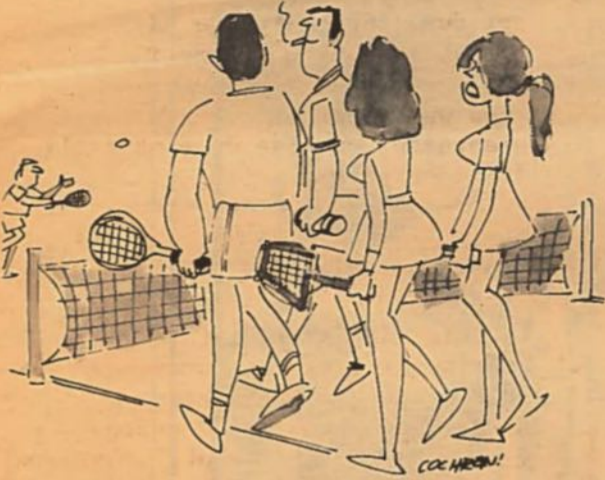
All this is what I think now and what I tried to think on Sunday; but what I feel now, what I felt then, is completely different. I felt enraged, furious, irrational. I felt like the woman in the movies who beats her fists helplessly, hopelessly against the chest of a laughing, derisive man. I wanted to strike out at a society that had so oppressed a woman of great ability that she could be psychologically beaten by a man of half her skill. I wanted to scream at the network commentators who were so quick to point out what a fine lady she was and how beautiful she appeared in her stunning outfit. I wanted to trample the exploitative real estate developers who had sponsored a match solely to advertise their own squalid development and then added insult to injury by having John Wayne, machismo incarnate, award the winner's check.

It was really the inward smirk that was so infuriating. Every man there was trying to be so inoffensive, so fair, but was smiling sadistically somewhere deep inside. I could picture all the bastards all over Canada smirking quietly or making some off-hand remark and chalking up one for their side in the battle of the sexes.

cont... ↗

operation family rights

Yet what was truly intolerable was that at the same time I would have loved to have smirked too. I would have so enjoyed having chalked up one for my side if the scores had been reversed. I am not a good loser. I have lost too much for too long. I would have cherished the moment forever if when bouncing Bobby hopped over the net to shake hands with the defeated Ms. Court, she, on behalf of all women everywhere, had bashed him right in his bloody nose.



"The next time he says 'Well, the weaker sex got a point,' I'm really going to smash his balls!"

cont. from pg 4.

have heard what it's like to be sexually used by men, to be whistled at, felt up, pursued, hired for

your legs, etc. But I have read nothing about what it's like to be a nonsexual object, to be ignored, or used when there is nothing better around at the time. What is it like to have to develop a cool patter and flashy personality so one can impress employers despite one's appearance? What is it like to develop over the years a way of walking (close in and neat) not to avoid or invite whistles, but to avoid derision? What are the consequences - social, economic and psychological - of living in a male-dominated world, when one is physically unacceptable to men?

I suspect that women find it difficult to accept the fat woman in the movement because the movement has to deal with the media's 'sour grapes' image: that the feminist has failed at being "feminine," and all she really needs is a good fuck to set her on the Right Path. The fat woman, having failed in the sex game, fits this image and would seem to prove the media's contention. My point is that the failure itself can help to clarify aspects of woman's position that have as yet remained unexplored. Whatever results from this article, I would hope that feminists who are fat can begin to talk together, share our feelings, and perhaps begin to cope with our own aspect of the feminist reality.

- by Heather McFarlane

Operation Family Rights started in February 1971 with a small group of single parents in the Wood Green area and with a group of mothers in the Warden Woods area.

The groups read and came to an understanding of the Family Benefits Act and the General Welfare Assistance Act. Since then they have expanded their comprehension of the law greatly. OFR is housed in a store front place on Broadview and has offices and a kitchen. The walls show cuttings from papers through months of campaigning and fighting for welfare increases. Welfare is their main concern.

The organization has a Board of 8 people, currently standing at 7, who make decisions for the whole organization. According to their constitution they should meet once a month; however, they meet much more frequently in practice. There are general meetings to organize volunteers and actions during which members of OFR can bring suggestions for the Board to consider. The Newsletter also provides members with the same opportunity.

One of the Board's concerns is, of course, funding. OFR has been waiting to hear from the Minister since the end of May, whether they have received their grant of \$92,000 from the Department of National Health and Welfare. They are currently running on an overdraft of \$6300 from this Department and expect that if they do receive the grant it will be cut back to \$75,000. Part of this money would go in salaries. Full-time paid workers are much needed in this organization which relies on a core of constant workers. OFR says that if anyone wants to help in funding they could write to the Minister of National Health and Welfare to speed up the decision-making process for this badly needed grant.

They receive anything between 35-70 calls a day asking for help and advice. This answering service and counselling is only a part of what OFR does. Their activities can be divided into 3 parts: Information, advocacy and organizing. Each part of their activities is organized and controlled by a coordinator. In information there are 16 volunteers who

dispense information in the offices. Sometimes people phone in distress and the volunteers then go to their homes to give crisis counselling.

The second part - advocacy - takes place in the welfare office on Queen Street and Coxwell. OFR has a desk in the hall there and they talk to anyone who needs help. They give people assurance if they are afraid of the welfare system or help if they are unfamiliar with it, or if they have work problems.

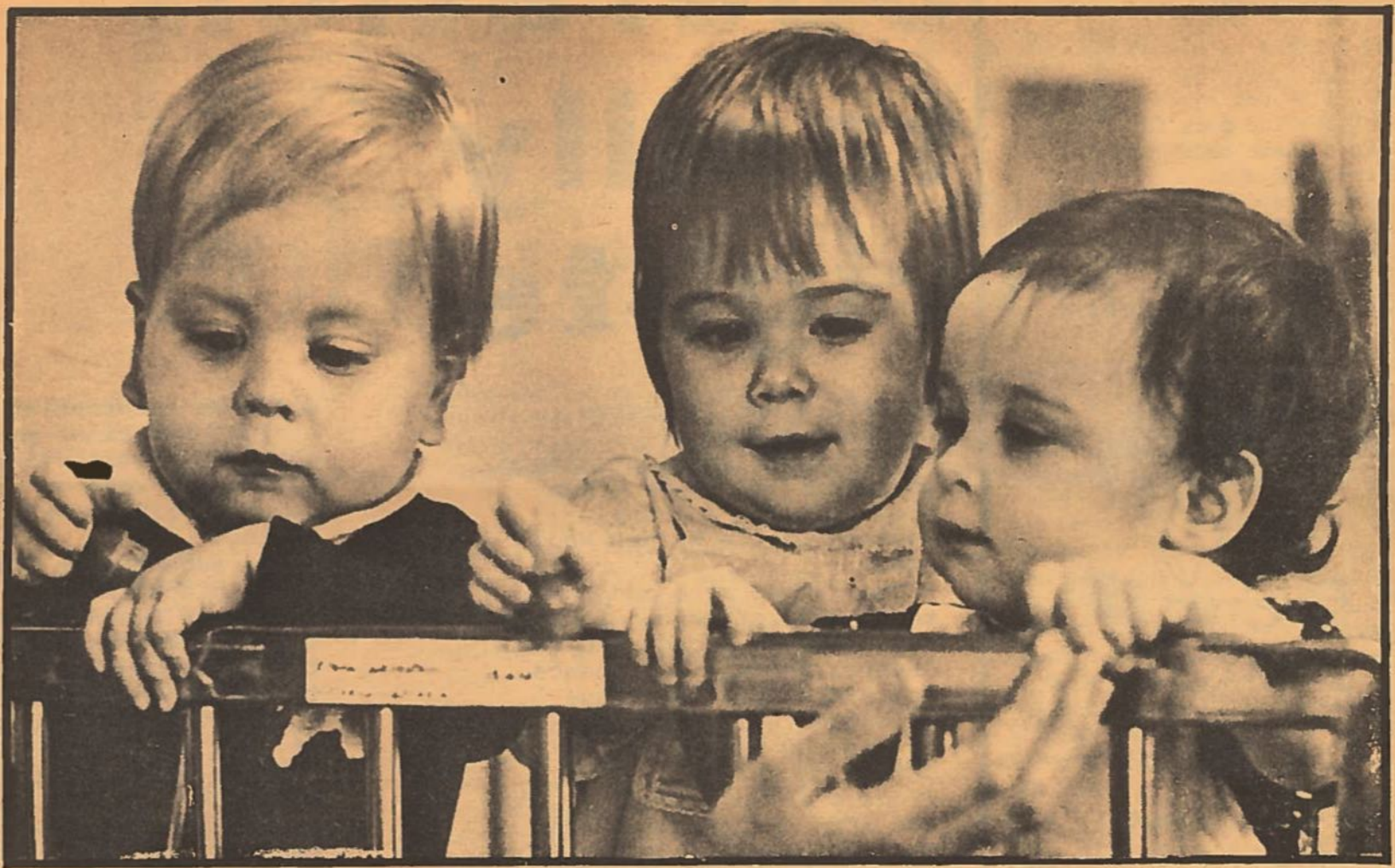
The basic philosophy behind this work is that people can help themselves if they know their own rights and how to go about making sure they get their rights.

The third sphere is action around issues defined by OFR. This means that if there is an issue that cannot be

dealt with under information or advocacy it comes under action.

Issues for action have also been defined by the OFR Newsletter which goes out once a month to people on welfare, publishes letters, reports actions and projects and announces training programmes (training people in their welfare rights and paying them expenses to attend these courses). Last fall OFR surveyed its 500 newsletter recipients and narrowed its areas of concern down to 5 issues. As a result of this analysis a series of actions were taken and are still being taken to change the situation for people on welfare.

They campaigned to raise the basic allowance since the rate was too low to meet a family's needs. One adult with 3 children under 9 used to receive \$254. The same family would now receive \$288. There was a campaign for adequate income. OFR expected that allowances would be raised sometime in '73, but before Christmas they brought attention to the bad situation by singing Christmas carols (with changed words) in Queen's Park, talking to Rene Brunelle (Minister for Community and Social Services) and demanding a Christmas bonus. In January an emergency bill went through to raise allowances and OFR feel confident that they brought about this raise.



The Social Planning Council estimates that a family of 4 needs \$579 a month to live in Metro Toronto. The maximum on welfare since January '73 is \$360. The maximum means 2 adults and 2 diabetic children over 16 - a situation which seldom occurs. The usual rate is much lower. Before their campaign the maximum was \$330.

Through February and March there were a series of actions to raise municipal welfare. The Metro Council supported their demands but the provincial government thought otherwise and the result was a raise of only \$10 in rent allowance for people not in Ontario Housing. For a single person this means that the former rate of \$47 was raised to \$57 a month. The maximum municipal assistance for one person is now \$125 a month.

During the winter of '72 OFR received many phone calls from people who did not have the money to pay for medication. Previously they were reimbursed by welfare upon submitting their receipts. This procedure could take as long as 6 weeks to 3 months. Now women receiving Family Benefit in Metro get drug cards which they can present instead of money.

A campaign which is being run now is to loosen up the regulations about allowable earnings. OFR presented a brief to Rene Brunelle and went to discuss the contents of this with him. They are not interested in guaranteed income since, they argue,

this would take 5 years to achieve and people can't wait. Some of their demands are, in brief, that:

- 1) monthly exemptions on wages go from \$24 to \$50
- 2) exemptions be calculated on net not gross wages
- 3) a ceiling on earnings should be 50% of government allowance payment
- 4) special assistance and supplementary aid be available to anyone with income equal to or less than government allowance.

If these demands are met, one of the most important changes for the single mother on welfare will be that she will be able to really supplement her welfare income. For the first time she would be able to make a real choice between accepting her welfare income and increasing her income through work. Before she actually lost money if she added her earned income to her reduced welfare payment.

Terri Scriver, past director of OFR is working on a new project. They are dealing with children's and parent's rights with regard to detentions, training schools, juvenile courts, institutions for children. They are trying to establish how child welfare agencies are involved in the lives of single parents and how this involvement affects their lives.

The group is learning about the Child Welfare Act, the Juvenile Delinquents Act, the Juvenile and Family Court Act and the Deserted Wives and Children's Maintenance Act. They are keeping contact with the progress of Campus Legal Assistance Centre's project to work in the field of family law. They are

making a formal study of the courts system. They are producing a handbook on parents' and children's rights in relation to the courts and other institutions. Anyone who is interested in finding out what this group has learnt or who needs advice should contact Terri Scriver at OFR, 461-0321.

OFR is not an avowedly feminist organization. They have male volunteers and deal with men's as well as women's problems. But this is in no way an adverse comment. It is plain that OFR is doing more for the material welfare of low income women than many feminist groups in Toronto. They have an excellent grasp of legal rights and a structure that allows quick dissemination of knowledge. They are in no way satisfied with the small advances they have made in the present critical welfare situation and they are struggling continually to do more. They stress that they are trying to perfect their organizational structure and that they are trying to remain flexible and open to change. We are all aware that we must continually compromise with municipal, provincial and federal governments and that in the long term this is only patchwork. But the problems of low-income, sole-supporting mothers exists now and something has to be done.

The women's movement in Toronto could learn a lot from organizations like this. A move towards a closer communication between groups might give us all greater incentive to think concretely about the on-going strategy of the women's movement.

WOMEN IN ART



by margo blackell

This article introduces a series of articles which we hope will raise questions and provide analysis of women and art. It discusses some of the themes of the articles to come in following issues of THE OTHER WOMAN: women artists, women as subjects in art, art herstory and the male bias, anti-feminist assumptions in art, through the centuries, the demystification of art.

A few weeks ago a questionnaire appeared in a Canadian magazine designed for women. The questions were insulting and demeaning and would have been seen as such. They started with the premise that a woman's true vocation was that of wife and mother and since the fulfillment of a female life is in matrimony and childrearing, a woman artist must have to "sacrifice" some of the fulfillment for the continuance of her career. They asked if we felt capable of doing physically and mentally difficult work. It was more of that old bullshit, and it was written by a woman!

Other articles in this issue proved that this magazine wishes to perpetuate the social myths that exist to keep women in their place. Being an art magazine for the middle and upper classes not for artists, it also wishes to keep artists in their place. That is, in virtual poverty, at the bottom rung of the money power structure. In order to receive payment for her/his work the artist must produce what is acceptable to the society she/he lives in. The approval and the payment comes from the patrons, whether they are government or individuals. Their wishes are self-centred. They want to be flattered; their surroundings enhanced; and their ideology fortified. Now, the artist who

in all honesty, cannot fit into this mould, does not receive an income for his work. For women artists, society presents them with twice as many restrictions.

We experience a type of oppression in art schools that stems from a whole social history of how women are treated. In art women are objects used as subjects for a saleable painting. Consequently, male art teachers do not find it hard to discount any brilliance on the part of female students. There are no great women artists throughout history, they tell us, and anyway, women get married and drop out of the art scene. This is the predominant view discrediting women artists who are married, and using history against those who choose society's "career women" single role in order to become an artist.

Women do not drop out. They are pushed out. There are many women throughout history who did great work. The surrealist movement, for instance, had some brilliant women artists. Most of them moved to Mexico and continued working there. Their work exists today as the best examples of surrealism. To discover women artists in history will be difficult now because of the suppression of such information, but it would be important to write a history without the usual heavy male bias. Kathe Kollwitz and Barbara Hepworth would then be put into a proper historical perspective based on the value of their work.

Not only are women discredited in art history, they are also used as an object for art. The female nude is a constantly recurring theme. John Berger gives a clear account of this in his book "Ways of Seeing". He first describes how the social

sphere of WOMAN confines her to an object, and then how she is mystified and used as a subject for art. The woman in art mirrors the woman in society. She is there as a passive presence, to be looked at; and, she in her turn watches the viewer watching her. In western art, the biblical attitude toward woman predominates, most strongly in the Middle Ages when Eve could be shown nude to illustrate the evil of her nakedness. A most popular theme, woman could be used (nude of course) to point a moralizing finger at Vanity and Lust. Such was the way of medieval hypocrisy. Berger shows how modern advertising draws heavily on these themes. Later, as more secular themes came into use, the nude was used to enhance the patron's feeling of ownership and to show-off to others what he owned. Woman as the vassal of man was treated as such in art. To illustrate this point Berger has a nude by Ingres next to a playboy photo pinup. The similarities are striking, and the function they both serve, is to flatter the viewer's ego.

Even today, museums are still the temples of the great works of the past. They are places that perpetuate myths. They mystify art by keeping it away from people and by having art historians write vague and learned treatises about art. John Berger is not popular among art historians. He does not mystify. He relates art to the existing social conditions. Women are trapped by the myths perpetuated through history within the confines of "great" art. If the truth about women and their social condition were known society would not use them as it does now. Women and men would not tolerate it.



Government unveils 18-point equal opportunity program for women

By LEONE KIRKWOOD
The Ontario Government is to announce today details of an equal opportunity program for women presented in the Legislature on April 11.

In a green, not a white, paper to be tabled today, Social Development Secretary Robert Welch promises to:

- Increase opportunities for part-time study in universities or colleges and part-time Government work.
- Help secretaries into Government administrative positions.
- Study the situation of domestic workers who lack coverage under labor legislation and other benefits.

- Appoint more women to Government boards and commissions and to the bench.

A special program of studies and teacher training to provide up-to-date vocational guidance to girls and to encourage them to broaden their career interests is also planned, along with a major

training program for visiting homemakers.

Several proposals include special help in education and training for rural, Indian and Eskimo and immigrant women. Also in the program is the establishment of the status of women council announced in April by Mr. Welch.

Some of the sentences in the plan sound as though they were lifted from women's groups fighting for equality.

An example: "The special talents of individual women in the province often are neglected as a result of traditional attitudes towards female capacities."

Some are ponderous and self-congratulatory. An example: "Although the province's equal pay legislation is effective and commendable . . ." But there is more to the sentence than that and the remainder is analytic and critical.

It says the equal pay law "has the shortcoming of permitting comparison only between forms of work that are almost identical."

The law is based on the nature of the work, not on its value. Furthermore, "it appears to be unequipped to deal with the more sophisticated forms of income discrimination based on sex, such as that found among female members of university faculties."

Ontario laws now permit 12 weeks of maternity leave without loss of benefit or seniority. But the federal Unemployment Insurance Act provides partial income maintenance for 18 weeks. So the province said it would consider lengthening the period to 18 weeks from 12 weeks and recognize the fact that most women prefer a shorter leave before birth and a longer leave after.

The plan recognizes that many women and men prefer part-time work and also that equal pay rates should be considered for part-time and full-time workers.

As for its own workers, the Government acknowledges it must look to making the opportunities for women better.

It says there is a "subtle tendency toward sex-typing of occupations in favor of males" even though all provincial public service jobs are open to both sexes.

Third body found in Kingston area

Special to The Globe and Mail

KINGSTON — The provincial police last night were still attempting to identify the body of a woman found floating in the St. Lawrence River earlier in the day.

Arthur Ainslie, a resident of the area, noticed the body in the water as he strolled near the sewage-filtration plant in Pittsburgh Township.

It was the third female corpse to be discovered in the district in five days.

Earlier yesterday OPP said they believe there is no link between the deaths of two girls whose bodies were found only 10 miles apart.

Yesterday, they confirmed that a body found Tuesday, just a short distance off Highway 2, was that of Robin Margaret Barrett, 15. The girl dis-

appeared last Oct. 10. Her father, Gordon, had travelled as far as Vancouver in search of her.

Police said they are proceeding on the assumption that a criminal act was involved in

her death. The body is being examined at the Centre of Forensic Science in Toronto.

The third body—that of Shirley Bailey, 16—was found with a pair of pantyhose knotted around the neck.

WOMAN Girl in the Don Jail

The treatment of 17-year-old Rhonda Jane Helen Murray epitomizes almost everything that is wrong with our system of justice.

When she was 16 she was convicted of passing a bad cheque for \$35. She was also fatherless and pregnant, but these are not supposed to be criminal offences. She was sentenced to two years in jail.

She was committed to Coverdale Interprovincial Home for Women in Moncton. This prison was so severely criticized in a report last year that it was closed.

Rhonda's baby was born while she was in custody and given up for adoption. In September she was placed on parole and returned to her home in Fredericton. Last January she violated her parole by coming to Toronto to see her boyfriend, was picked up by police a week later, and has been in Don Jail ever since.

She was interviewed by members of the National Parole Board who sent her file to the Moncton office for additional information. The Moncton office spent so much time getting the information that the local office went beyond the 14-day period in which it had the discretion to put Rhonda out on parole again, so her file was sent to Ottawa for decision.

The National Parole Board in Ottawa decided to continue the parole suspension, thus in effect keeping the girl in jail for the remainder of her two-year sentence. It did not make this decision, however, until March 23, two months after Rhonda was arrested in Toronto.

Officials of the Don Jail, in the mean-

time, had come to know Rhonda, found her well-mannered and hard-working, and felt the parole board's decision was wrong. Members of the Salvation Army's corrections branch at the jail said they would supervise her on parole. In April the jail officials got in touch with Professor Desmond Morton of the faculty of law at the University of Toronto.

Prof. Morton talked to the jail officials, the Salvation Army workers and Rhonda. On April 27, he sent a telegram to George Street, parole board chairman, urging the board to review its decision. Mr. Street did not answer the telegram. On May 1, Prof. Morton wrote Mr. Street, presenting the case in detail. Mr. Street did not answer the letter. Since it concerned only a 17-year-old girl, convicted of only a \$35 offence, who had broken her parole only to visit a friend and not to commit a crime, it was probably beneath his notice. It should have been about kidnapers.

On May 18 the supervisor of the parole board's operations wrote to say the case would be reviewed. Ten days later Prof. Morton received another letter confirming the board's decision to revoke parole.

That, according to a Toronto parole board official and a spokesman for federal Solicitor-General Warren Allmand, takes the parole board and the federal Government out of the case. It is up to Ontario to look after her incarceration, and a provincial spokesman for Ontario's Minister for Corrections says she will be moved, when there is room, to the Vanier Institute for Women.

It has been said that justice has a bad name in Canada because the public does not understand it. Rhonda's case demonstrates that the experts who administer justice do not understand it either.

The two-year sentence was punitive. The girl was committed to a prison so bad that it had to be closed. When she broke her parole on a technicality, the parole board was first incredibly dilatory and then—considering the dangerous criminals it regularly releases upon us—incapably vicious toward a minor offender. The federal Government contributed directly to all this delinquency by maintaining George Street as head of the parole board.

Justice surfaced only in the Don Jail officials, the Salvation Army and Prof. Morton. The rest of the system should be found in contempt of justice.

And then...

Eleanor Davis, mother of seven children, went to jail on May 23 to serve a 30-day sentence. Mrs. Davis's crime was defrauding the welfare by staying on Mothers Allowance—the only secure support for her children she had ever had—after her husband, who drifted in and out of the home, had returned to it.

Ontario Justice Secretary George Kerr tried to help her but found only Ottawa could intervene.

Mrs. Davis yesterday completed 10 days in jail, or a third of her term, a point at which most offenders are eligible for parole. An application at this point might produce results in a month or two.



Magistrate

Manitoba's only female Indian chief has been named a magistrate, Attorney-General Al Mackling has announced. Mrs. Jean Folster, 50-year-old chief of the Indian band at Norway House, becomes the first female treaty Indian to be appointed a magistrate in this province. She replaces G. M. (Max) Paupanekis, a treaty Indian who has resided at Norway House all his life. Mr. Paupanekis has been appointed the first court communicator for northeastern Manitoba. Mr. Mackling also announced an expansion of the court communicator system, which assists native persons in the criminal court process. Winnipeg has a third court communicator and there is now a part-time communicator in Dauphin. There is already one full-time communicator in The Pas and another in Brandon.

INDIAN WOMEN ORGANIZE

Dear Editor:

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Group formed to support legal abortion

By KATHLEEN REX

A new organization, Canadians for Repeal of the Abortion Law, was born yesterday at the Toronto Men's Press Club.

Attending the meeting were persons prominent in organizations dedicated to getting rights for women, including journalist June Callwood, Kathleen Macpherson of the Voice of Women, Eleanor Pelrine, author of a book on abortion, Lorna Grant of the Canadian Women's Coalition to repeal the abortion laws, and York University psychologist Esther Greenglass, who was a member of a Liberal Party study group a year ago on the status of women.

CARAL has been organized to bring in all groups and individuals interested in having abortion laws changed.

Mrs. Pelrine, a member of the steering committee, said at a press conference. She read the statement of purpose which says the aim is "the repeal of all sections of the Criminal Code dealing with abortion, and the provision of adequate abortion services across the country."

Members of the steering committee include Dr. Henry Morgentaler, past president of the Humanist Association of

Canada, who attended the meeting, as well as representatives of the Canadian Women's Coalition, and the Planned Parenthood Association.

Dr. Greenglass said that at a Liberal Party policy convention in 1970 in Ottawa, attended by 1,649 delegates, resolutions asking that abortion be removed from the Criminal Code and that it be permitted on the decision of a woman and her physician, were passed by a majority of the delegates. "This was the expressed feeling of Liberals from across the country," she said.

Also attending yesterday's meeting was Susan LaMont of the Women's National Abortion Action Coalition in the United States. "In many countries in Europe a big struggle is going on for legal abortions," she said. "We of WONAAC feel the struggle for reproductive freedom and abortion is part of the general struggle going on for the liberation of women."

The Toronto Men's Press Club, where the meeting and press conference were held, is the last men's press club in Canada. In other clubs membership is also open to women in the media.

QUEEN ELIZABETH WAS HERE. SO PASS ON ANOTHER
TOKEN WOMAN, SYMBOL OF BRITISH IMPERIALISM.



tree of life
as
woman

July-Aug '73 Vol.1 No.6

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