

THE OTHERWOMAN

BELLYFULL

winter
'72

25¢

SECOND
CLASS
MAIL

VELVET ♀ FIST



- 2 -
LETTERS

Emma Goldman
3694 Ste. Famille
Montreal 130, Quebec

Dear Sisters,

Have to write to tell you how beautiful the collage is, that went beside Diamond Lil's Escape in your September issue. Everyone in the house thought it was absolutely, surrealistically, perfectly amazing. (I especially love that stagecoach caught in the tree.) The essential thing about it is that it's no "illustration". There's no way of telling if it was made for the story, or if the story was inspired by it. The only unfortunate thing is that it was stuck off in the righthand lower corner... but anyway.

Who did it? Could she please write me? I have a particular reason for wanting to know. At some point within the next year, I'm thinking about putting together a book of poems, with Diamond Lil included. And the more I reflect on it now, the more difficult it becomes to visualize Lil without that collage. So I'd like to keep in touch with the woman who made it, so that if the book comes off, the collage can be in it.

It was a good issue. The article we talked about the most at our house was Ellen's "I AM A CANADIAN". I feel it's important for women to relate to the issue of Canadian submergence in North America. Hope there's some follow-up on it.

When Pat was here last weekend, we talked a bit about radical feminism, and how it has never been any sort of force in the women's movement in Quebec. And probably any criticisms I have of The Other Woman, centre round its moments of being heavily anti-male. (Diamond Lil was anti-male, too, at that pivotal point in

her life, but she wasn't putting that across as a political program. And sometimes personal solutions do have to be separated for political ones.

I think that middle-class women in Canada, in particular, don't live with sexist violence to the same degree that violence can be found in the U.S. The experience of, for instance, being hassled by men on the street, can be heavy of course, but for women I know, it's not that central or painful a reality in their lives. I'm not denying it's a drag, and sometimes dangerous, or that women should defend themselves from harrassment. But I don't think that experiences at that level are sufficient cause for taking the position that female separatism has to be a crucial part of the women's movement.

So the point I want to make is: When we examine the Canadian Women's Movement for American cultural influence, maybe radical feminism should be analysed in terms of its American content versus its objective relation to Canadian women's experience-because there seem to be a few indications anyway that radical feminism (or certain aspects of it) is one of those political trends that have been imported to Canada from the U.S.

I think that the technique you used of transcribing a taped discussion (in "Growing Up Middle Class") is one way of getting at our own real experiences as Canadian women. A subject for another discussion/article might be: what got us, individually, into the women's movement? what influences determined the positions we've ended up taking on Feminism vs Marxism; Lesbianism; and the ideology of the women's movement in general? What were the influential books we read? Cities we visited? Groups we heard about or belonged to? Individuals we talked to? etc.

And how much do we really know about the lives of Canadian working class women, rural women, etc? Anyway, the thing is not to

stand still, but to go on developing our politics.

These are just a few immediate reactions.

In Struggle,
Anne McLean.

Dear Sisters,

The Edmonton Women's Centre is trying to build up its library on feminist literature so I'm writing to you to ask if you could send out a few sample copies to the names on the attached list. The women's Centre itself is a base (a house) from which most other feminist groups in the city operate. My group, Everywoman, is the one whose members' names are listed here.

Once we've had a chance to look your paper over, we'll decide who wants to subscribe, and who is going to donate her copies to the Women's Centre Library.

Perhaps you already know about them, but if not, they're a good one to have on your list too: On Our Way, a woman's monthly newspaper (feminist), P.O. Box 4508, Edmonton, Alberta.

Hope to hear from you soon.

All the best,
Linda Donnelly

Sisters-Street Fighters

Montreal, Quebec.

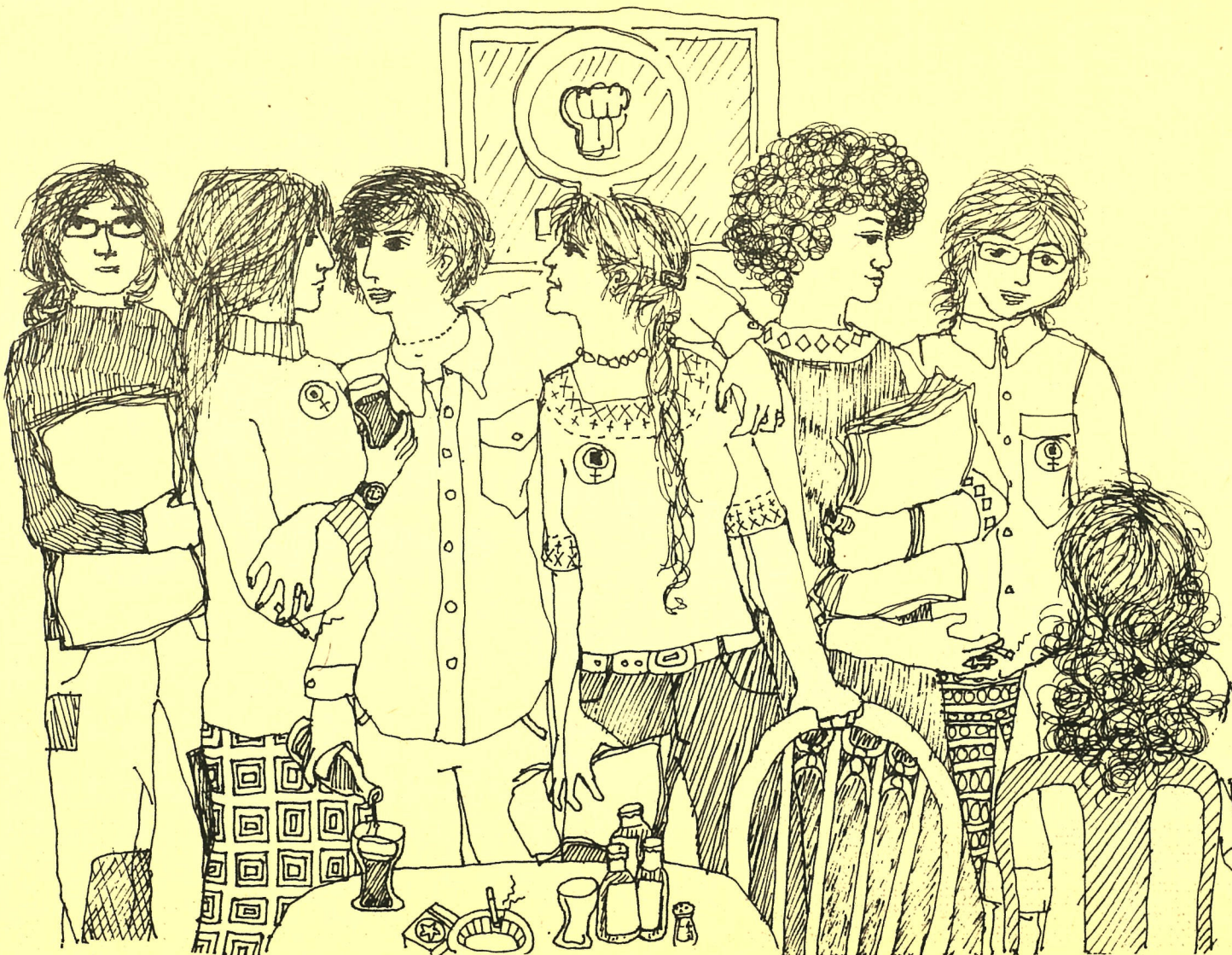
We like your tactic-May we use your name, your letter, and your article in our common struggle? It's the same everywhere-all that will be necessary is to substitute Montreal for Toronto and add the local phone number-but you know that. Anyway, we've started the list of rapists and announced our intentions to over 50 women this afternoon at a Women's Information Exchange. But we need more than word of mouth-If we could reprint your article in the December Logos-well-it would be beautiful-and so-if you agree-send permission or whatever is necessary to Mona Forrest, Women's Communication Collective, Box 455, Montreal 215, Quebec.

Also-if we get any Ontario numbers reported, we'll send them to you-and you could do the same for us-I can see it now-Street Fighters of Toronto, of Montreal, of Thunder Bay, Saskatoon, Dawson Creek, Whitehorse! Just wait till summer.....

Any of you coming to Montreal, drop by and see us-4156 avenue de Chateaubriand - 523-3567 - three blocks east of St. Denis between Duluth and Rachel. We're trying to get it all together here-a sort of switchboard specifically for (groups and individual) women-to avoid duplication, contradiction and competition. Right now we're putting together a women's directory for the city and a list of contacts cross country. We hope soon to have a calendar of events by telephone-you know- "What's happening tonight"?

Hope to see you sometime soon-know we could use your help, experience, knowledge-Really like this S.F. tactic.

Sororite,
Gervaise Saeurouge



WOMEN + CRIME EXCERPTS

royal comm. on status of women

1. The criminal law in Canada is built upon a nineteenth century philosophy of the role of punishment in the control of anti-social behaviour. Behaviour that was considered a threat to society in the nineteenth century and accordingly subjected to the criminal law and its sanctions is not necessarily, in the mid-twentieth century, the kind of behaviour that should be subject to criminal sanctions. Canadian criminal law also reflects a nineteenth century view of the status of women. Women who encounter the criminal law, the administration of criminal justice or ultimately correctional institutions, are treated in accordance with a traditional concept of a woman's role that is no longer necessarily appropriate in the 1970's.

2. Canadian citizens have not been equal before the law or been treated equally in its application. The inequality of rich and poor is a flaw that runs through the fabric of the Canadian system of criminal justice. Here we are specifically concerned with inequalities that discriminate against women, whether their source is historical, social or simply administrative convenience.

6. Crimes connected with prostitution and keeping a bawdy house are committed primarily by women. Women are also those generally charged with abortion, infanticide, concealing the body of a child and child neglect. The total number of crimes related to the female child-bearing function was 29, less than one per cent of the total number of crimes committed in 1967.

7. Women are increasingly convicted of "crimes without victims". These are offences where, if any harm is caused, it is to the offender herself and not directly to others. Convictions for possession of drugs, for vagrancy and attempted suicide seem to involve a higher proportion of women than other offences that are committed by women. The female/male ratio of convictions under the Narcotics Act varies annually between one to two and one to four: in 1967 there were 190 female compared to 730 male convictions under this Act. Public intoxication, a summary offence, in 1967 involved 13,410 convictions for women as compared to 134,206 for men, a female/male ratio of one to 10. For the same year there were 3,209 female and 21,394 male convictions for disorderly conduct and vagrancy, a sex ratio of one to seven; while for attempted suicide the numbers were 141 females and 299 males, a ratio of one to two. The type of offences common to women has implications for type of treatment that is most likely to facilitate their rehabilitation and their successful reintegration into society.

8. Offences by female juveniles usually involve behaviour associated with disorderly conduct, incorrigibility and immorality, as the term is used in section 2 (1) (h) of the Juvenile Delinquents Act, and not the violent behaviour often found among male juvenile offenders.

JURISDICTION	MOVEMENT IN	MOVEMENT OUT	POP.*
NEWFOUNDLAND	41	41	4
PRINCE EDWARD IS.	14	14	—
NOVA SCOTIA	179	180	16
NEW BRUNSWICK	215	219	19
QUEBEC	2,376	2,407	68
ONTARIO	4,851	4,841	214
MANITOBA	1,016	1,017	43
SASKATCHEWAN	564	572	20
ALBERTA	1,162	1,169	54
BRITISH COLUMBIA	1,117	1,122	106
YUKON	399	398	5
N.W.T.	212	212	7
PENITENTIARIES	74	79	108
KINGSTON	(46)	(53)	(74)
MATSQUI	(28)	(26)	(34)
TOTALS	12,220	12,271	664

* AS OF MARCH 31, 1968

INSTITUTION	TIME	TOTAL* ADMIT.	TOTAL** DETAINED OR METIS	INDIAN ***	% INDIAN OF METIS
KENORA JAIL	JAN-JUNE 66	281	/	266	95
THE PMS CORRECTIONAL INST. FOR WOMEN	AUG 66	/	17	17	100
MANITOBA					
PORTAGE LA PRAIRIE, MAN.	AUG 66	/	63	44	69
RIVERSIDE CORRECTIONAL CENTRE, SASK.	AUG 66	30	/	24	80
FORT SASK. PROVINCIAL GOAL, ALTA.	AUG 66	109	/	81	74
OKALLA PRISON FARM B.C.	APRIL 66	76	/	35	46

* NO. OF CASES, NOT INDIVIDUALS
 ** NO. OF INDIVIDUALS IN JAIL AT TIME
 *** NO. OF CASES, NOT INDIVIDUALS



Anyone may obtain a copy of Manitoba Women Together by writing to:

Women's Legal Collective
 c/o Women's Liberation
 606B-416 Main Street
 Winnipeg, Manitoba

and enclosing ten cents for postage.

Legal Rights

Human Rights

The Human Rights Act of Manitoba is meant to protect the individual from discrimination on the basis of race, creed, religion, sex, colour, nationality, ancestry or place of origin. However, there is no provision for discrimination by sex in accommodation. Neither is there any mention of age discrimination. If you have been discriminated against, you may file a complaint with the Manitoba Human Rights Commission, 430 Edmonton St., Winnipeg.

Voting

Women in Manitoba got the vote in 1916. They were the first women in Canada to gain this right. At present any woman who is 18 years or over may vote in federal, provincial and municipal elections, if she is a Canadian citizen or British subject and has resided within the province for at least one year. She must have resided in her provincial constituency for three months immediately preceding the date of issue of the election writ, and in her municipality for six months prior to the municipal election. Disqualified from voting are judges, the chief electoral officer, inmates of prisons or mental institutions, and paid election agents.

Jury Duty

Names are selected at random from the voters list. Those selected must serve unless they qualify for certain exemptions. In the past, women were given a special exemption from jury duty for one year simply by filling out a form. By a new amendment, this is no longer the case. Jury duty is now a right and duty for all women on the same terms as men. It is no longer possible for the presiding judge to call for a jury composed of only one sex, or to excuse a woman from jury duty by reason of the nature of the evidence to be given or the issue to be tried. For example, some judges would disallow women from being jurors on rape cases, but this is no longer possible.

Change of Name

Who can apply for a change of name?

Any person 18 years of age or older who has lived in the province for at least 3 consecutive months and who is a Canadian citizen or other British subject may apply for a change of name. A married man may apply for a change of his surname or the given names of his wife and any or all of his unmarried children under 18 years, but only with the consent of the wife. But no married woman may apply for a change of the surname acquired from her husband while he is still living.

CITIZENS

Minors

What legal rights do I have before I am 18?

Almost none.

You cannot vote, make a will or sign a contract. You are not allowed to take action in court, hold political office or marry without your parents' consent. You cannot drink alcohol or attend restricted movies. It is a criminal offence for a man to have sexual intercourse with you - even with your consent! For this he could be imprisoned for life and whipped. There is no equivalent law for men under 18 having sex with a woman, so long as she is not a minor. Until you are 18 your legal domicile, no matter where you live, is your father's home.

Do I have any legal rights if I am under 16?

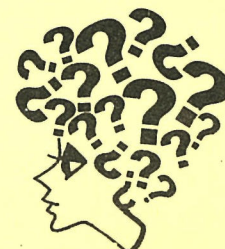
Not many.

Your parents pretty well own you until you are 16. You must obey them or they can punish you in any way they see fit. They cannot kill, neglect, starve or mutilate you physically, but you are their personal property to deal with as they will. The law does not interfere with the way they choose to discipline you unless there will be obvious damage to your physical well-being. There is nothing in law which protects you from emotional damage.

You cannot choose your own religion; you must adopt that of your parents. You are not allowed to have a job which will be harmful to your health or that will take you away from your schooling. You cannot work for more than 8 hours a day, for more than 3 hours on a school day, or between nine o'clock in the evening and six o'clock in the morning. You do not have to give your earnings to your parents, but if they demand that you do so you have to obey. If you earn more than \$1600 you must pay income tax, but this means that your parents can no longer claim you as a deduction on their taxes.

When may I leave school?

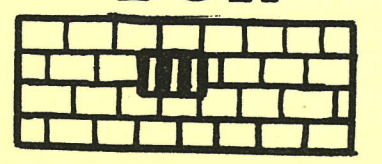
You must attend school until you are 16, but the law does allow you to work for not more than 4 weeks in the school year for home duties and farm work. If you turn 16 before the school year is up you can leave at the end of the term.



TORONTO WOMEN'S
 LEGAL COLLECTIVE
 - Advisory bureau
 on legal problems
 691-5948
 923-2185

PRISON: A Mirror of a Sexist Society

a poem from the Pen



When I came in the shrink granted me a five minute interview. He asked how I felt about my father. He suggested that my anti-social activity which put me in here was the result of a rebellion against paternal authority. He said there was nothing I could do: "Just stay cool; do your time." And that is where it's at for "Canada's one hundred worst women" locked up in the federal penitentiary for women. Society is paternal. Our crime was to rebel against the patriarchy. Arrested and tried by men, caged up in a prison run by men, paroled (or not) by men. "Don't be angry. Why don't you love your father?"



Sure, men go to prison too. Lots of men, more men than women. A recent government study suggested that women, aside from exceptional cases, should not be imprisoned because they are generally only accessories to crimes committed by men. Women, it said, are not responsible. Women, without men, are not a danger to society. Women, without men, have no power. Imprisonment for a woman is most a compliment.

where is faced with a women undeniably capable of being dangerous, independently criminal, the patriarchy performs a sleight of hand to keep us in our places. Men are criminal because they have misdirected their normal male aggressiveness: "boys will be boys". Women, however, are criminal only through some fundamental degeneracy. To be woman and criminal is perverse. We are treated with the same revulsion and horror extended to dangerous sex offenders. In the final analysis; we are sex offenders.

Prison life is bizarre. Prisons are isolated, affecting only a few. Prisons, however, are simply a parody of society, a blatant display of sexual politics. Almost all the administrative staff of this women's prison is male. The Commissioner of Penitentiaries is a man, as are the vast majority of penitentiary executives on the national and regional levels. The Prison Director is a man; the classification officers are men. The psychologist is male; the psychiatrist is male; the doctor is male. The secretaries, however and of course course, are women. The guards are women. Women locking the door on women with a hand controlled by men. Controlled by our brothers, betrayed by our sisters. The bloody chains of patriarchy without the chivalric guilt.

The predominance of men in administrative positions is only the surface display of the masculine ethic. The values of male supremacy run so deep and strong that even we, the victims accept. Men in prisons organize, unite. Women remain isolated, rebels but not revolutionaries. We

know only men can have power. We have heard the lie so often that we believe. Powerlessness leads to apathy and then to violence, ideally to revolutionary violence. For women who believe power unattainable, women who have learned the price of crying out, violence turns in, becomes self-loathing. The slashing scars on our arms, the needle tracks along our veins are the logical expression of our psychological self-mutilation. We are everything you say we are, and we hate ourselves." Oh my sisters, how can we be so blind?

It is fundamental knowledge here that the easiest way to do time is to accept it and wait for parole. When parole comes we are released to the society which created this prison in its own image. If we are rehabilitated by tyranny and deprivation so that even our abortive, criminal rebellion is stamped out, we can be returned to the illusion of freedom. There to live with sexism, to accept and to wait for, presumably, the millennium.

We will be free only when we stop accepting the degrading self-concepts our sexist society puts on us. We must be angry; waiting brings only death. We must unlearn the lies of our parents, our churches, our schools and our courts which have taught us to be feminine, passive objects. We must learn to love ourselves and our sisters.

Cold
Hard as their maker
These walls
That keep me from life
Failing to reform me
Instead - anger
I want to tear them down
Brick by brick
They fall
As does my enemy that
put me here
Bars
Have scared my face
With a haunting shadow
My eyes
squint in light
my body
Aches with the bruises of
These walls
Days and nights I spend
Paying for my sins
My mind
Pursues schemes of revenge
All because of these walls
Their scars
This reformatory will never
succeed
How do they expect
These walls
To cure me of hate

- Anon.

"You're going to raise the what? of whom? of which species?"

Nancy's husband pretended amazement when she introduced me with the comment, "Kathy's going to try to raise the feminist consciousness of women in the County."

A week before, I had returned to my home town, the hub of a rural farming area (called "The County" by its inhabitants)

I had escaped the noise and alienation of the city, but had brought with me what I loved about the city in the form of a few books and papers, and a resolve to start a women's movement in the County.

Just where does one look for allies in a farming district whose only knowledge of women's liberation comes from media stereotypes? I assumed the high school would be my best bet, as the only centre of change and energy in the County.

Nancy was first on my list. A young ex-high-school teacher, she now stays at home with her two children while her husband teaches at the high school. She was quite sympathetic to many of the women's liberation feelings and issues, and aware that "teaching and trying to raise two kids and run a house provides too much stimulation, but just being a mother and housewife gives far too little."

She recommended that I talk with Barb Euler, who teaches home ec with a sociological slant, and occasionally throws in a film like "Women on the March."

"Certainly," said Barb, "Please come and talk to my classes."

So for the next couple of weeks I was busy preparing material for a discussion of family (since that was the topic currently studied by her classes) and material about high school women's problems for the after-school meeting.

But Barb neglected to clear with the principal about my visit. So when I arrived to

INVASION



put up a showcase display (which included two posters, printed with lists of questions entitled, "Are you dating a male chauvinist pig?" and "Does sexism happen here?"), he was pretty upset.

Barb spent an hour that day trying to convince him that this was all very valid and something that the students should be exposed to. Moreover, that the topic was "changes in the family."

Legally, however, no political groups are permitted in high schools. Also, the school has a policy of not letting in "pressure groups." But I was allowed to continue, as long as I presented only facts, not "propaganda."

What this meant was that I shouldn't use phrases like "male chauvinist pig", nor imply that men are sexist.

In spite of our careful censoring, the display had to come down the next day. There were more heavy talks between Barb and the principal. My visit, including the after-school meeting, was to be allowed, but the meeting was not to be announced over the intercom. We'd have to depend on word of mouth.

I arrived on Monday morning with Wendy, Diane, Patti, and Ann (from Toronto's high school women's collective), just as O Canada and the Lord's Prayer came over the intercom. (At least they're not still playing God Save the Queen, as they did when I was a student there seven years ago.)

We talked with three classes -- two mixed grade 13

sociology classes and a grade 11 home ec class (with two men).

After reading aloud "Why I Want a Wife", we asked "Are there any comments you'd like to make?"

Among the first responses in each of the three classes was, "why isn't there an article called, 'why I want a husband'?"

All the classes also asked us, "are you married? Do you want to marry?", and commented, "well, a lot of women enjoy housework..."

We discussed mostly sex roles, housework, and employment. They were fighting us all the way, and we were getting what looked like no support; but the students were interested and the talk was quite lively.

The men weren't really obnoxious, though somewhat defensive, and they did dominate the classes. In the grade 11 class, the two male students asked over half the questions.

Both men and women were quite indignant that our after-school meeting excluded men.

About twenty women showed up at the 3:00 meeting. Many of them had not even been in the classes we'd talked to -- word had obviously gotten around.

We had just begun discussion when twelve male students strode in, protesting our 'discrimination' against them. Not having really considered how to handle this, we let them stay. (At the time I felt this was a mistake, but as it turned out, perhaps their intrusion had a good influence.)

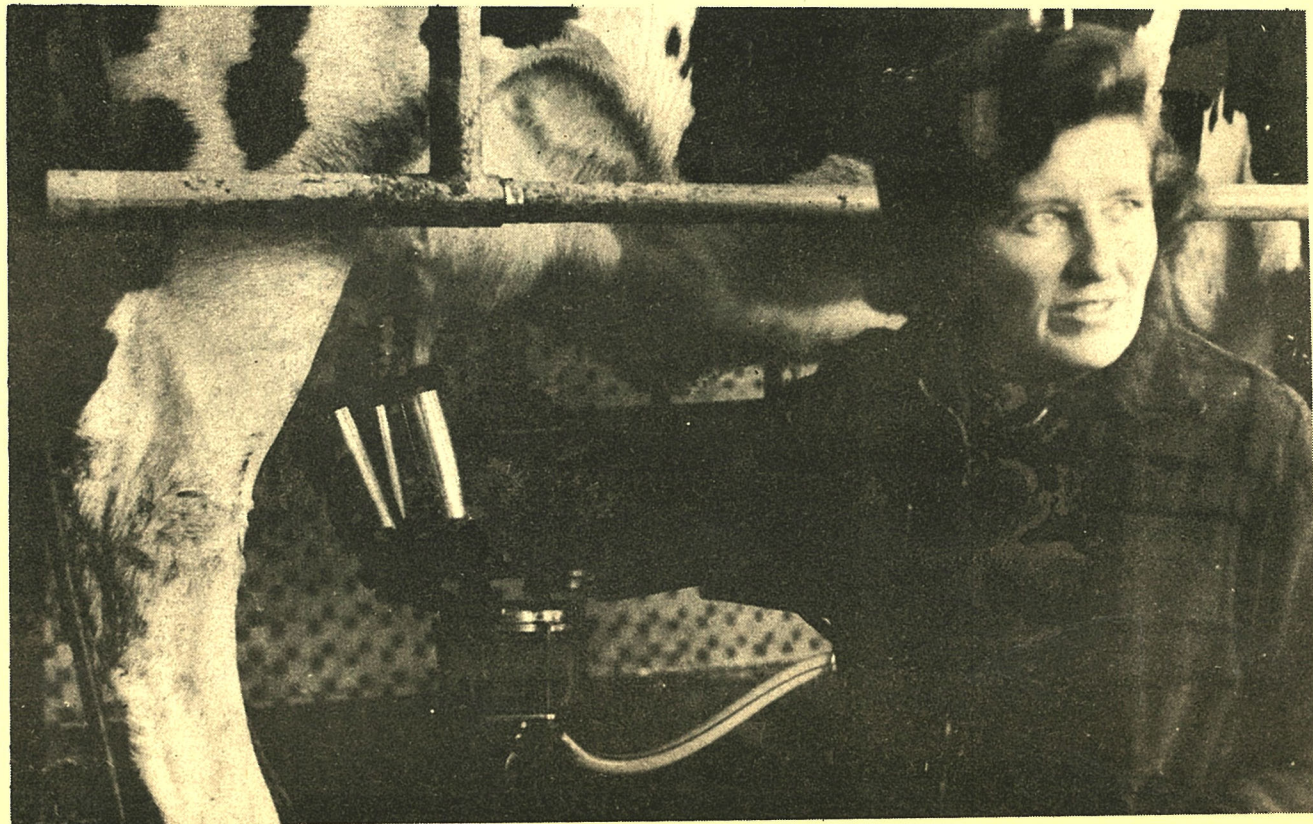
They proceeded to dominate the discussion, laying a lot of shit on us about jobs and housewifery, not believing our data.

I kept a score-sheet on the number of comments made by men, and by women students. At the end of five minutes, the men were leading 20-to-5.

"Women take jobs that men wouldn't take," answered Barb, to a male student's accusation that working women cause men's unemployment. Barb, and at one point a woman student, replied to attacks made by the men.

"Now do you see what has happened here--" began Diane, ten minutes after the men's invasion. "You men just came in and took over--"

At which point the men all split: "We've got to go to basketball practise anyway. Just thought



we'd let you know we're for real equality."

A radicalizing experience for the women. Obviously the men had been pretty untogether.

After the meeting, three women approached me, interested in some literature and perhaps starting a rap group. Ecstatic, I said I'll meet you at my house tomorrow (Tue.) after school.

Far out.

Except nobody showed up. I tried again.

Barb and Elaine (a grade 13 student) and I talked for thirty minutes in an empty classroom the next afternoon (Wed.)

They seemed very interested in forming a rap group and knew of about eight other interested women. Far out.

Let's have a meeting at my house tomorrow (Thurs.) after school.

Again nobody showed up. I was disappointed, and also surprised, since

Elaine had assured me her friends were interested, and I'd personally talked with several of them who were enthusiastic.

In the meantime, there were repercussions throughout the school. The principal was tense. I was not allowed into the school during school hours. And any rap group would have to meet off school grounds.

In the classrooms and cafeterias, controversy went on all week.

Arguments centered on the sloppy clothes we (the four Toronto women and I) had worn -- some students even assumed we were unclean -- imagine! I couldn't believe the almost vicious attack a woman student laid on me and my jeans Wed. night.

The men were irritable and in one class admitted defensive feelings. But, said Elaine, "They couldn't come up with a good reason for being so upset."

I learned that a group of men in one of Monday's classes had stared at us from the front seats, trying to guess whether we wore bras.

One of the male students, interested in examining more deeply the questions of women's liberation, was forbidden to do so by his parents.

"And as long as I am living at home," he told me, "I have to abide by my parents' wishes."

Another of the male students angrily warned me not to try to 'recruit' his girlfriend (one of the three women who had approached me after the meeting.)

Several of the women considered the men's in-

vasion of Mon.'s meeting to have been childish and an occasional woman stood up for me against others' criticism.

To illustrate some of the attitudes floating around the school, here are a few quotes from comments written Tues. by Barb's classes:

"It was very evident in class today that the males in our school still feel women have no individual ideas. They laughed and immediately went to the extreme case of liberation vs. having a door opened. (written by a woman)

"might change the name to Human Lib." (woman)

"If men were not a bit dominant, how could the 'weaker sex' be guarded?"

"I do not believe in it, because I would want somebody to lean on. It would be emotionally difficult to have to stand by myself." (woman)

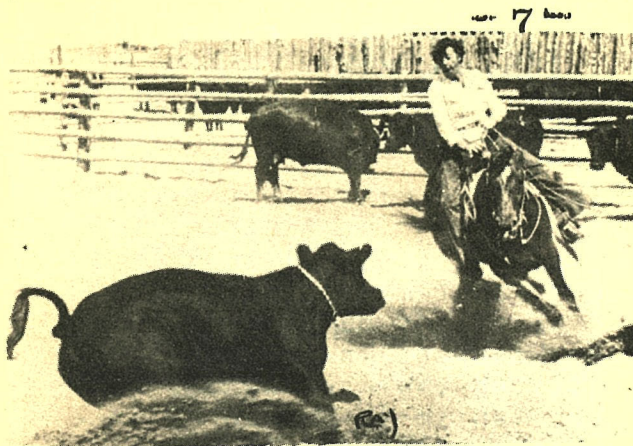
"I think they are pretty well free to do what they like anyway. I'm not afraid of what is going to happen to me." (woman)

"I have been raised without men opening doors for me etc. and I think that I like this common courtesy, but I feel that opening doors for yourself and other similar things allows a woman greater freedom. (written by a Chinese woman)

"I appreciate it when a guy opens a door for me, etc. (but I do want him to know that I can open my own door!) (woman)

"I don't think Canada's economy could stand it. If all housewives were looking for jobs with the job shortage?"

"That article about the drudgery of being a wife convinced me that there must be something better for women than the role as a wife." (woman)



"Sexually the man is superior to the woman, have you ever seen male strippers up on stage making asses of themselves?" (man)

"Women's Liberation is Communist backed!"

On Thursday night, after the meeting that never materialized, I had to leave for a week in Toronto. So the rap group question was left dangling. I gave Elaine some literature and she said she'd try to get something together.

I returned in a week, visited the high school and made a few phone calls...

"How have things been going?" I asked Barb.

"Discussion has mostly died down," she said. They'd had a 'slave auction' while my back was turned. Jesus!

"We're busy; we're into exams" said Elaine when I called.

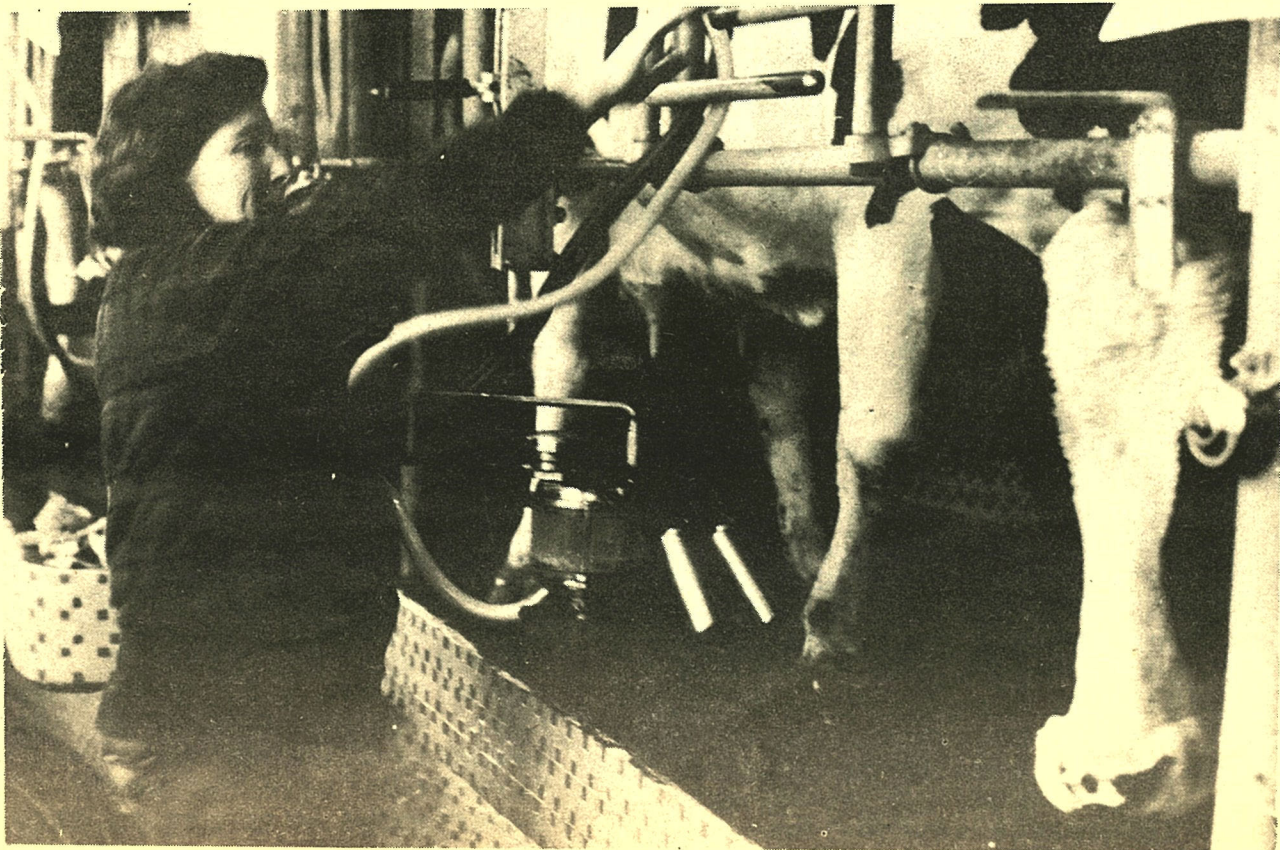
I couldn't help but suspect that the boyfriends of the interested women students had come down heavy on them, or that the women had realized how difficult it would be socially for a 'women's libber' in the County.

I had to admit there was nothing I could do in the last two weeks before I had to go back out west. Failure is hard to take.

But I suppose it's amazing that I got as much support as I did. It is such a small farming community, especially isolated because it is physically an island.

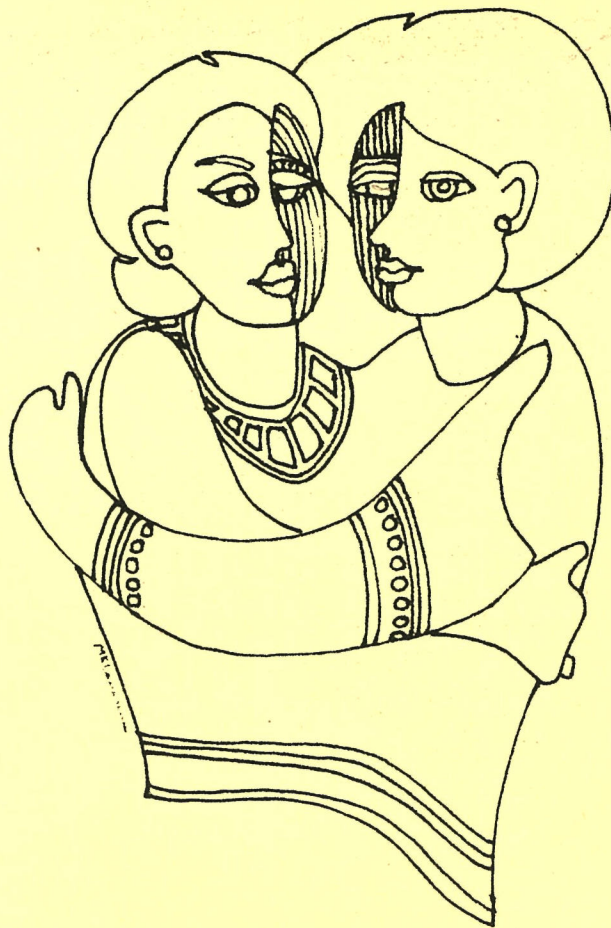
Maybe because it was new and exciting and of-the-city?

Continued on page 10



BOOK REVIEW

by Mary Bolton



There are not many books written on Lesbianism. Of the few that exist, most are biased patronizing and untrue. For example, a recent book by an English female psychiatrist (who claims to be sympathetic to Lesbians) has the author stating that the essence of Lesbianism is emotional incest with one's mother. And all of her case histories fall into stereotyped masculine/feminine sex roles. The documentary style books by non-professionals tend to be trips into the Lesbian bar scene with sensationalist accounts, no matter how unrepresentative, of Lesbian relationships. Both "professional" and "nonprofessional" books are invariably written by heterosexuals, usually male heterosexuals.

This book is different. Del Martin and Phyllis, who wrote Lesbian/Woman, have been Lesbian lovers for nineteen years. They were the founders of the Daughters of Bilitis, the oldest organization for Lesbians in America, seventeen years ago and are the founders of the newer Lesbian Mothers Union. For the past five years they have been involved in the San Francisco National Organization for Women. Although they came out long before Women's Liberation, they identify strongly with the Women's Movement and see themselves as being female before being homosexual.

Some of the chapters in their book deal with the Lesbian's self image, the institutions of the family and of religion, role playing, Lesbians as mothers, life styles, Lesbians and Women's Liberation, married Lesbians, and underage Lesbians. The book also dispels a lot of myths about Lesbians. For example, there is nothing anatomically different or bizarre about the bodies of Lesbians as compared to the bodies of heterosexual women. Lesbians are not sexually obsessed and do not spend all of their time in bed or running around seducing young girls. Neither do we want penises nor sex change operations.

In the chapter on "Sexuality and Sex Roles" Martin and Lyon point out how the Lesbian, like all women in today's society, is severely hampered by sexual suppression. The fact that she is a Lesbian further complicates this:

For she is caught in the same morass of sexual suppression as are all women in this country. By and large, she is raised to prepare herself to become wife and mother and helpmeet to her male mate. She is still taught that woman must save herself sexually...the nice girl doesn't play around. She is taught that woman is not aggressive—at least not obviously—but rather uses devious (feminine) means to achieve her ends. She is taught to conform, insofar as possible, to the outward appearance of the 'ideal

woman' which has been given her by television, the motion pictures and magazines. She is taught, more often than we would like to think, that sex is something evil or ditry and not, heaven forbid, something which is pleasurable and joyous.

It is not at all strange, then, that the Lesbian often grows to adulthood denying her sexuality, afraid of her sexual feelings, and in many instances, unaware and unknowledgeable of what they mean and how to cope with them. You can imagine the chaotic state of mind a young Lesbian may suffer: not only is she, like every woman, basically ignorant about the real meaning of sexuality, but as well, she is faced with the horrifying that the sexual feelings that are surfacing in her are directed towards another woman. Imagine a young woman of eighteen years who has finally sorted out her feelings, her emotions, her sexual responses to find that they all point to the fact that she is a Lesbian. At the same time she will find that she is considered illegal, immoral and sick; a man-hater, a woman-seducer. masculine and hard—all this by the heterosexual society.]]

The sexual repression that conditions women to be passive unaggressive and ignorant of our own bodies makes it especially difficult for Lesbians to initiate relationships with other Lesbians (if they can even find any other Lesbians) and to feel free and natural about experimenting with each other's bodies. Many Lesbians remain celibate out of fear, inexperience or lack of opportunity to get to meet or know other Lesbians.

Another myth that males especially like to believe is that Lesbians simply need "a good fuck." They feel that Lesbians either haven't tried sex with men and "don't know what they're missing" or that Lesbians have had the misfortune to have had bad experiences with men so they

have then turned to women. Del Martin and Phyllis Lyon have counseled, talked to and known thousands of other Lesbians and their experiences disprove this myth. At least 3/4

of the Lesbians they knew had had heterosexual intercourse more than once, either in a marriage situation, while dating, as an experiment out of curiosity, or as a test of sexual identity. For the majority of these women the experience was good erotically. But there was not the emotional involvement which was present in a Lesbian sexual relationship. And that made the difference. Martin and Lyon comment, "Most Lesbians agree that 'You shouldn't knock it if you haven't tried it.' They have tried it. They know what they are missing, and they are glad of it. Instead they have found something else which is far more satisfying."2 Heterosexual society, which defines everything in terms of males, or people's reactions to or feelings for males, will never get very far in understanding Lesbianism unless they begin to see it in terms of women having positive feelings and love for women.

The book spends a lot of time discussing religion because this is one of the institutions that accounts for much of the guilt and shame many Lesbians feel. Although Martin and Lyon were not raised in heavily religious households, many of the women who came to them for counseling about their Lesbianism were permanently prevented from enjoying their sexuality in a natural way because of heavy religious indoctrination in their youth that internalized in them the idea that homosexuality is the ultimate depravity. In addition, Martin and Lyon feel that the institution of religion oppresses women of all sexual preferences: "Our rejection of and antagonism toward the whole concept of organized religion has been reinforced over the years as we have wit-

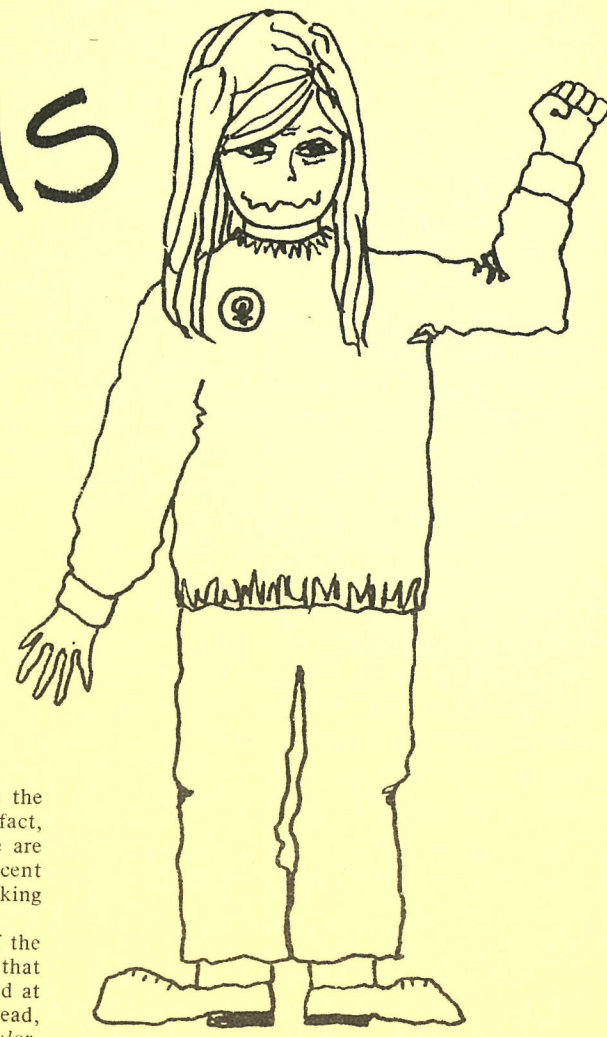
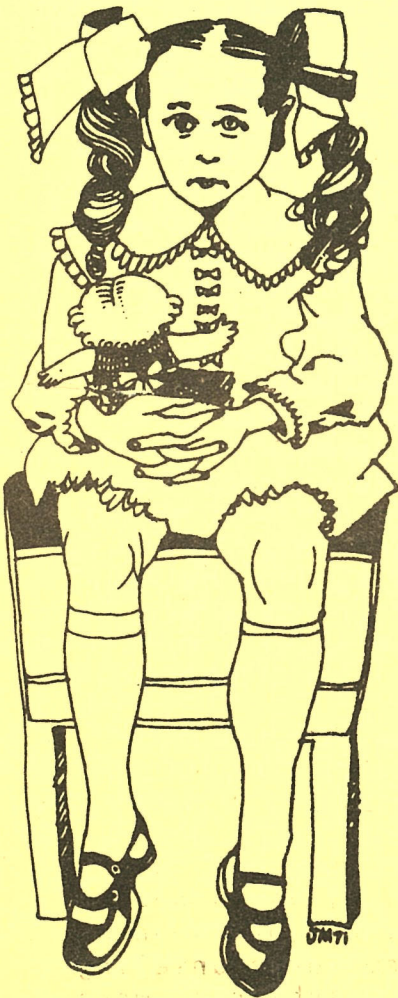
nessed the damage the church has done to the Lesbian, the male homosexual, and to many heterosexuals, especially to women...Rather than raising the consciousness of its constituents, the church forces people into following rigid rules which only oppress consciousness of its consciousness."3

They also discuss how oppressive psychiatry has been to women in general and to Lesbians in specific, and note again the obvious tie-in with the Feminist Movement by saying "Of particular interest to us as Lesbians and women is that writers in the Women's Liberation Movement are now saying the very same things regarding religion and psychiatry that have been expounded in the homophile movement for the last twenty years."4

Martin and Lyon also spend a lot of time discussing family reactions, the problems of telling or not telling your

sexism in children's books . . .

dick and Jane as victims



Pak

reprinted from "Community Schools"

Male animal stories to female animal stories - 2:1
Male folk or fantasy stories to female folk or fantasy stories - 4:1
occurred in the readers.

If it is indeed true, as Margaret Mead, Erik Erikson and the editors of Dick and Jane feel, that "all societies use role models to encourage self-development of their children as individuals, and as functioning members of the group", then the mere fact that males predominate in the readers convinces children that this male world is a natural one, and thus one to emulate.

Maleness, as a biological description, is not the main problem, however - even though, obviously, we can't all be born that way. It is the overwhelmingly positive (of sorts) characteristics assigned to maleness in the readers - and the often contrasting, negative characteristics assigned to non-maleness - that is the problem.

There is no end to the examples of this. Clever boys outnumber clever girls by 131 to 33 in the stories studied. Persevering boys - such as "the one who clings to his bug collection over the family's strenuous objections - which they withdraw as soon as he is hailed for the discovery of a rare specimen" - outnumber persistent girls by 169 to 47. Heroic boys outnumber heroic girls by 143 to 36.

"Boys rescue adults, girls, and other boys from fires, cattle stampedes, drownings, storms, angry bulls or buffalo, and save planes and spaceships. From time to time girls act bravely too . . . But far more often, they are only seen saving little, younger siblings or small animals, or working as side kicks to clever boys outwitting hijackers or jewel thieves."

Boys have adventures much more frequently than girls, too - 216 to 68 times. And while a boy's adventure might take them to China or the North Pole, often by himself (away from his friends and family), a girl's adventure might be something like watching a snowstorm from the safety and comfort of her house. Girls tend to look on admiringly, while boys save the day. They have no time to do the saving because they're too busy rehearsing their domestic roles: 166 times to the boys' 50.

Another popular motif in the readers is the "coming of age" story. When the child finds a grown-up's shoes, Dick and Jane notes, "the child is a boy and the shoes are a man's". For example, a son is left in charge of the ranch when father has to leave.

"Pa had left him to be the man of the house. Here was the dead grizzly to prove that he had been worthy of the trust."

Girls' coming of age, of course, can only be through marriage.

When a girl looks ahead to the future, she is, like Jill, a girl who wants to be a farmer's wife and 'have lots of children, play with animals, and go on picnics.' The vision projects an overgrown child rather than an adult."

And no wonder that this is the readers' little girls' vision of adulthood. The view of women in most stories is about as realistic as that of men who go about protecting their families from grizzly bears, Dick and Jane notes. "Adult females are either job holders or mothers, rarely both." For the former, the range of jobs available compares miserably with those available for men. Compared to 147 possibilities for men, there are 26 examples of "women's work" in the readers. These include cafeteria workers, cleaning women, librarians, secretaries, and teachers - the traditional jobs. There are only a few more interesting choices: women are seen as authors or doctors occasionally - and also as witches, or fat ladies in circuses. They are never seen, as are men, as detectives, computer operators, judges, professors, or TV personalities - let alone lighthouse-keepers or forest rangers.

Women who work are sort of frowned upon, anyway. It is a working woman's son

who is the bully in one story, while the good boy's Mommy stays at home. In fact, in all of the 34 books studied, there are only three working mothers, while recent U.S. statistics show 38 per cent of working women to have kids under 18.

One would think, therefore, that if the idea was for women to stay at home, that those who did so in the readers would at least be likeable, fulfilled people. Instead, *The reader mother is a limited, colorless, mindless creature. She wants nothing for herself, you have to assume, since her needs are mentioned only once in the entire study - when she treats herself to some earrings on a shopping trip. She is what we have all been looking for all our lives, the perfect servant. Not only does she wash, cook, clean, nurse, and find mittens; these chores constitute her only happiness. . . . She is never shown making something of her own, or working at some task unconnected with domestic duty.*

She is very capable in her own territory, but not allowed to step outside it. One woman's unlucky son sits up on a tree for hours waiting for father to come home and rescue him with the ladder. "Clearly", comments Dick and Jane, "one needs masculine resourcefulness to think of such an ingenious solution."

For mother to change a tire would be as blasphemous as if father were to whip up the supper. For Mother to fall down on the job is just about as inexcusable - so much so that an episode of this is transposed into an animal story. A cat (female - as usual) and dog (male) set up house together. She is to do the housekeeping, and he, the rest. "When he finds her asleep one day", Dick and Jane recounts, "he accuses her of laziness and they fight like, well, cats and dogs, ever after."

Given this onslaught of social expectations, in the authoritative atmosphere of school, is it any wonder that, as a recent study found, that by the age of 8, 99 per cent agreement is found among children of both sexes, as to which sex does which job?

Of course, friends and family, books read aloud and TV all contribute to this socialization. Whether friends and family try to counteract the effects of the media - by turning off the TV, making up stories orally to kids, etc. is important. But this approach is not enough.

I heard a story recently, which helped to bring some of this home. A black feminist from the U.S. was giving a talk, in which she mentioned that her 5-year-old daughter, who had been asking for a truck for her birthday, just didn't play with her new toy, when she got it. For a product of an integrated, co-operative daycare centre which had tried to defuse sexual stereotyping, as well as other societal 'awfuls' this was perhaps surprising. When her mother asked why she didn't play with the truck, she was told, "But on TV they don't show any little girls playing with trucks. . . ."

Nor in the readers studied by the New Jersey group. They suggest this remedy: *Parents, teachers, school principals and friends can . . . be used in classrooms, complain to publishers in detail about offensive stories, and try to reach other teachers, principals, school boards and parent-teacher organizations.*

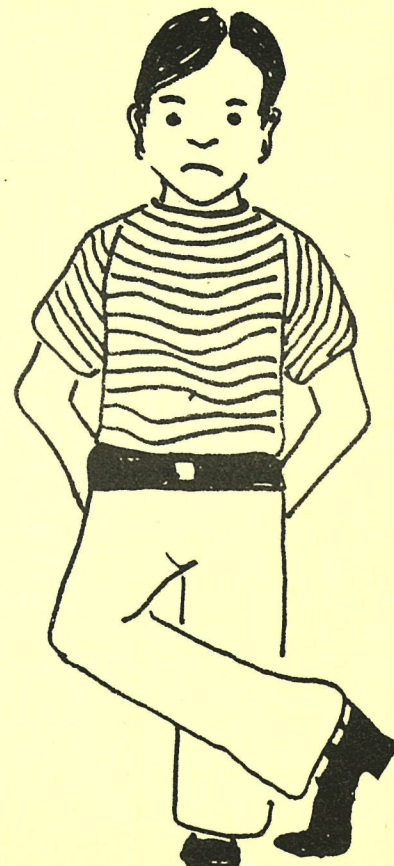
This suggestion is in keeping with the 1970 judgment of the Association of Women Psychologists, who said this to the American Psychological Association:

Psychological oppression in the form of sex role socialization clearly conveys to girls from the earliest ages that their nature is to be submissive, servile, and repressed, and their role is to be servant, admirer, sex-object and martyr. . . . the psychological consequences of goal depression in young women - the negative self-image, emotional dependence, drugged or alcoholic escape - are all too common. In addition, both men and women have come to realize the effects on men of this type of sex role stereotyping, emotion, sensitivity and gentleness, all taking their toll in psychic and physical traumas.

Dick and Jane quotes this analysis, and goes on:

Those who do not fit (the sexual stereotypes) are either stretched out or chopped up. We stretch our sons to fill the ideal dominant male role, and fragment our daughters' personalities to make them fit the servile female role. Both processes do violence to the individual. . . . Each damaged person depletes the human resources of the whole society. How many damaged individuals can we afford?

by Agi



Dick and Jane as Victims: Sex Stereotyping in Children's Readers, Women in Words and Images. P.O.B. 2163 Princeton, New Jersey, 08540. \$1.50.

"We're not going to choose sides. It's just boys against girls. It's better that way. Boys hate girls and girls hate boys. I like to fight with girls. They're slobs. Boys are better. That's why we always win."

This quotation from a children's reader, so blatant in its sex stereotyping, is not unusual, if we are to believe a New Jersey study done by a group of American women. They looked at 2,760 stories in 134 readers put out by 14 different publishers, all of which are in use in three suburban New Jersey towns. Their conclusions were so astounding that, as they note in their introduction to the pamphlet entitled "Dick and Jane as Victims: Sex Stereotyping in Children's Readers", even some of their dubious researchers ended "with unshakeable convictions that the readers contained a distorted view of reality".

Before you dismiss any statistics they uncover as more of that American nonsense that has nothing to do, really, with the Canadian scene, make a mental note to check which American readers our children are being given. Note, too, that there is at least one Canadian group - associated with Women's Place, 31 Dupont St., Toronto - which is conducting a similar study, and trying to write new - and improved (99 and 44/100 per cent purer) - stories for our kids to consume. Perhaps it really is everywhere.

On to the study, though. It is filled with enough statistics to satisfy the most skeptical perusal. For example, these ratios:

- Boy-centered stories to girl-centered stories - 4:1
- Adult male main characters to adult female main characters - 3:1
- Male biographies to female biographies - 6:1

LESBIAN/WOMAN cont. from page 8
 parents, and the problems Lesbian mothers have raising their children. The added difficulties of the very young Lesbian are discussed in a chapter called "Growing Up Gay" In this chapter and in other parts of the book, Martin and Lyon encourage parents of Lesbians to try and accept and understand her and to add their support to her attempts to find her identity. At one point they say, "We would remind parents that they, too, have been victimized by professional 'historicism' or rationalizations based upon case histories of 'disturbed' parents in therapy. While some Lesbians do come from broken homes or have felt rejected; others recall their childhood as having been happy and felt their parents were very supportive. Do not take on the guilt that society would heap on you either. And quit worrying about what the neighbors or your friends might think-they need to be enlightened anyway."⁵

In the last chapter Martin and Lyon link up the Lesbian and Women's Struggle with other oppressed people's struggles around the world and conclude:

The homophile community of fifteen years ago might have settled for 'tolerance.' But not today! No halfway measures will do. In our several identities (as citizens, as women and as Lesbians) we want equal rights and full citizenship. ..no longer is toleration acceptable...Today there are no pleas nor please-there are only demands. And they come not from the minority of our population but from the majority; not just homosexuals but from women and from Blacks and from all Third World peoples ...the Lesbian, along with all oppressed people, wants freedom-and we want it now!⁶

If you are a Lesbian within the Women's Movement, this book will probably not tell you anything you don't already know. It does not point out how the feminist revolution we need (in order for Lesbians and all women to be free) is synonymous with total political, economic and social upheaval. On a more immediate level, it

does not discuss any concrete steps that Lesbians, and all women, can take (such as learning karate or forming women's anti-rape squads) to protect ourselves against the violence we experience from men every day in this sexist society. It does not explore the motivations for the hostility men direct at women (especially "dykes") nor does it explore the implications that the rejections of the INstitution of Heterosexuality by women will have in this society. It leaves many important areas untouched and many important things unsiad. But it does say some important (though introductory) things about Lesbians

that many people (your parents, employers, friends) will probably not see written anywhere else. The absence of four-letter words in it gives it the advantage of being a book you could give to your mother to read. (I gave it to mine) It does not go far enough. But it does begin to describe the ugliness of a sick society's response to one form of loving. And that is badly needed.

NOTE: There is one other book out on Lesbianism (Sappho Is A Right On Woman by Sidney Abbot and Barbara Love) that apparently presents a more radical view from the Lesbian Movement. It is only out in hard cover so far, and we have not yet had time to get and read it, but it will be reviewed in the next issue of The Other Woman.

1. Lesbian/Woman, p. 71-2.
2. Ibid, p. 70.
3. Ibid, p. 38-9.
4. Ibid, p. 284.
5. Ibid, p. 308.
- 6 Ibid, p. 310.

INVASION, contd from pg. 7

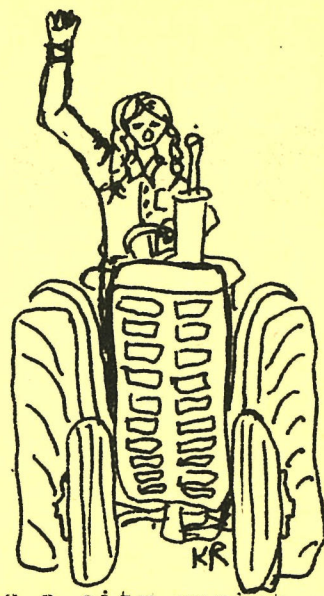
The highschool is amazingly progressive for a rural school. There are few required subjects--even home ec and shop are optional. Two men signed up for the grade 11 home ec class; there are a few women in the tech classes.

A class on birth control was even taught once. The (woman) teacher approached the principal with the argument: "in my opinion, the students know very well how to get pregnant; I feel it would be useful for them to also learn how not to."

But so many strong intelligent students leave the County after graduation--move on to university or a job in Toronto. A movement here, even if it originated with high school women, would eventually have to be based on the support of women living more-or-less permanently in the community.

Women's liberation in the County would have to be handled very differently than it is handled in the city. There are big differences in jobs and oppressions and thinking.

For instance, women in the country and in small towns simply don't face the danger and harrassment that city women endure on the streets daily. A rapist in a small town cannot escape by virtue of his anony-



mity, as a city rapist can.

Even a crude remark could earn a man social ostracism in a town of 6000.

Social stigma attached to being in the movement is more severe in a small community where everyone's doings are public knowledge. The cashiers at the local A&P titter as you walk past; the waiter in the restaurant teases you about burning your bra.

"we're in a special position here in the county, in that there are very few full-time mothers and housewives," said Shorty, my neighbor. She has gotten up at 4:00 a.m. to milk the cows every day for the last 26 years.

"Because of the sheer quantity of work to be done, many women do half the heavy farm chores (as she does), while their husbands do half the housework.

"Also consider the wages are so low in the County that most women are working."

It is clear that a lot of research needs to be done on the plight of the rural woman, because it is very different from the plight of the city woman.

After the initial failure of my rap group plans, I swore I'd never come back to the County.

The pain having mellowed somewhat, I now feel perhaps I could come back in the spring after I'm done with university. God knows the women's movement will never come here unless I do.

Come back and research sex crimes and the women's employment situation; try to publish "the politics of housework" in the local paper; talk to the libraries about non-sexist and feminist literature; speak to the university women's club...



by
Kathy
Ross

EACH ONE TEACH ONE

electrical power

Electricity takes many forms -- static from cloth or fur, the spark in a spark plug, electric current to work lights and appliances, lighting. Electricity is electrons moving about in one way or another. Electrons, when not being electricity, are part of the atom.

Electricity found at home is called alternating current (AC). It comes from a generator which produces a pulsating current. The pulse is so quick that we can't see it. But everything is flickering. Some homes have small generators of their own. Most are connected to large hydro-electric generators at distant points. Hydro-electric means that the original energy comes from the force of falling water.

Electricity can move through any number of materials. Some can carry a lot of electricity. These materials are called conductors. Materials which will not allow electricity to flow through them are called insulators. The better a conductor or insulator is the less of it is necessary to do a given job.

Silver is the best conductor, copper is next; all metals are conductors. Rubber, some plastics, porcelain, glass, dry wood, etc. are insulators. Common electrical wiring is copper covered with rubber. The copper allows a good flow of electricity while the rubber prevents it from flowing where it's not wanted.

Electricity is commonly measured in volts, amps, watts. Volts refers to the pressure of the electrical current in its wiring. Ordinary wiring in the home is 120 volts or 220 volts. 220 volts is for heavy duty wiring. A three pronged plug or outlet is 220 volts. The wire is thicker and usually round. The usual two pronged plug or outlet is 120 volts. Amperes are the measurement of how much electrical current is flowing per second. Amperes is a measurement of rate, like saying one word for miles per hour. Watts takes into consideration both amperes and volts. A formula which is generally true is volts x amperes = watts. Horsepower is another term for watts. 746 watts = 1 horsepower. A watt is not a very large quantity so most household measurement is done in kilowatts or 1000's of watts. 1000 watts = 1 kilowatt.

READING METERS

Kilowatts tell how much power is flowing at a given time. Electricity is sold in kilowatt hours (kw-hr). Kw-hr tells how many kilowatts were used for how many hours. The electric meter on a house tells how many kw-hrs of electricity have been used since its installation. In Ontario, hydro is usually read every two months. By subtracting the reading at the beginning of the two months from the reading at the end you know how much electricity

MAKE ELECTRICITY
WORK FOR YOU



has been used. The dials are read like on clocks. The two outer ones are read clockwise and the two inner ones are read counter clockwise. They are read from left to right. Hydro rates are on a scale; the first hours being more expensive per hour than the later ones. Rates are: \$6.66 for the first 150 kw-hrs. or less. 1.4¢ for each kw-hr after that.

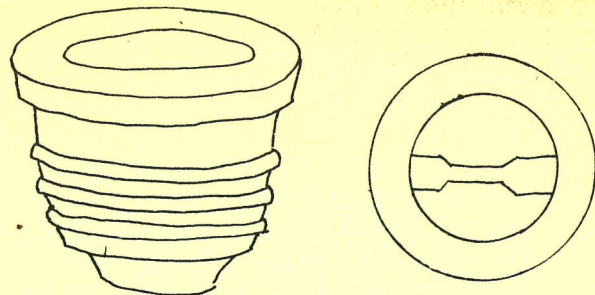
FUSES

For electricity to operate some device there must be a circuit. A circuit is when there is a wire to carry the electricity from the source to the device (lamp, motor, washing machine) and then back to the source again, forming a closed circuit. If the circuit is interrupted the device will not run. It is common for any number of devices to be wired into one circuit. In one house there are one more circuits depending on the size of the house and the capacity of the circuits. There are a number of ways to wire different devices to one circuit.

Each circuit has an amperage capacity beyond which it is a fire hazard to try to operate. This capacity is determined by the size of the wires, type of insulation,

etc. If too much amperage is forced through a wire it will become excessively hot. A certain amount of heat is normal (e.g. 140° F. for #14 wire at 15 amps.). This is what insulation is for. In any given size of wire the heat created by a current flowing through it is proportional to the square of the amperage; which means that doubling the amperage increases the heat by four times, tripling the amps increases the heat by nine times, etc. Too much heat can damage insulation and cause a fire if two uninsulated spots on two wires touch each other accidentally (short circuit). Then a fire is almost certain.

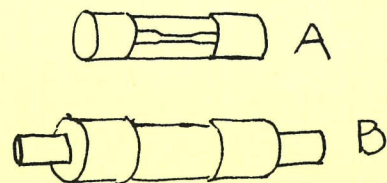
Fuses are the safety features in circuits which prevent fires. A fuse is a short piece of metal which melts easily, enclosed in a sealed housing. The size of the piece of metal is that which has been determined will melt when a specific amperage flows through it. The fuse is wired into each circuit so that if and when too much amperage is being drawn through the circuit the fuse will melt ("blow") and break the circuit before there is enough heat to start a fire. When the circuit is broken nothing on that circuit works. The fuse is made so that no molten metal will escape and mess up the circuit. The fuse blows more quickly when the



excess amperage is greater. A few amps excess may take a few minutes to cause a break. A short circuit will blow the fuse almost immediately.

Plug type fuses come 6, 10, 15, 20, 25 and 30 amp sizes. The size is clearly marked on the top. Never larger than 30 amps. They are physically the same size but should not be interchanged. If a 30 amp fuse goes where there should be a 20 then too much heat will be allowed in the wires and a fire is probable. They screw in and out like light bulbs.

Cartridge type fuses are available in all amps. They are seldom used in the home under 30 amps. All cartridge fuses up to 30 amps are of one size and of style A. All cartridge fuses 31 to 60 are larger and also of type A. All over 60 amps are larger and type B. Just tug on them to take them out and push to put them in.



con't.

RESISTANCES TO STRUGGLE

Struggle (as we see it) is a specific process of dealing with conflict between women. It may be about "important" issues like class or race, or such "mundane" problems as jealousy or house-work.

Struggle is women sharing some of the same basic values attempting to attain a common goal.

Struggle is being willing to change.

Struggle is wanting trust and strength to grow.

We all resist struggle. Nothing in our background has prepared us to be open and honest with each other. Only overcoming this resistance will allow us to build the kind of Revolution that will touch and change everything in our lives. Below we outline some of the things we know about that keep us from struggling.

1. Resistances to beginning a struggle.

- 1) "I don't have the 'right' to ask these women to deal with this." This is individualism (you do your thing and I'll do mine.) To have control over our own lives means responsibility to each other for our actions. Example: If I don't feel like the women in the room are listening to what I'm saying then it is my responsibility as well as my right to ask them why they are not listening.

Edmonton

2) "This is 'my' problem or 'my' fuck-up and I have to deal with it myself." It takes two (or more) to make a fuck-over relationship. The problem can only be worked through when both sides are dealing with it.

3) They won't want to deal with this." If the women involved don't want to struggle through the conflict then at least they must be confronted with it.

"They can't deal with this." This is patronizing. We can't make decisions for other women.

4) We want to have the conflict totally figured out before talking about it with the women concerned. Nobody likes to be told, "this is the way it is - now what are you going to do about it?" This isn't struggling. Struggle should involve everyone in the 'whys' and 'what to do' process.

5) We are afraid of destroying the relationship, of creating tension, of hurting others. Struggling is hard. Underlying all these reasons is the fear of being rejected. We have to take that risk to build worthwhile relationships. It means choosing our priorities.

6) We wait for the other women to bring up the struggle. Passivity is part of our traditional role. If we feel something is wrong then it is our responsibility to deal with it.

OR

We wait for the 'right' time. When there is something to be struggled with we have to make the time.

7) "What I'm feeling isn't worth struggling about." Liberation involves respecting ourselves and our feelings and ideas.

Another part of this is not wanting to feel a certain way or to admit feeling jealous or angry. We all know that saying 'I will not feel this' doesn't make the feeling go away.

8) "I don't know the woman well enough" or "I don't care enough about this woman to struggle with her." If we are working with someone politically then conflicts must be out in the open.

II. Resistances to dealing with Struggle brought to us.

1) We immediately agree with the woman without getting in touch with our feelings. This keeps us invulnerable and we don't have to struggle. Struggle means finding out what we feel.

2) We immediately come back with, "yeah, well you've been doing...." Most of us feel hostile to or threatened by criticism, but it just takes practice to know that we don't have to be.

3) We immediately start making excuses instead of really listening to the woman. Excuses won't do. If what we are doing is wrong then we must change.

4) We respond with "that may be the way you see it, but I see it different, so neither of us is right or wrong," and that's it. But that's not it. It is just the beginning of figuring out what's wrong.

5) We become self-negating, saying, "I'm no good." We have all been taught to hold guilt to our bosoms. It's time to learn that we aren't bad. That we can change what we don't like about ourselves.

Another part of this is thinking that "if a woman likes me she has to accept me the way I am." We don't have to be static or paralysed. We can break the mold.

6) We are unwilling to give up our privileges-ego gratification, status, pleasures or whatever-so we don't even listen. We are sarcastic or resentful because we feel embarrassed and trapped. Realizing that the things that are holding us back from being with other women are the real traps, will help us get through this stuff.

You probably have felt or known many other resistances to struggle. By sharing them we will be able to move in the direction of strength and joy together.

M, J & D
Edmonton Lesbian
Feminists

FOUND IN FIELDS OF CLOVER AND ICE
A SINGLE YOUNG WOMAN
PREPARES HER BED

PINE SMELLING BODY
WHITE MOUTH FEELING
SHE GATHERS YOU TO HER
TO COVER HER UP

CLUTCHING TOGETHER WARMED BY THE SUN
THE SWEAT OF OUR BODIES
UNITES US TWO ONE

PETALS OF CLOVER FLOWERS
SOFTEN THE EARTH
AS
YOU GATHER HER TO YOU
TO COVER YOU UP

LANA



my blood poem

They used blood sucked and stolen
in their ceremonies
for their power and magic
and faith.
Draining from slit throats
of irrelevant animals.

Recognizing the Blood Energy,
they feared and hated us
for our blood--Power and Magic.
Bleeding dark brown black red
in connection with Sea and Moon

We huddled in distant huts
and though we were made ashamed
we lived and bled in that connection

and now my hand deep inside you
deep salt smell Dark blood brown
Red
My nails and fingers and palms
yield knowledge of
our womanness And I touch my eyes
With your blood and paint my face
with that ceremonial blood
Hand print darkens on your perfect breast.
Warpaint strength magic
is ours, always has been ours

I know this as I smile and the dry
bloody marks on my face crack.

Jeanne

ALBERTA

THE WOMAN-IDENTIFIED WOMAN

BY rita mae brown

What is a Lesbian? A Lesbian is the rage of all women condensed to the point of explosion. She is the woman who, often beginning at an extremely early age, acts in accordance with her inner compulsion to be a more complete and more free human being than her society — perhaps then, but certainly later — cares to allow her. These needs and actions, over a period of years, bring her into painful conflict with people, situations, the accepted ways of thinking, feeling and behaving, until she is in a state of continual war with everything around her, and usually with herself. She may not be fully conscious of the political implications of what for her began as personal necessity, but on some level she has not been able to accept the limitations and oppression laid on her by the most basic role of her society — the female role. The turmoil she experiences tends to induce guilt proportional to the degree to which she feels she is not meeting social expectations, and/or eventually drives her to question and analyse what the rest of her society more or less accepts. She is forced to evolve her own life pattern, often living much of her life alone, learning usually much earlier than her "straight" (heterosexual) sisters about the essential aloneness of life (which the myth of marriage obscures) and about the reality of illusions. To the extent that she cannot expel the heavy socialization that goes with being female, she can never truly find peace with herself. For she is caught somewhere between accepting society's view of her — in which case she cannot accept herself, — and coming to understand what this sexist society has done to her and why it is functional and necessary for it to do so. Those of us who work that through find ourselves on the other side of a tortuous journey through a night that may have been decades long. The perspective gained from that journey, the liberation of self, the inner peace, the real love of self and of all women, is something to be shared with all women — because we are all women.

It should first be understood that Lesbianism, like male homosexuality, is a category of behavior possible only in a sexist society characterized by rigid sex roles and dominated by male supremacy. Those sex roles dehumanize women by defining us as a supportive/serving caste in relation to the master caste of men, and emotionally cripple men by demanding that they be alienated from their own bodies and emotions in order to perform their economic/political/military functions effectively. Homosexuality is a by-product of a particular way of setting up roles (or approved patterns of behavior) on the basis of sex; as such it is an inauthentic (not consonant with "reality") category. In a society in which men do not oppress women, and sexual expression is allowed to follow feelings, the categories of homosexuality and heterosexuality would disappear.

But Lesbianism is also different from male homosexuality, and serves a different function in the society. "Dyke" is a different kind of put-down from "faggot," although both imply you are not playing your socially assigned sex role and are not therefore a "real woman" or a "real man". The grudging admiration felt for the tomboy, and the queasiness felt around a sissy boy point to the same thing: the contempt in which women — or those who play a female role — are held. And the investment in keeping women in that contemptuous role is very great. Lesbian is the word, the label, the condition that holds women in line. When a woman hears this word tossed her way, she knows she is stepping out of line. She knows that she has crossed the terrible boundary of her sex role. She recoils, she protests, she reshapes her actions to gain approval. Lesbian is a label invented by the Man to throw at any woman who dares to be his equal, who dares to challenge his prerogatives (including that of all women as part of the exchange medium among men), who dares to assert the primacy of her own needs. To have the label applied to people active in women's liberation is just the most recent instance of a long history; older women will recall that not so long ago, any woman who was successful, independent, not orienting her whole life about a man, would hear this word. For in this sexist society, for a woman to be independent means she can't be a woman — she must be a dyke. That in itself should tell us where women are at. It says as clearly as can be said: woman and person are contradictory terms. For a Lesbian is not considered a "real woman". And yet, in popular thinking, there is really only one essential difference between a



Lesbian and other women: that of sexual orientation — which is to say, when you strip off all the packaging, you must finally realize that the essence of being a "woman" is to get layed by men.

"Lesbian" is one of the sexual categories by which men have divided up humanity. While all women are dehumanized as sex objects, as the objects of men they are given certain compensations: identification with his power, his ego, his status, his protection (from other males), feeling like a "real woman", finding social acceptance by adhering to her role, etc. Should a woman confront herself by confronting another woman, there are fewer rationalizations, fewer buffers by which to avoid the stark horror of her dehumanized condition. Herein we find the overriding fear of many women towards exploring intimate relationships with other women: the fear of being used as a sexual object by a woman, which not only will bring her no male-connected compensations, but also will reveal the void which is woman's real situation. This dehumanization is expressed when a straight woman learns that a sister is a Lesbian; she begins to relate to her Lesbian sister as her potential sex object, laying a surrogate male role on the Lesbian. This reveals her heterosexual conditioning to make herself into an object when sex is potentially involved in a relationship, and it denies the Lesbian her full humanity. For women, especially those in the movement, to perceive their Lesbian sisters through this male grid of role definitions is to accept this male cultural conditioning and to oppress their sisters much as they themselves have been oppressed by men. Are we going to continue the male classification system of defining all females in sexual relation to some other category of people? Affixing the label Lesbian not only to a woman who aspires to be a person, but also to any situation of real love, real solidarity, real primacy among women is a primary form of divisiveness among women: it is the condition which keeps women within the confines of the feminine role, and it is the debunking/scare term which keeps women from forming any primary attachments, groups, or associations among themselves.

Women in the movement have, in most cases, gone to great lengths to avoid discussion and confrontation with the issue of Lesbianism. It puts people up-tight. They are hostile, evasive, or try to incorporate it

into some "broader issue". They would rather not talk about it. If they have to, they try to dismiss it as a "lavender herring". But it is no side issue. It is absolutely essential to the success and fulfillment of the women's liberation movement that this issue be dealt with. As long as the label "dyke" can be used to frighten women into a less militant stand, keep her separate from her sisters, keep her from giving primacy to anything other than men and family — then to that extent she is controlled by the male culture. Until women see in each other the possibility of a primal commitment which includes sexual love, they will be denying themselves the love and value they readily accord to men, thus affirming their second-class status. As long as male acceptability is primary — both to individual women and to the movement as a whole — the term Lesbian will be used effectively against women. Insofar as women want only more privileges within the system, they do not want to antagonize male power. They instead seek acceptability for women's liberation, and the most crucial aspect of the acceptability is to deny Lesbianism — i.e., deny any fundamental challenge to the basis of the female role.

It should also be said that some younger, more radical women have honestly begun to discuss Lesbianism, but so far it has been primarily as a sexual "alternative" to men. This, however, is still giving primacy to men, both because the idea of relating more completely to women occurs as a negative reaction to men, and because the Lesbian relationship is being characterized simply by sex, which is divisive and sexist. On one level, which is both personal and political, women may withdraw emotional and sexual energies from men, and work out various alternatives for those energies in their own lives. On a different political/psychological level, it must be understood that what is crucial is that women begin disengaging from male-defined response patterns. In the privacy of our own psyches, we must cut those cords to the core. For irrespective of where our love and sexual energies flow, if we are male-identified in our heads, we cannot realize our autonomy as human beings.

But why is it that women have related to and through men? By virtue of having been brought up in a male society, we have internalized the male culture's definition of

ourselves. That definition views us as passive beings who exist not for ourselves, but for the servicing, maintenance and comfort of men. That definition consigns us to sexual and family functions, and excludes us from defining and shaping the terms of our lives. In exchange for our psychic servicing and for performing society's non-profit-making functions, the man confers on us just one thing: the slave status which makes us legitimate in the eyes of the society in which we live. This is called "femininity" or "being a real woman" in our cultural lingo. We are authentic, legitimate, real to the extent that we are the property of some man whose name we bear. To be a woman who belongs to no man is to be invisible, pathetic, inauthentic, unreal. He confirms his image of us — of what we have to be in order to be acceptable to him — but not our real selves; he confirms our womanhood — as he defines it, in relation to him — but cannot confirm our personhood, our own selves as absolutes. As long as we are dependent on the male culture for this definition, for this approval, we cannot be free.

The consequence of internalizing this role is an enormous reservoir of self-hate. This is not to say the self-hate is recognized or accepted as such; indeed most women would deny it. It may be experienced as discomfort with her role, as feeling empty, as numbness, as restlessness, a paralyzing anxiety at the center. Alternatively, it may be expressed in shrill defensiveness of the glory and destiny of her role. But it does exist, often beneath the edge of her consciousness, poisoning her existence, keeping her alienated from herself, her own needs, and rendering her a stranger to other women. Women hate both themselves and other women. They try to escape by identifying with the oppressor, living through him, gaining status and identity from his ego, his power, his accomplishments. And by not identifying with other "empty vessels" like themselves. Women resist relating on all levels to other women who will reflect their own oppression, their own secondary status, their own self-hate. For to confront another woman is finally to confront one's self — the self we have gone to such lengths to avoid. And in that mirror we know we cannot really respect and love that which we have been made to be.

As the source of self-hate and the lack of real self are rooted in our male-given identity, we must create a new sense of self. As long as we cling to the idea of "being a woman", we will sense some conflict with that incipient self, that sense of I, that sense of a whole person. It is very difficult to realize and accept that being "feminine" and being a whole person are irreconcilable. Only women can give each other a new sense of self. That identity we have to develop with reference to ourselves, and not in relation to men. This consciousness is the revolutionary force from which all else will follow, for ours is an organic revolution. For this we must be available and supportive to one another, give our commitment and our love, give the emotional support necessary to sustain this movement. Our energies must flow toward our sisters, not backwards toward our oppressors. As long as women's liberation tries to free women without facing the basic heterosexual structure that binds us in one-to-one relationship with our own oppressors, tremendous energies will continue to flow into trying to straighten up each particular relationship with a man, how to get better sex, how to turn his head around — into trying to make the "new man" out of him, in the delusion that this will allow us to be the "new woman". This obviously splits our energies and commitments, leaving us unable to be committed to the construction of the new patterns which will liberate us.

It is the primacy of women relating to women, of women creating a new consciousness of and with each other which is at the heart of women's liberation, and the basis for the cultural revolution. Together we must find, reinforce and validate our authentic selves. As we do this, we confirm in each other that struggling incipient sense of pride and strength, the divisive barriers begin to melt, we feel this growing solidarity with our sisters. We see ourselves as prime, find our centers inside of ourselves. We find receding the sense of alienation, of being cut off, of being behind a locked window, of being unable to get out what we know is inside. We feel a realness, feel at last we are coinciding with ourselves. With that real self, with that consciousness, we begin a revolution to end the imposition of all coercive identifications, and to achieve maximum autonomy in human expression.

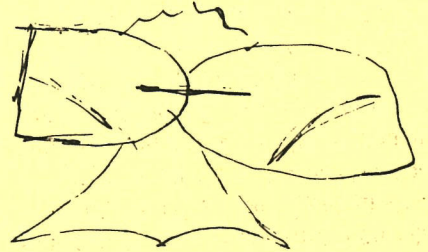
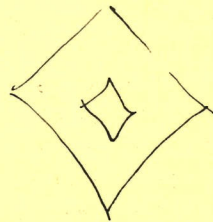
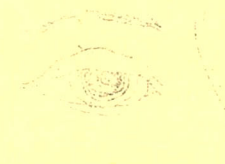


IF I WERE A SCHOOL

If I were a School
 I would not have one rule
 For rules are for mules and for fools
 And I would have a pool
 To keep them cool
 For fools go to School
 And they turn into mules
 But don't let them play pool
 And they will be a fool

THE END

BY Susan Gill
9 years old



THE SLY FOX

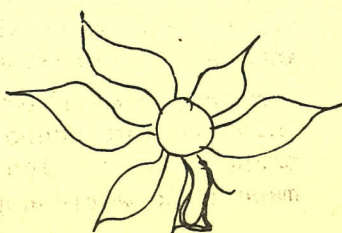
Once upon a time there was a family of foxes. The smartest one was Susan. And that is why she would get all the food. One day Susan went out to get a chicken. But then! a big hawk came to get a rabbit. But the fox got the hawk. And killed it. And then she brought it home with her. And they had it for dinner. And they lived happily ever after.

THE END

BY Susan Gill
9 years old

Susan Gill

Susan Gill
lives in Toronto 7



WOMEN IN GRADUATE AND PROFESSIONAL SCHOOLS

Writing about women in so-called institutions of higher learning didn't seem like such a great idea when I first thought of it. Graduate and professional schools are such elitist institutions and so much a part of the establishment that it sounds really odd to mention them in the same breath with revolutionary feminism. But it's not the schools that I want to write about, it's the women studying in them, and these women are mostly dissatisfied and pretty unhappy. I know because I am one.

As I talked with women at school and at the graduate residence where I live, it got clearer and clearer all the time that the unhappiness and dissatisfaction are only in part directed at the schools; it seemed that more of the women were simply unhappy with themselves; they didn't really want to be at school; they didn't know why they were there; and they didn't really know what else they could do.

Now certainly graduate and professional schools are institutions that reflect the sexist structure and values of the society in which and out of which they arise. Almost all the professors and figures of authority are male, and some of the women I talked with believed that they are not being taught the skills that will enable them to get the good jobs, good pay, responsibility and independence that they want. Many feel that they are not taken as seriously as male students; that they are not encouraged to do independent work, to publish, to undertake interesting and difficult projects. A woman studying urban planning said that almost no women have been taught the necessary architectural skills that would allow them to head a planning project; that's why the number of women planners is so small. (She then added that a woman with the proper skills still would be less likely to be appointed to head a planning project than a man would, but at least she would have a chance.) A woman studying comparative literature told me that her professors don't spend time working with women; don't encourage them to publish; and don't push them to achieve. She suspects but is not positive that more lower level coursework is being required of her than of the men in her program who are given greater independence.

But we all know that grad and professional schools are male strongholds, so why do we go? I asked why we go, and I got a lot of answers. Many were those I had thought of myself: better jobs, better pay, more responsibility, more independence. But I think I really began to understand why most of us are not happy at school when I learned that these reasons were all secondary for many women. They had gone on to graduate and professional school because they didn't



know what else to do, and they wanted to avoid having to decide what to do with their lives. I thought about it for awhile, and it made sense. Women aren't ever taught to decide for themselves about anything. We are all socialized to see ourselves in relation to and under the control of men who will direct us, think for us, and tell us what to do. Learning to face new situations, take risks, be assertive are all part of a man's social conditioning; we are taught to crave security. (That's really what marriage is all about, I think.) And graduate and professional school offers us an illusion of security. For one, or two, or four, or however many years it takes, we can listen to our professors, those paternal authority figures; we can feel safe in a more or less familiar school situation, and we can pretend nothing has changed: we're still university "kids". But of course things have changed, and the tensions that women often experience as undergraduate students, the conflicts between academic achievement and "femininity" are even more pronounced in graduate or professional school. We are women trying to make a place for ourselves in a male stronghold; we are competing with men for the credentials that will enable us to take our places in the professions, and we are a challenge to the notion that intellect, rationality, and analysis are strictly male capabilities. We are in competition with men and yet so many of us crave the male stamp of approval: "feminine," "a real woman" And we all know that "femininity" includes all those qualities that

are the opposite of what we need to succeed in competition with men within a male-oriented institution. According to the male standard, women are supposed to be passive, docile, stupid (or at least not too bright), submissive, intuitive rather than analytical, and uncritical. An "ideal" woman, then, is a walking definition of a lousy student. To succeed at school, we have to be active, assertive, intellectually curious, original, self-assured, analytical, and critical, but then of course we lose the male stamp of approval.

Maybe the most ironic aspect of the situation is the expectations of our professors who demand a "male" level of academic excellence from us while treating us mostly the way men treat women: as morons, and while expecting us to be "feminine", of course. Even those of us who don't give a shit about the male stamp of approval from the men we study with and compete with still have to cope with the professors and their expectations. They're the ones with the power.

And we have to cope with ourselves and all the years of conditioning to "femininity" that we have gone through. We can decide to reject the role society imposes on all of us, but it's hard to put the decision into practice at school. To speak up in seminars, to contradict and argue with our male colleagues and professors. Twenty-some years of conditioning makes it hard to be self-assured, confident students and human beings. Almost all of the women I talked to complained about their inability to assert themselves; about not coming across in class; about being inhibited; and I know all that in myself all too well. It doesn't make any difference how much we know, how well we think, how good we really are, for we have been learning for so long to be so much less than we could be.

It all ends up seeming so bad. The graduate and professional school situation is authoritarian and competitive, reflecting the male values of our society, but for those of us who want the jobs, money, and responsibility that we can get only with our "higher degrees", it seems to be the only way. Perhaps those of us who make it through and get into positions of authority (if women ever really can in this society) will help undermine the system a bit, if we don't end up selling out all together. But that's only a future possibility and doesn't help us now.

What would indeed help is a growth of solidarity among women in graduate and professional schools. At least we could stop competing against each other and support one another in our attempts to overcome our socialization, to assert ourselves at school, and to learn those skills which will help us make this world a better place for

PENALTY babies & PUNISHMENT pregnancies

On Saturday, October 21 several hundred persons attended a public assembly at the central Y.W.C.A., on the abortion law repeal movement. The program included films, dramatic readings, brief talks from persons active in the abortion law repeal movement and presentations by candidates in the federal election, followed by a march to City Hall. The afternoon was sponsored by the Canadian Women's Abortion Law Repeal coalition (Toronto chapter). The first group of speakers included lawyer Stan Gershman, Judith Aber (counsellor in abortion and birth control) and Esther Greenglass (assistant professor of psychology at York University).

Gershman pointed out that although people's attitudes towards sex have changed drastically in recent years, women are becoming increasingly oppressed by legislation (e.g. restrictive abortion laws) which prevents them from exercising any degree of sexual freedom. Referring to the "anti-abortion segment --- those sanctimonious meddlers, who impose their beliefs upon others, and who are indifferent to the suffering of others", he said that they have been allowed to get away with their attacks for too long and that it was time to put an end to "penalty babies and punishment pregnancies."

Judith Aber quoted statistics on birth control clinics (of 948 general hospitals in Canada in 1970, only 23 had established birth control clinics) and the inadequacies of present methods of birth control and sex education. Greenglass pointed out that the present law, which specifies conditions which may "morally justify" an abortion, denies that a woman has the



capability or intelligence to make a responsible decision in the matter of abortion. Because we live in a male supremacist society, women's struggle to repeal the abortion laws is part of their affirmation to determine their own lives.

The main purpose of the assembly was to make public the need for a-bortion law repeal in Canada. Following several months of news black-out on the whole abortion issue, it became apparent that candidates in the federal election were not taking the initiative in bringing the abortion issue to the public's attention. (This, despite the fact

that over 100,000 people have signed the petition calling for repeal of the abortion laws.) Candidates from all political parties were invited to the session to state their position on abortion law repeal. Predictably, not one Conservative or Liberal candidate made an appearance, although the session was well attended by candidates from the N.D.P., Women for Political Action and the Communists. The meeting was also well attended by the youth contingent of the "Right to Life" (anti-abortionists) who tried unsuccessfully to disrupt the meeting. After marching out of the meeting shouting "Practice self-control!", this group staged a simultaneous march on the opposite side of the street from the abortion law repeal demonstrators. These anti-abortion groups are becoming increasingly militant in trying to thwart the abortion law repeal movement. Listening to their hysterical arguments about the "sanctity of life", one is tempted to dismiss them as crackpots. Many of them are, but they have the support of the reactionary element in our society, including such institutions as the Catholic Church.

It is becoming dangerous for each supporter of abortion law repeal to support the movement in principle only, but not by active support. The kind of support that is needed can take many forms (petitioning for repeal of the abortion laws, donations of money, attending meetings and demonstrations to publicize the need for abortion law repeal.)

Contact the Canadian Women's Abortion Law Repeal Coalition, P.O. Box 5673, Station A or phone 863-9773.

electrical impulses

When a fuse blows it is a sign of trouble. Something, somewhere is pulling too much electricity. It should be found and remedied. It may just be one device too many on that circuit. Often frayed, old wires on lamps and appliances cause trouble. They are generally easy to replace. Don't just change the fuse -- solve the problem. Sometimes a fuse will blow because when an electrical motor starts up it pulls considerably more power than at its normal running rate. This is only for a short time. The solution to this is a fusetron, explained below.

The fuse box is usually in a corner in the basement. It is a metal box around eye level with a metal door. The areas that the fuses serve should be labelled next to each fuse. If they're not, test them out and label them. It will save a lot of future trouble. On the plug type fuses you can see into the center of the fuse. If the piece of metal through the center is broken the fuse is blown. Just screw the old one out and screw in another of the same amperage in its place. Small cartridge fuses are also clear in the center and can be judged by inspection. Larger fuses have to be tested. You can't tell by looking. Most home fuses are of the first type.

Many homes with more modern wiring have circuit breaker panels. These are a series of switches which look like light switches. Their function is the same as fuses. Where too much amperage flows through them they trip off; the switch falls from the on position 3/4 of the way to the off position and the circuit is broken. There is nothing to replace here. To reclose the circuit, switch the circuit breaker the rest of the way down to off and then back up to the on position.

When a fuse is blowing because of the starting surge of an electric motor the fuse should be replaced with a fusetron of the same amperage. This is a fuse which is made so as to tolerate a higher amperage for a few minutes without blowing. It is as safe as a regular fuse. It will blow immediately on a short circuit and will not tolerate a higher amperage long enough to cause any danger. These are installed the same way as regular fuses.

I found a nice little book in the Parliament street library which I used as a reference for this article. I'm sure there are better and I know there are worse. This one was Practical Electricity and House Wiring by Richter. When you have a problem go find yourself a book and see if you can solve it.

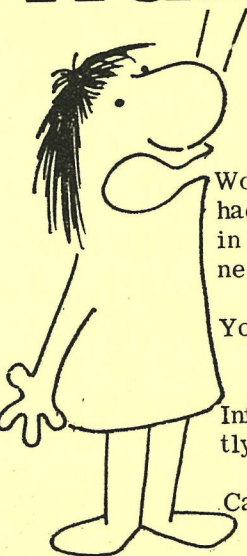
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This one I found was very good because it was basic, practical and simply written.

Next time I'll try to explain some basics of wiring.

Holly Devor

Wanted



Women who have had abortions within the last year needed for

York University study -

Information strictly confidential.

Call: 635-2557 or 445-0597

The situation of the sole-support mother and her children in Toronto is desperate.

A woman in this position must find good, cheap housing, which is rare enough in Toronto, and also overcome the common landlord prejudice against the "unstable" (read: no responsible male) family.

She must find adequate support money. Mother's Allowance alone is not enough to provide well for children. If the mother works she must find adequate day-care for the kids, and still manage a full load of housework or hire help.

The woman who marries young and has children generally has no job training, and no awareness of the job market and retraining schools.

Unless the family has already received extensive assistance, the mother is unlikely to be familiar with welfare, manpower, legal-aid, medical and dental clinics, and the host of other agencies and community services available to her. In order to make use of such services, she must find and pay for babysitters.

The woman who leaves, or is abandoned by her husband suddenly may need immediate shelter and financial assistance. She will probably also be in a state of emotional stress.

AID

The picture is pretty bleak.

Although there are many sources of aid, most deal only with one aspect of the total problem, many are unpublicized, and many involve fearsome bureaucratic procedures.

Historically, families and clans, and small communities dealt with marital breakdown by supporting the "unfortunate" family. Large urban centres and a high rate of mobility have destroyed the old ways of dealing with a crisis, while adding to the pressures that cause family failure.

An increasing awareness of the wife as a whole person conflicts with her increasing isolation. Unless she has a career (not to be confused with a job) she is likely to exist within the confines of her home and her husband's circle of friends, conscious of the limitations of her world.

A rising rate of marriage breakdown is the inevitable result of these contradictions, and the woman who chooses to leave an intolerable situation, and to keep her children is a victim of the inability of society to recognize change as it happens. Thus the woman who chooses to make a go of life without a husband also chooses to face the most obstacles to a self-sufficient and happy life.

INTERVAL HOUSE

A group of eight women, two of them sole-support mothers who have "made it" have begun a project which, they hope, will meet some of the initial needs of women with children. Research indicated a need for a house and co-ordination of information service, so the concept of Interval House emerged.

INDEPENDENT WOMEN with CHILDREN



photo: ELEANOR GELMO

Twelve full-time staff members and a group of volunteers will operate a large co-operative house, accomodating up to five women and their children for up to a month at a time. Staff and volunteers will co-operate with other agencies in Toronto to keep up-to-date records of what help is available, and to refer women to the most appropriate agencies to help with particular problems.

Some staff will work extensively in searching for adequate housing, others in the field of job hunting and retraining, others will seek day-care centres, and some will babysit kids and help mothers to deal with problems of bureaucracy.

The idea behind this is to provide a supportive and co-operative environment, a help and self-help situation. Although the problems of the sole-support mother and her children will not disappear in the rosy aura of our idealism, they can be made less monumental and overwhelming with a little community support instead of the present resounding apathy.

HELP!

Application has been made, and conditionally approved locally, to the Local Initiatives Programme. This, if finally approved, will cover the cost of staff salaries, \$300 a month in rent, heat, utilities, and phones.

Other agencies will help pay for renovations, some rent, and food.

It is not enough.

Money is needed to pay additional rent (\$300./mo.), and for initial food expenses, and furnishings. If sixty women pledge \$5. per month, the rent will be covered. This is an urgent need.

In addition, furnishings and appliances are desperately needed. Bunk beds, single beds, cribs, chairs, bureaus, tables, more chairs, a sofa, a huge table, infant furnishings, children's furnishings, toys, material for curtains and covers, colourful rugs, lamps, radio, record player, T.V., refrigerators, freezer, stove, washer, dryer, industrial dishwasher, toasters, kettles, blender, electric frying pans or a second stove, bottle sterilizer, dishes, utensils, pots and pans-all these must be aquired by hook or by crook to meet the needs of a large household (as opposed to a barracks) and the demands of the Health Department.

This project needs a lot of money, help, and goods. for at least the first six months.

Please help.

Cheques should be made out to Interval House.

- Inquiries or donations, call:
- Maggie.....769-7048
- Marylin.....766-4971
- Lynn.....767-2849
- Joice.....366-4845
- Dar.....966-3091
- Martha....."
- Suzanne....."
- Katherine....."
- Billie.....444-0354

KATHERINE HANSON



WE ARE BUILDING A BEAUTIFUL S

THE IMPACT OF OUR A



_ PHOTO BY HOLLY DEVOR _

STRONG WOMEN'S COMMUNITY—
DANGER WILL BE FELT.

If The Structure DOESN'T FIT,

Dr. Margaret Mahood, a psychiatrist from Saskatoon, is now on active staff at the University Hospital in Saskatoon and, since 1962, has worked in a pioneer Community Health Clinic.

Politically, she's a socialist and Women's Liberation activist. She was a supporter of Saskatchewan's Medicare program before and since its inception. In 1970 she was a member of the Cross Canada Abortion Cavalcade which travelled to Ottawa to fight the abortion laws. She was a featured speaker at the national Women's Liberation conference held in Saskatoon in the October of that year.

The following is an excerpt of her talk given at the women's conference held this week at the University of Manitoba.

Female sexuality — what to expect from our doctors and psychiatrists?

What can women expect of the medical profession?

Here we have to take stock and recall that the medical profession in the western world is male-dominated, authoritarian, conventional, resistant to change, paternalistic, of the privileged middle class, and its chief role is to help people adjust physically and emotionally within the confines of the present social structure.

Patients, women in particular because of their cultural conditioning towards being dependent, insecure, passive, subservient, reinforce such behaviour in their doctors by relating to them as fatherly authorities whose pronouncements and treatments are omnipotent, unchallengeable, charismatically "right". Women suffer even more than men from the paralyzing and self-defeating concern about "What will my doctor think of me if I tell him this? Dare I ask for contraceptives? Perhaps I oughtn't risk his disapproval. Maybe I'd better not mention at all what's worrying me, and pretend I just came for a sore throat?"

What determines the attitudes of the medical profession to women?

Most doctors come from the middle class which is the class which most identifies with espoused social values and sex role definitions.

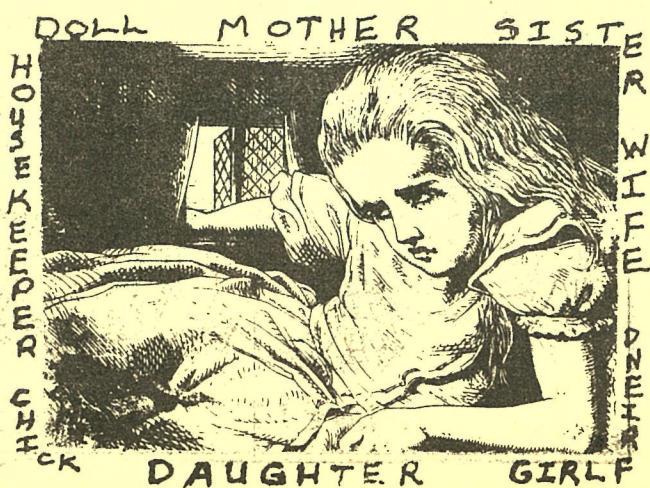
Medical training is still heavily weighted on the side of physical sciences to the exclusion of social sciences — perhaps an appropriate professional background for research and erudite specialties, but in large part irrelevant to the major social problems which permeate and determine the needs of people for medical care and the art and social planning involved in providing this care.

The result is that doctors are exposed to an extra five years of intensive conditioning to see themselves as physical/chemical/mechanistic/technical experts and moral authorities rather than to developing insights into the social and economic as well as physical determinants of illness.

Medical teachers are largely men, and most of these do research or perform technical skills quite isolated from the maelstrom of the general social condition. Emphasis is placed primarily on adequate physical investigation, accurate diagnosis, secondarily on treatment. Comparatively little concern is shown for prevention, and this even more rarely in terms of any awareness of the socio-economic and sex role factors determining the epidemiology of illness.

Women are excluded from participation in the medical power world by their preconditioning to more "womanly" helping roles like nursing, dietitians, social workers, psychologists, ward aids, housekeepers, etc. They are also excluded by discrimination against them in admitting procedures.

Only this year is Interface, the undergraduate medical journal at the University of Saskatchewan at Saskatoon, professor of obstetrics and gynecology (a specialist in women's diseases) and council member of the College of Physicians and Surgeons, a former member of the admissions committee for the College of Medicine, was interviewed by two women medical students.



Dr. M. Mahood

The state of knowledge regarding female sexuality is far from complete. Unfortunately, the medical profession is not generally even as informed and competent in counselling in this area as their present knowledge allows, not as is generally supposed.

In medical school, students are exposed to very little education in the area of human sexual function except in the narrow organic/physiological terms. The psychology of sexual development may be taught according to pretty rigid Freudian concepts during a brief exposure to psychiatry.

As far as I know, the sociology of sexual relations is completely omitted. As a result, therefore, it is not surprising that medical students and doctors are very reluctant to include basic questions regarding sexual histories in their interviews and suffer from fairly intense anxiety when sexual problems are raised by their patients. (Mudd and Siegel reported these findings in 1969 in the New England Journal of Medicine.). It is only after a considerable amount of clinical experience (learning from one's patients) that a doctor may develop some empirical evidence in dealing with diseases in these areas.

You may have seen the advertisement by Ayerst; a very popular one appearing in the Canadian Medical Association Journal over the past year, depicting the frantic middle aged "Angry Woman" syndrome and carrying the caution "Behind the long-suffering man is the suffering woman — suffering from irritability, depression, headache, loss of sexual drive, tension, emotional instability. And through no fault of her own she makes life miserable for everyone." The simplistic treatment offered is a good dose of Premarin.

We must also understand that a doctor's availability for time-extended interviews, counselling and treatment of sexual problems is largely determined by the method of payment for medical services. Where payment is made for "items" of service, fee schedules are still grossly overweighted in favour of surgical procedures and physical therapies, so that plain economic pressures may make doctors unavailable for empathetic sexual counselling to couples.

Gross disproportions in incidence of hysterectomies performed in one urban area of Saskatchewan as compared to another suggest that some doctors may more readily treat menopausal or pre-menopausal female sexual disorders with surgery (removal of the uterus) than with more conservative, more time consuming and less remunerative care.

The kind of care and understanding a woman may receive in various sex role determined situations such as need of contraception, pre- and post-partum care, childbirth, request for abortion, menopausal complaints, even senile disorders, will not depend primarily on the medical training or technical competence of the doctor but on his religious, social and cultural attitudes.

For instance, in contraceptive advice, the doctor's religious, and moral attitudes will play a major part in the kind of care he will give to an unmarried pregnancy.

His attitudes regarding the equality or inequality of the sexes and their respective social responsibility for pregnancy and children will highly determine the kind of contraceptive advice the doctor gives even to married couples.

Some eight years ago I saw a 38 year-old couple who both feared the oral contraceptive and had one unplanned pregnancy in spite of the use of the IUD. They were intelligent and informed and knew that a vasectomy was a less involved operation than a tubal ligation in the female. I sympathized with their wishes but informed them that a vasectomy was out of the question as it was, insofar as I knew, illegal.

Q: When you interviewed students for admission to the College of Medicine, did you ever ask women different questions than those you asked the men who were applying?

A: I don't think it would vary a great deal except that you might ask them how they intend to reconcile medical practice with other alternate roles in life — marriage and motherhood.

Q: Why would you ask this of the women and not the men? Isn't it just as important for the men to be good fathers and raise a family as for the women to be good mothers?

A: It's more of an upset for the female graduates to achieve the alternate goals of marriage and family than it is for the male graduates.

Q: Do you feel that the number of women in medicine should be limited?

A: If you want an unequivocal answer, I would say "Yes". I do feel that they should limit the number of girls that they take into medicine. If you would interpret from this that I think girls are less intelligent, I don't think that's true at all. In their early years, girls surpass the boys because they grow up a little quicker and settle down better. It is because of the alternate roles that disrupt their lives so much such as marriage and having a family.

We have to be honest and say that we have given the girls very little encouragement in the past, but I think we are becoming more humane. We are allowing them to continue after childbirth, to have some time off and we make allowances in the resident program for childbirth. We didn't do this in former years and maybe we lost some we wouldn't have lost otherwise.

Q: If a married women doctor has a family, would not her husband also cut down his working hours to help raise the family? Why is it mainly the woman's job to raise the family?

A: Whether it's right or wrong, the care and burden of the family in our society has primarily fallen on women. This is the whole pattern of our society. I think that the primary care has to fall on the mother's shoulders. I would think it better for the children if the primary responsibility, as it has always been in our society, is the mother's responsibility.

Because of the difficulties of combining their two roles of doctor and homemaker women go into less time-consuming specialties: pediatrics, psychiatry, internal medicine, radiology, anaesthesiology.

Women doctors who "make it" in this male-dominated realm generally do so by outdoing their male counterparts in the aggressive competitiveness which characterizes the struggle for admission. Once having "made it" a woman maintains her privilege by identifying even over-identifying with the traditional values of the profession.

Interestingly, in a recent report by Ann Cartwright, and Marjorie Waite in the Journal of the Royal College of General Practitioners of Britain, we find that proportionally more women than men GP's were opposed to giving contraceptive information, abortion on request, and women GP's were less liberal in their interpretations for medical grounds for abortion!

Although they may be concerned about women's rights to privilege within the present social framework, professional women generally tend, if anything, to be more conservative than their male colleagues when it comes to attitudes and undertakings which threaten the status quo and therefore affect more than the small number of privileged professional or upper middle class doctors.

The attitudes of doctors and psychiatrists towards women patients are profoundly affected by their generally very traditional beliefs concerning the proper role of women and the related belief in the stereotyped female personality.

Dr. Paul Bernard, the television psychiatrist, has virtually no male patients, inferring that women are the emotionally weak, unstable sex. In addition, practically all his cases suffer from unrequited needs centering around an important male in their lives — father, lover, husband, son.

This ad simply illustrates and appeals to the doctors' socialized prejudice towards women, a widespread unquestioning acceptance of her fixed role and her fixed personality — emotionally unstable, weak, passive, neurotic, hypochondriac, etc. It is not surprising then, that the overworked, overtired doctor reacts often with impatience, insensitivity, frustration and outright hostility to female complaints, since neither perceives women as a rational being nor is he sympathetic to her reactions against the role which society and the system, which maintains medical privilege, demand of her.

WE MUST CHANGE IT!

I spoke of this case to a surgical colleague who immediately informed me that it wasn't illegal, just 'never done'. This seemed to merit some investigating. My male colleagues explained then that vasectomies were seldom performed because of the necessity of protecting the fragile but very important male ego and confidence in virility, the fear that a man might sue for damages years later and that the reproductive risks should be borne by women.

There was no hesitation at this time to offer many women sterilization. Of course, this picture has changed and vasectomies are now, at least in my area of the country, common practice. We haven't seen a law suit yet as far as I know, male egos are not noticeably eroded, and although we haven't carried out any scientific research on the effects regarding marital sex and happiness, the subjective clinical impression is favourable.

Other examples are the variable concern shown by physicians to complaints by women regarding side effects, some of them potentially dangerous, of the pill. The amount of concern and effort to find an alternative acceptable method of contraception for a couple will depend at least partly on whether the physician sees the woman as totally responsible, in any case, and therefore inevitably compelled to assume all risks involved.

The reliability of his advice will depend to some extent on his religious and social viewpoint. For instance, if he is opposed to "unnatural" methods of contraception, he may simply recommend abstinence, withdrawal, the rhythm method or at the most radical, a spermicidal jelly; and will feel no pangs of conscience if the naive parties are suddenly faced with a conception they neither planned, desired or can handle.

There is, of course, the additional fact of a conspiracy on the part of the male-dominated capitalist establishment to discourage research findings regarding male contraception as being less "acceptable" and therefore less profitable, and the "sitting on" or delaying use of potentially safer and more effective, but less profitable contraceptives and abortants, for example, prostaglandins.

Doctors with total commitment to the prevalent conventional culture concept of women as sex-objects will certainly be less empathetic to older women who have lost their sexual attractiveness and are suffering in menopausal illness or problems relating to age.

Care during pregnancy can vary all the way from routine physical examinations to including concern on the part of the physician in emotionally preparing the woman and her husband for the total event of birth and becoming parents, thus practicing medicine preventively as regards serious post-partum complications, including post-partum depression and post-birth marital misunderstandings.

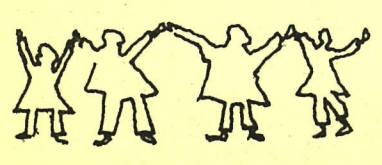
The doctor can do very little with the limited social services and resources available to assist any women to cope with a job and a family. Women will have to take action in this area.

Stereotyped concepts of the role of women in society will affect the physicians' capacity to deal with the multiple reactions which occur very frequently in our society among "trapped" housewives and young mothers.

If the physician totally adheres to the "Children, Kitchen, Bedroom and Church" concept of women's roles he or she will be impatient, inattentive, unreceptive and insensitive to these complaints, labelling the woman as a neurotic or inadequate or immature personality. He may relate to her in a paternal patronizing way, thus reinforcing her dependency and feelings of inferiority, quilting her into submission to her fate.

It is, of course, in the social-religious area of availability of medical help for unwanted pregnancy that the greatest injustices and inequities occur. For example, in 1963 a twelve year old girl impregnated by her seventeen year-old brother came to me. I referred her to one of the professors at the medical college who met with her for fifteen minutes and declared that she looked healthy enough to him, and anyway, she should know the difference between right and wrong. Fortunately, that situation was rectified but not until she was well into her pregnancy.

A very unjust situation exists, providing for great geographical variation in the interpretation of the same law, based, not on medical decisions but on the moral/religious point of view of specialists in positions of power in hospitals.



The opinion of the family doctor who knows the woman best carries very little weight. Psychiatrists' opinions are called for frequently, not because they may be helpful in assessing a comprehensive social medical problem, but as a predictable sop to law or conscience. It is common practice that if a physician or specialist is firmly determined against an abortion for the patient he will choose a conservative and cautious consultant, whereas if he believes an abortion will benefit his patient, he will choose a "liberal" or "radical" minded psychiatrist.

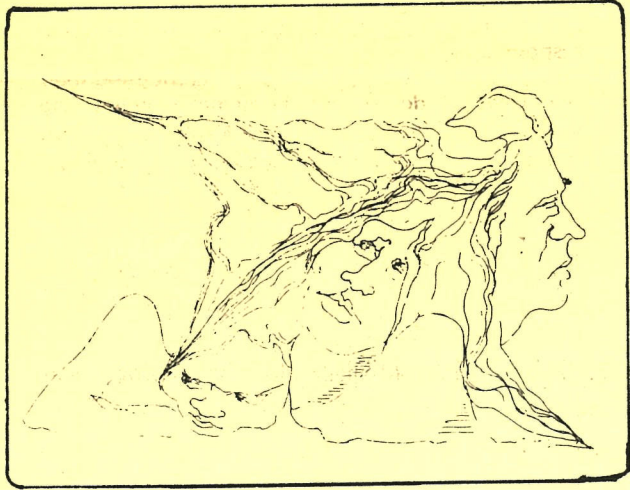
Even among the medical profession one may encounter individuals who suffer from distrust of females and frank misogyny. When this is the case, women may be subjected to an essentially punitive attitude in which the doctor feels that they need to be purified by suffering for their sexual sins by enforced pregnancy, the pangs of childbirth, the social stigma and shame.

This doctor may see his duty in this regard as a step to prevent the sexual promiscuity, venereal disease, and contraceptive irresponsibility which he feels accompany liberalized attitudes to abortion—even though there is absolutely no evidence that these matters are historically related. This doctor may insist, that, if abortion is to be granted, the woman submit to a permanent relinquishing of her precreative powers by sterilization.

The doctor, let's face it, like all medical practitioners, is a trained professional serving primarily the interests of the social, economic and political system in which he or she lives; being compensated for this by that society with privileges—financial, power over people's lives and prestige.

Psychiatrists or physicians rarely confront the system. If they did they would be eliminated fairly quickly, usually by their own professional discipline committees; if not by them, by the law, for example, doctors who perform illegal abortions.

They are thoroughly indoctrinated in the system—by their family backgrounds, medical training, and privilege seduction.



What conventional psychiatric treatment does is adjust a person to function and feel better within the confines of the society in which he exists. It does not instruct him in the social-economic causation of his illness or attempt to integrate his personal individual life with his political/social life. Conventional treatment encourages individual responses and individual solutions which in no way challenge the social/economic/political system which is at the root of his depression or anxiety, delusions or alienation.

Psychiatric treatment merely attempts to re-integrate the individual into the existing society. Unless one accepts a genetic cause as the primary cause of mental problems, mental illness must be seen to arise from a social matrix of institutions which legitimize and socialize acceptance of the power structure of that society, its economic, class, race and sex relations.

It is clear, then, that one cannot expect the medical support for women from doctors or psychiatrist, anymore than one would expect it from judges, politicians or priests, although one can look for support from some humane, less bigoted members of the profession.

The privileged middle class, educated, sophisticated woman may not react dependently, passively, subserviently to her role as patient and may individually, because of her condition, demand good care within the system for herself.

However, there are many women who are in no position to do this, either through their youth, class, lack of medical sophistication, economic disadvantage. It seems very important, if we are to improve and equally share the quality of medical care, that women should organize in groups for this purpose with or without men, and act as advocates for one another.

This means organization for control of the overall policies and priorities of medical services. Without this control of medical improvements in quality and equality of care cannot be accomplished. Without community control, services and professionals are accountable to no one, priorities are determined solely on the basis of maintaining established privileges of artificial hierarchies. The public must be in possession of the facts relating to its own needs and capable of making sensible decisions relating to these. It is dangerous for the community and women to fail to demand and take what is their right.

Laws providing only a moderate relief of orthodox theories or practices permitting a more liberal interpretation of persisting restrictive laws are no security. The decision regarding termination of pregnancy should be made by the woman herself, according to her own conscience and needs, in consultation with those in whom she has confidence. There should be no law against a doctor performing a medical procedure which, in his best judgement, would benefit his patient, although doctors should be held accountable for the treatment they give, before professional and public bodies.

Sexual education should be given as an intrinsic part of living and not artificially and apart from it. Stereotyped assigning of roles to the sexes must be increasingly challenged in our homes, schools, work and media. The development of inexpensive, safe, effective contraception (not sexually biased) and their non-coercive promotion, including availability to teenagers and the unmarried who need preventative care. We can assist in changing social attitudes towards protective, supportive acceptance of unwed mothers and children born out of wedlock so that abortion becomes a much freer but not the only choice.

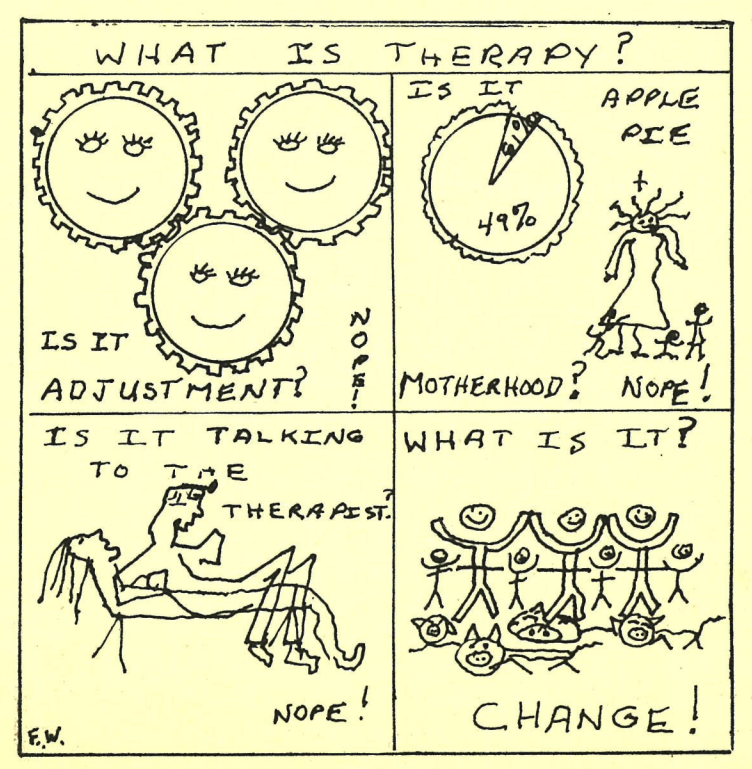
Ample health and welfare programs demonstrate a society's respect for life for more than pious finger-waging. Women must not only have the right to prevent conception, to choose abortion when conception fails, but the right to viable alternatives; they must not be forced to live under conditions which make abortion the only choice.

Comprehensive quality medical service must be available to all women regardless of their socio-economic status or race. As the World Health Organization Constitution states "Health is a state of complete physical, mental and social well-being and not merely the absence of infirmity. The attainment of the highest attainment of health is one of the fundamental rights of every human being without distinction of race, religion, political belief, economic social condition."

Adequate health care is far too important a matter to be left in the hands of the medical profession whose training qualifies them as skilled technicians with often narrowly specific expertise. Attempts are being made at some medical schools to introduce a more broadly-based social science point of view into doctor's training but even then, essential decisions regarding provision of and priorities in care, control of costs, quality, and privilege must be made by the public and, in those areas of medical care for specifically female disease, by women!

Therefore, in addition to asking what it is we can now expect from doctors and psychiatrists, we must also consider what we owe to ourselves, our children and fellow-citizens to demand both from doctors and government.

REPRINT FROM THE MANITOBAN.



OUR SISTERS IN QUEBEC

lettre à nos camarades

"Il semble que tout le monde la liberation des femmes soit sous-entendue, dans la liberation nationale. Et bien, non. La liberation des femmes n'est pas necessairement le corollaire d'une revolution sociale. Les revolutions socialistes anterieures sont la pour le prouver." *

(Everyone seems to think that the liberation of women is understood in national liberation. But not really. The liberation of women is not necessarily the corollary of a socialist revolution. Former socialist revolutions are there to prove it.)

There's always a lot of talk about the revolution in Quebec -- the one in which the people are seizing the time and the power to have control over the decisions which affect their lives. But there's been very little talk about the women and how they feel.

But the liberals got in and started "relating".....and now we have some speakers from the Women's Bureau, Department of Labour and a few books.

And the word is leaking out about centuries of economic, social, political, cultural and sexual exploitation. A historical survey done by a man named Derocher found that women fell into three classifications----mother, nun and school teacher. She was then involved in the family, the school or "helping the poor." She had no part in the economic or political spheres. Until 1940, the women of Quebec could not even vote provincially.

Living in the priest-ridden province of Quebec was a constant form of oppression. Anyone who was raised in a strict Catholic environment can relate to the chauvinistic "go forth and multiply" mentality. All powerful positions in the Church are held by males, according to church law -- with nuns and little sister nun-like Legions of Mary cleaning the altar and arranging the flowers. And then there is the Catholic ban on abortion, and even to some extent, frown on the pill. Their role for women is clearly set out --- marry and raise enormous families to keep you incredibly busy and in the home. Careers and freedom wear colours of immorality and "sin".

And religion doesn't just get you in the church. It follows you to the schools, where your young mind is polluted with the capital H's on He, the Virgin Mary, and the good life. At an earlier time when colleges weren't being funded by the government, home economic schools were being set up at the public's expense.

Oppression is usually noticed in the city before people in small towns get into it. And Quebec is basically a rural province. And it's hard for a feminist to live in yesterday's world.

As in the States where the women's movement sprang out of discontent with the revolutionary movement, so in Quebec, the women's movement is growing, in addition to the total separatist movement. It's taking a long time....but they've got a farther way to go. Major women's issues in Quebec are tied to cultural head spaces. Abortion can hardly be discussed in an envi-

L'idée d'un journal féministe révolutionnaire* n'est pas récente. L'année dernière, un premier numéro de "Québécoises Deboutte" a été publié mais il est resté sans suite. Depuis, il est devenu urgent pour nous, de briser l'isolement auquel nous faisons face. Un journal pourrait être l'amorce d'une solution. Depuis deux ans, plusieurs groupes de femmes se sont formés et un travail de sensibilisation a été entrepris que ce soit à l'intérieur d'un milieu de travail ou d'un quartier. Mais nous savons peu de choses sur les expériences de luttes de chacun de ces groupes: tout au plus, nous savons qu'ils existent.

Il nous faut travailler pour arriver à trouver des moyens de lutte contre notre oppression commune. Nous tenons à préciser que la libération des femmes n'est pas une libération individuelle ou culturelle: la lutte de libération des femmes doit se faire dans le cadre de la libération nationale, sociale, économique, politique et culturelle. Dans le prochain numéro, nous tenterons de situer le Centre des Femmes comme groupe politique: nous ferons une analyse critique de l'évolution de notre groupe, des problèmes que nous avons rencontrés et des priorités que nous nous sommes fixées.

Notre groupe s'est formé après la dissolution du Front de Libération des Femmes, survenue en décembre dernier. Certaines d'entre nous ont vécu l'expérience du F.L.F.: il était important pour nous de ne pas répéter les erreurs qui ont pu être faites dans ce groupe. Pour cette raison entre autres nous avons insisté sur la formation d'un groupe homogène ayant sensiblement la même ligne politique. Il nous est apparu nécessaire également, de nous former et de former d'autres femmes dans la mesure du possible, afin de ne pas renouveler l'erreur de certains mouvements de gauche qui laissaient la formation politique au gré de chacun. C'est donc dire que nous n'en sommes pas à l'étape d'un mouvement de masse mais à la création de noyaux de militantes formées politiquement, dont le rôle sera de sensibiliser d'autres femmes à notre libération collective.

Mais pour pouvoir mieux s'organiser, il faut d'abord penser sérieusement à connaître la situation des femmes au Québec. Il faut situer notre rôle de ménagères, de travailleuses et de reproductrices dans le contexte de la société québécoise. Ce travail peut nous aider à définir les objectifs immédiats et à long terme d'une lutte des femmes québécoises. C'est à partir de cette analyse des objectifs immédiats de notre lutte que nous nous sommes fixées, que nous avons développé trois secteurs de travail: la recherche, la propagande et l'hygiène sexuelle. A la propagande, notre priorité s'est fixée sur la publication mensuelle d'un journal de formation.

"Québécoises Deboutte" devra répondre aux besoins des femmes intégrées dans un milieu de travail que ce soit dans un syndicat, un comité de citoyens, un groupe de femmes... Il sera un outil de travail pour la formation politique des militantes et un organe de liaison avec des groupes de femmes et des groupes mixtes et aussi avec des personnes travaillant dans des milieux particuliers.

PUBLIÉ PAR LE CENTRE DES FEMMES
Vol. #1 Nov. 72

*Féminisme (Définition du Larousse): n.m. Doctrine qui tend à améliorer la situation de la femme au point de vue légal, économique et moral.

*Féminisme révolutionnaire: tout individu (homme ou femme) qui lutte pour la fin de la discrimination exercée envers les femmes au niveau politique, social, économique et culturel, lutte impliquant un changement global de la société québécoise.

ronment where people sometimes won't talk about the pill. Daycare, which brings images of women out of the kitchens, receives no government assistance. And the walls in the minds of people take a long time to come down.

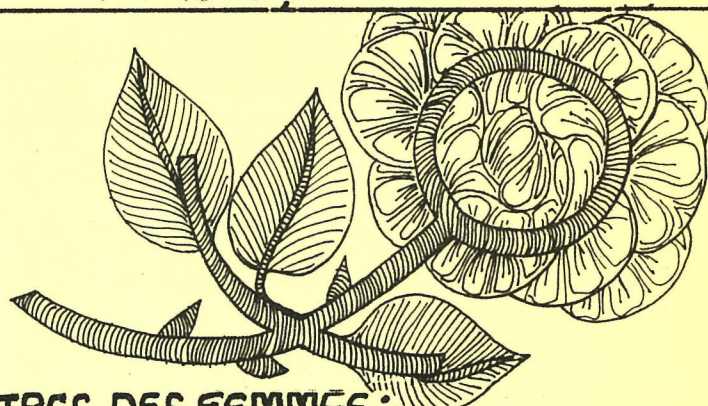
There is a new consciousness slowly rising. It's going to take a long time, but the people are strong.

"La liberté, ça ne se demande pas, ça se prend. C'est pour la liberté que nous entendons organiser un mouvement des femmes. Quand viendra le temps de prendre les armes, nous marcherons à leurs cotes, bien sur: nous serons nombreuses à le faire. Tellement nombreuses, tellement organisées que nous serons en mesure de poser des conditions." *

(One doesn't ask for freedom, one takes it. We want to organize a woman's movement to gain freedom. When the time comes to take arms, we will march at their sides, to be sure: there will have to be a lot of us. So numerous, so organized that we will be in a position to ask conditions

Judy Girard
* Quotes from Manifeste des femmes québécoises, pages 12 and 58.

QUÉBÉCOISES DEBOUTTE
3908 MENTANA
MONTREAL, QUEBEC



CENTRES DES FEMMES:
3908 AVE MENTANA, Montreal

Centre 3694 St. Famille, Montreal

The Women's Councelling Service
4816 Park, Montreal 277-08172

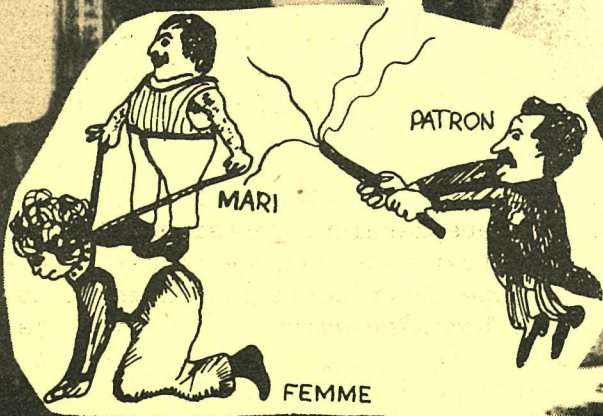
PAPER: Feminist Communications Collective
CONTACT: Logos 3534 Park Ave. 284-3132

BOOKS: Manifeste des Femmes Québécoises \$.50

Témoignage d'une Québécoise
par Michon Laflleur \$ 1.50

Books can be purchased through:
Canadian Liberation Movement
Box 41 Station E, Toronto 4, Ont.

elle en est la cause



L'irritabilité, la dépression, les céphalées, la diminution de la vitalité et de la libido, l'instabilité d'ordre émotif s'ajoutant aux symptômes les plus courants de carence oestrogénique. Sans qu'il soit de sa faute, la femme en ménopause crée des problèmes pour ceux qu'elle aime.

Pour le soigner, qu'elle prenne de la

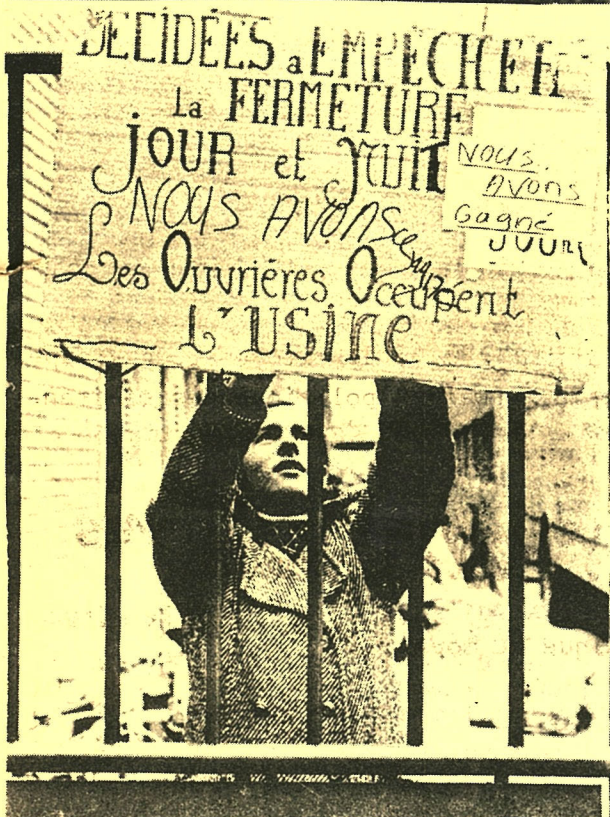
Je vais tuer Monsieur mon Maître

Bonnet rose dans la nuit bleue
je marche vers monsieur mon maître
le cartable au bout du bras
lourd
du savoir à connaître
à réciter du bout des doigts
à monsieur mon maître

chemise rose dans la nuit bleue
je marche vers monsieur mon maître
de soie douce vers ses bras
lourde
du savoir à connaître
à réciter du bout des doigts
à monsieur mon maître

le cœur rouge dans la nuit noire
je marche vers monsieur mon maître
les mains nues contre ses armes
légère
nombreuse inévitable et protégeant mes sœurs
je vais tuer monsieur mon maître.

**F
R
A
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C
E**



les femmes descendent dans la rue



Regardez ces 2 photos. Si le besoin de faire un geste existe alors nous préférons celui-ci par désision.



from
LE
TORCHON
BRULE -
POSTE
RESTANTE
PARIS 121
FRANCE

et puis merde.
j'aime les femmes

INTERNATIONAL NEWS

The women of China even fix power lines

By WILBUR G. LANDREY
United Press International

CANTON, China — On a sweltering morning, Lin Yu-ming, the 31-year-old mother of a 5-year-old boy, climbed a rope ladder 100 feet to the top of a pylon and took hold of high tension wires carrying 200,000 volts. They sizzled and cracked.

Twenty feet above her, four other women straddled the pylon and lowered a porcelain insulator for her to replace.

They were part of the all-women teams the Canton municipal electricity supply company uses to work on high tension live wires. Three were mothers in their 30s, the fourth a 20-year-old girl still living with her parents.

Being there on Sunday, their usual day off, was to demonstrate for western reporters that the victory of Communist party Chairman Mao Tse-tung in 1949 was women's liberation in China.

Red-faced from the exertions in the sun, Lin said they did their work "because we like to take part in the Socialist construction of China."

Chen Shui-yeng, 35, Tan Tsui-chiung, 34, Chang Kuei-ying, 32, and Kung Tsui-hsia, the 20-year-old newcomer to the team, nodded in approval.

All eager to help

On another pylon half a mile away, 20-year-old Hsu Li-chuan appeared to straddle the crackling wires high above the ground while she repaired a break.

"Surely, it is a dangerous thing, especially at the top of the pylon," she said, in a memorized speech before her ascent. "At the beginning people used to say 'it's a dangerous task. You women cannot do it.'"

"But we are all eager to help in the construction of our country. Our leadership supports our wishes to work on the live wires, because it is not only the technical problem involved. It's a political thing. The main idea is to get rid of the old idea that women are inferior."

For their work the women wear white cotton gloves, sneakers, blue denim overall suits and crash helmets of bamboo. Lo Shi-chun, a company technician, said there had never been a fatal accident.

The Chinese theory is that full equality of women comes only through economic equality. So the women of China work. Few are only housewives.

They work in the factories and offices and they work on the communes.

Except when they are nursing babies, they work the same hours as the men, and they are supposed to get equal pay for equal work. They get time off for maternity but the state and the family grandmothers take care of the children when they are at their jobs.

Western visitors to China, can see women factory managers and street sweepers; traffic policemen and baggage handlers, textile workers and doctors, carpet weavers and crane operators, construction workers and mule drivers.

Closed the brothels

In old China, women had few rights and were often bought and sold. The Chinese Communists believe that one of the reasons they won China was that they won over Chinese women in the long years of struggle that ended in 1949.

The Communists closed the brothels in the same year. In the next year they passed a law which forbade bigamy and did away with child brides. In marriage, women can retain their own names, and the married women we met had done so.

The dowry has disappeared and so have the brokers who used to make the matches. Divorce is a matter of asking for it if the questions of property allocation and the maintenance of children have been settled.

Huang Kwi-ling, 21, is a typical young Chinese woman. She is a member of the revolutionary committee of the No. 1 Carpet Factory in the North China port of Tientsin. That means she helps run it.

She has worked there since she got out of middle school (high school) four years ago, and she sleeps and eats at the factory instead of at home.

Follow the pattern

If Huang follows the approved Chinese pattern, she will not marry for five or six years. The government encourages late marriages in an effort to keep the birthrate down, and when Huang does marry she will continue working.

Huang's answer about her future is also the unhesitating answer a visitor gets in the factories and communes of China, from men, women and children alike:

"I want to do whatever the people need me to do," she said. "It all depends on where the people need me."

NEWS BULLETINSept. 5, 1972

UNITED FEMINIST PRESS INTERNATIONAL
..... B. Warrior

CORSE, FRANCE

In the last week of July, two hundred women from all over Europe met on the sea coast of France for a feminist conference. The women discussed the feminist work they were undertaking in their various countries and also their feelings toward their role as women - past, present and future. There was a great feeling of solidarity as the women sang and danced together in a celebration of international womanhood. The woman's movement in Europe is growing in strength and momentum and engaging in an ever broadening struggle of revolutionary feminist activities.

NEUILLY CORRESPONDENT S.S. Rey

Mosques admit women

CAIRO (Reuter) — Egyptian Moslem women will gain access to one of the oldest and most exclusive male preserves on Friday — the inside of a mosque during prayers.

It was announced yesterday that women in future will be allowed to perform Friday prayers in mosques. But they will have to stand in rows behind men.

The announcement came following a request submitted to religious authorities by Dr. Soad Maher, a leading woman professor of Islamic art at Cairo University.

A Cuban Makeba



Miriam Makeba

HAVANA (Reuter) — South African-born singer Miriam Makeba, at present on a concert tour of Cuba, granted Cuban citizenship yesterday.

She announced this at her last performance in Havana attended by Premier Fidel Castro.

Between her songs, Miss Makeba thanked the Cuban Government and said: "While I cannot go back to my fatherland, one of the unhappiest peoples in the world, I believe I belong to the whole world . . . I have many nationalities, I am a citizen of Tanzania, Sudan, Guinea, Algeria, Mauritania and since today I am Cuban . . ."

She is married to former U.S. black power leader Stokely Carmichael.

Dragged girl from street, rapist, 18, gets 7 years

WINCHESTER, England (Reuter) — A youth was sentenced to seven years imprisonment here yesterday for abducting and raping a 14-year-old Girl Guide in front of a laughing gang of leather-jacketed motorcyclists.

Ian Everest, 18, pleaded guilty in this south England town to dragging the girl from a street and raping her in a nearby cafe during a Hell's Angels convention. Two

other youths were sentenced to four years for abducting

the girl and abetting the rape.

The judge said the three had behaved like savages and that Everest had degraded the girl for the gratification and entertainment of others.

The judge said the organization has been described as utterly evil, vile and corrosive to young people.

Ms. split in Alberta

EDMONTON (CP) — The two women in the 75-seat Alberta legislature took slightly different approaches Thursday night in endorsing a bill to allow the prefix Ms. to be used in provincial voters' lists.

Helen Hunley, a cabinet minister without portfolio, said:

"My correspondence usually comes in 'Miss.' It's using 'Miss.' Not that I have anything against using Ms., I'm just quite happy with 'Miss.'"

Catherine Chichak, also a government member, felt the main reason many women want to be known as Ms. rather than Miss or Mrs. is that they want to enjoy the same "anonymity" as men.

"Not that I think they want to hide whether they are married, but I think just generally because of the attitude that exists in what we might call this male-dominated world."

There was a chorus of "that's right" from the men in the legislature.

Several male MLAs endorsed the bill before it was referred to the legislature committee studying the Election Act.

NEWS BULLETINSEPT. 5, 1972

UNITED FEMINIST PRESS INTERNATIONAL
..... B. Warrior

HOKKAIDO, JAPAN

Hokkaido: second largest and northernmost island of the four islands of Japan.

In the week of August 26, about fifty women gathered by a lake on Hokkaido for a feminist camp-in. The retreat was attended largely by students and the subject under discussion at the speak-ins was the oppression of Japanese women. These women from all over Japan, represented various feminist groups or individual feminists, mostly from the Left.

Japan's large nationalized T.V. station, N.H.K., tried to cover the event but male reporters were refused admittance. Only female reporters were allowed entry. The general reaction of the news media to the feminist conference was one of hostility; otherwise it was studiously ignored. There was some radio and T.V. coverage and some of the news magazines of Japan noted the event. Japanese males, though hostile to this feminist activity, haven't yet had the sense to feel seriously threatened by the increasing feminist awareness of the women of Japan.

TOKYO CORRESPONDENT M. Oshido



British battle looms for equal pay

Special to The Star

BRUSSELS — Britain lags far behind in the fight to give women equal pay for equal work.

And notice was given by the Confederation of Free Trade Unions at a conference on equal pay here that

women are about to start a new battle to get the gap closed rapidly.

The three-day conference is urging that immediate steps be taken to make Common Market countries obey the Rome Treaty, which lays down that laws

on equal pay had to be passed by 1961. Although this has been done steps to implement them have been slow.

France is way ahead in the equality league table. French women now get 93 per cent of the wages paid to men doing similar work.

SUDANESE ♀

Reprinted from
the Guardian
Oct. 18, 1972

By Carolyn Fluehr Lobban

Arab women are usually held to be among the most oppressed women in the world.

While this has usually been true in the past, today, in many areas, their lives are rapidly changing.

Enormous political differences in the Arab world separate reactionary countries like Saudi Arabia and Libya from places where revolutionary struggles have been fought and continue as in Algeria, Dhofar on the Arab Gulf, among the Palestinians and in Ethiopian-occupied Eritrea.

Saudi Arabian women are shielded behind veils and in houses from outside "corrupting" influences. But Dhofari women in the south fight alongside their male comrades for liberation from reactionary sultans and their British supporters.

Having spent a year in the Sudan, I found that the condition of women there was fairly typical of countries throughout the Middle East and North Africa.

Sudanese women are, generally speaking, under the complete authority of men, to the point of not even being free to choose their own husbands. The degree of domination varies by class and from the rural to the urban areas. Peasant women must work to help support their family or group. Their range of experience is

greater and they are more respected by men because of their contributions.

Nevertheless, men consider it a disgrace for "their" women or female relatives to have to work. Ironically, as people move from the rural areas to the cities, women seem to lose the few liberties they have. In Algeria it has been shown that women put on the veil as they move from the countryside into the cities rather than the reverse.

In addition the concept of women as property increases as men prosper. Poorer men need the help and labor of the women in the family.

For more than 25 years, Sudanese women have been speaking out and demonstrating their determination to end the inequality of the sexes. Given the low status of women in society it requires much courage to withstand the heavy criticism that comes against Arab women working for women's rights.

The first group of organized women emerged from the Communist party, formed in 1946. That same year saw the founding of the Sudanese Women's League. The Communist party was the first party to open its membership to both sexes and establish the emancipation of women as one of its goals. The Women's League, like the party itself, began with a small group of educated people but spread throughout the northern Sudan to encompass working and peasant women.

In 1951, three Communist women were among the seven founding members of the Sudanese Women's Union, the successor to the Women's League but with broader membership. Four years later the Union began to publish the progressive magazine *The Woman's Voice*. The magazine opposed the neo-colonialist designs of Britain and the U.S. and published articles which attempted to educate women away from certain harmful traditions like female circumcision and the practice among some groups of facial scarification.

The group also fought for equal pay for equal work for the one percent of women who worked and fought to extend a seven-day maternity leave to forty days with pay. Islamic divorce laws which favored men and polygamy were also struggled against.

The fortunes of the Women's Union and their

magazine rose and fell in accordance with political events in the country as a whole. During the reactionary military regime of the U.S.-backed General Abboud, 1958-64, the Union was officially banned and the government's own lackey women's organization was pushed up front.

In the October 1964 popular revolution, Sudanese women for the first time went into the streets and demonstrated, fought and died. Fatima Ibrahim led the first demonstration of several hundreds. When the soldiers raised their guns to fire on the demonstrators she stepped forward, dropped her traditional woman's outer garment, the tob, and shouted "I will be the first!" The troops did not fire that day, but one Women's Union member was killed and five others were injured later in the struggle. The participation of women in the October revolution began to break down some of the ideas about women and to raise consciousness. But the revolution brought women little more than the vote.

From 1965 to 1969, the Women's Union continued to fight and Fatima Ibrahim became the first woman elected to the then functioning Sudanese parliament.

In May 1969 a seemingly progressive military regime came to power with the support of large numbers of progressives including the Sudanese Communist party, the Women's Union and other democratic organizations.

But within two years the regime turned around through a coup and counter-coup and became repressive. Thousands have been imprisoned, including some women's leaders. Saud Ibrahim, a prominent leader of the Women's Union, is still in jail without trial. She has staged several hunger strikes to obtain visiting and other privileges. Women from the families of prisoners have demonstrated at the Khartoum Palace for economic support from the government while their husbands and brothers are confined and the government has provided this.

Some reforms have, however, been introduced by the government to make women's lives easier. "Bat etaha," or the right of a husband to bring back by force a wife who has fled his house, has been abolished. A divorced woman now has the right to obtain up to one-half of an ex-husband's salary for support of herself and her children.

The aims of the Sudanese women's movement remain the same as at the time of its founding: the full emancipation of women with equal rights and duties and the struggle for international female emancipation through socialism.

Women's detachment, People's Army Democratic Republic of Sudan.



WOMEN & CHILD CARE IN CHINA

A First-hand Report

by Ruth Sidel;

Publ. Hill & Wang

REVIEW:

This book is an excellent description of the changed and changing role of women in China. It is especially important in the way it describes the common sense of liberation achieved through constant struggle to abolish backward (reactionary) social models for the communal social good.

The book documents the rise in respect for women and by women on every level from home to city government. Sidel presents some of the difficulties of re-education to change past family patterns such as foot binding and lack of legal or economic rights for women. Rather than attempting a critique of Chinese society from a Western individualist view, the author attempts to explain and portray the changes in the content in which they were made i.e. feudal China through a socialist revolution to the present day.

Sidel attempts to show the basic ways in which the changes were made by giving examples of SPEAK BITTERNESS sessions which we might call

consciousness raising groups and through methods of criticism, self-criticism. The faults in the system and/or the individual become exposed and so solutions can be attempted through a collective effort.

Rather than trying to parallel the West with China she tries, quite gently, to offer an alternative, without really wanting to use tactics of "more correct" or guilt.

In one of the few passages discussing the women's movement in North America, she states:

"Directly related to being regarded and regarding oneself as a sexual object is consumerism as long as consumerism and its supporting advertising are central factors in our economy, women will continue to be used both as a panacea for the boredom which can occur so readily when talents are being underutilized and as a catalyst for our economy. The cycle is ready-made: not enough jobs, women at home, women bored, buy a new dress or a new detergent or a new dishwasher." P.182

This is one major difference of a capitalist society vs. China where day care is available in different forms for all from grandparents to nurseries; at best 90% of women are employed, all

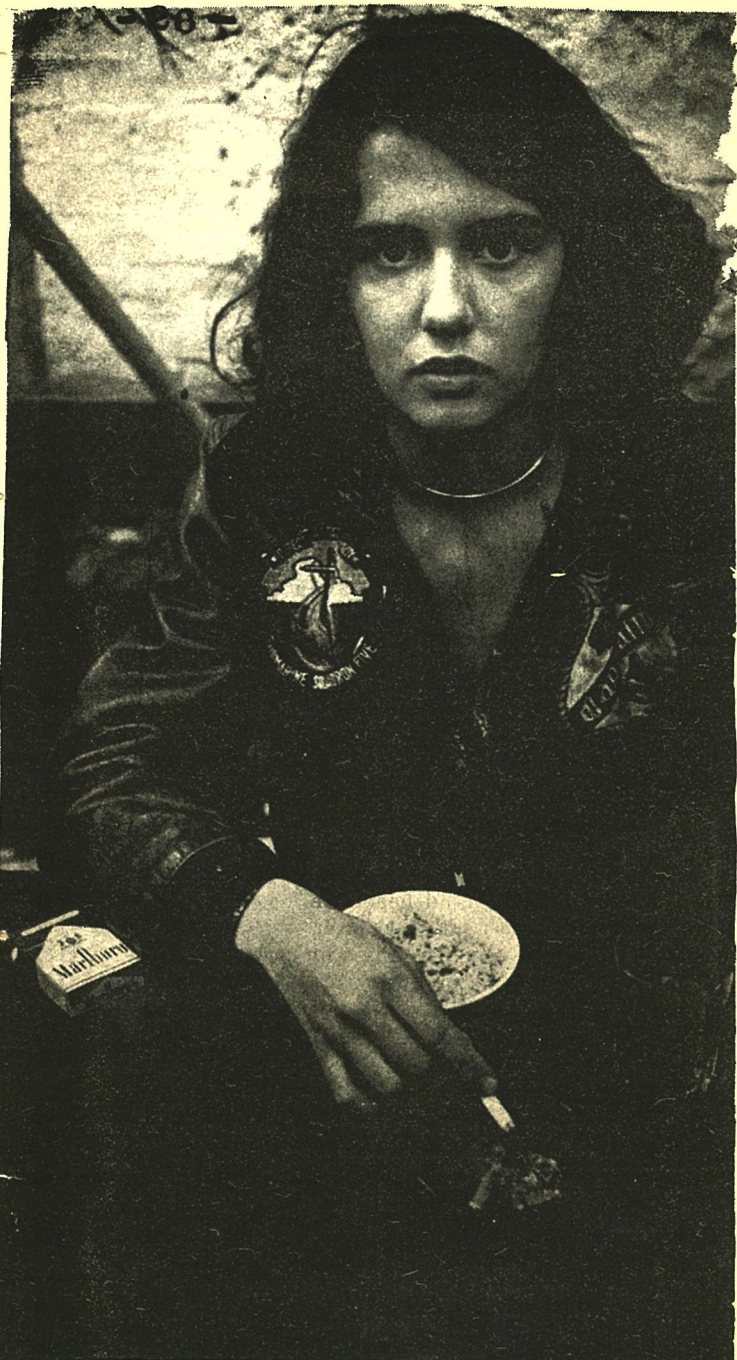
products are standardized and one type is sold of good quality; where women are socially expected and play a major role in society along with every other group and define their own needs. The idea of the public first, women, men, children and then the self second helps all people look beyond themselves to liberation of all groups.

However, she does mention some areas where women have not yet been liberated, and where crucial changes must be made. This is in the area of child care where it is the exclusive concern of women.

The greater part of the book is devoted to an explanation of child care in China and the models and concepts that are behind it. Multiple Mothering; Help Each Other; Serve the People; and, The Concern of One Generation for the Next are a few of the ideas that are taught to young children of even two years of age. Use of toys such as a girl throwing a grenade, stories, songs, skits, are other ways values and roles are broken down.

I would highly recommend this book for an understanding of the potential for change and the needs and care that must be given to children as a future gen-

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P. 26



WOMEN IN GRAD SCHOOLS, CONT'D FROM P.15

women to turn on each other than to unite; it's so much easier to remain isolated from each other and to retain the illusion that each one of us is unique, better than the others, and therefore able to go it alone, to carve out a place in the male world. Except that it's a lie, that there is not and will never be a place for us until we make a place for ourselves --- together.

If we do manage to work together, supporting each other in our struggle to succeed despite the sexist women to live. But it's so much easier and more traditional for pressure in our schools, there is so much we can learn, so many skills we can attain that will enable us to help ourselves and other women. We can make valuable contributions to the wisdom and the welfare of women. Those of us studying arts can research and report on contributions which women have made to civilization, can help us learn about our past. Those of us studying medicine can work in areas of vital importance to women like contraception and abortion, and learn to practice medicine in a way that is beneficial to women rather than demeaning, as medical practice so often is today. Women studying law can learn how the legal system applies to women, see what rights women have and how the law discriminates against us, so that they can work for change in discriminatory laws and protect our rights once they are full-fledged lawyers. Qualified women-doctors running medical clinics for women; qualified women-lawyers running legal clinics for women; female historians and scholars writing books about women, for women; all of these are real possibilities, if we can only stand together and use the male-dominated graduate and professional institutions for our own benefit.

WOMEN'S LIBERATION ACROSS CANADA

The Woman's Place
144 Duckworth St.
St. John's, Newfoundland.

For Frenchwomen: 3908 rue
Mentana, Montreal
For Englishwomen: 3694 Ste.
Famille, Montreal

Alma Norman,
246 Sparks St.
Ottawa, Ont.

Ottawa Women's Centre
136 Lewis St. (Rear)
Ottawa, Ont.

76 University St. w.
Room 603
Windsor, Ont.

women's Collective
300 Erb Street
Waterloo, Ont.

Women's House
175 Nassau St. N.
Winnipeg, Man.

Women's Centre
Room 5, 3rd Floor
155-2nd Avenue South
Saskatoon, Sask.

Women's Centre
9623-1036 Ave.
Edmonton, Alta.

Women's Place
1766 W. Broadway
Vancouver 9, B.C.

Places to Crash in Toronto

Stop 158, 158 Spadina Road

Devonshire House, 1 Devonshire Place

310 Jarvis Street

191 Spadina

WHERE TO FIND THIS PAPER	
Abortion Co-alition	96 Gerrard St. E.
Book Cellar	142 Yorkville
	730 Yonge
Bakka	286 Queen St. W.
Book Centre	657 Yonge
Bookworld	279 Davenport
Baldwin Street Gallery	23 Baldwin St.
CHAT	58 Cecil St.
Crunch	26 Oxford
Chuck's Variety	119 Wellesley
Daycare Centre	Devonshire
Don Vale Community Centre	80 Winchester
Gandalf's Garden	2239 Dundas St. W.
Goldberries Food Store	14 Wellesley St. W.
Glad Day Book Store	4 Kensington
Longhouse Bookstore	630 Yonge
Me And My Friends	237 Queen St. W.
Mother's Sandwiches	289 College
Minnie Pearl's Health Foods	555 Parliament
Mind and Sight Gallery	
Olympia Books	587 Yonge
Oasis	89 Harbord
The Pant Bin	3028 Bloor W.
P.D.M. Grocery	
Round Reco.	110 Bloor W.
SCM Books	Rochdale
Times Square Books	369 Yonge
Third World Bookstore	Walton & Bay
T.O. Truckin' Co.	1611 Queen St. W.
Tree Of Life	83 Nicholas
U of T Bookstore	
Varsity Books	324 Bloor St. W.
Vanguard Bookstore	334 Queen St. W.
Volume One	427 Spadina
Village Bookstore	118 Yorkville 2nd F.
Whole Earth Natural Foods	163 McCaul
Whole Earth Truck Store	Robert & Sussex
Word For Word Bookstore	78 Gerrard W.
The Women's Place	31 Dupont
Yellow Ford Truck	Rochdale
	39 Baldwin St.
York University Bookstore	



Women and Child Care. Cont'd....

eration. Ruth Sidel's documentation and references are excellent. In the back of the book there is a good bibliography of progressive books on China.

China has moved a long way ahead of us in most areas regarding woman's position in society. However, China has still not challenged the notion of women as child-bearers and women as mothers. Women are still channeled according to "female" personality traits of sensitivity, intuition, caring, while men are still regarded as more aggressive, intellectual and scientific. The structure seems to be a very constructive, flexible political unit. Let's hope the women keep pushing and pulling until they move another mountain.

Farm women planning book for consumers

WINNIPEG (CP) — A book designed to illustrate how producers and consumers are exploited by the concentration of economic and political power in Canada's food industry is to be prepared by the women of the National Farmers Union.

Evelyn Potter of Biggar, Sask., women's president of the union, told delegates at the third annual convention opened yesterday that the project is designed to involve women at all levels.

"It will be a learning process for our numbers through the research they will be involved in and it will serve as reference material for all those who read it, both in rural communities and the cities."

Mrs. Potter said the book should provide a greater

awareness of the food industry and "serve in building stronger alliances with rural-urban groups throughout Canada."

Originally planned to be completed by the end of 1972, the project was suspended because of inadequate financing, she said.

"We plan to begin this project in the near future."

The book is expected to show food production processing and distribution patterns and also provide alternatives to the consumer through recipes and different means of food preparation.

"We in the union should be proud that we have recognized the need for special status for women and have built this principle into the constitution."

VD

■ fairy tales can come true ■ it can happen to you

In 1971 there were approximately two million cases of gonorrhea and one hundred thousand cases of infectious syphilis in North America. In some communities, 10-20% of young people have gonorrhea and it is the fortunate individual who has several lovers without catching gonorrhea from one of them. The situation has reached a critical point and requires immediate action, for VD is not only an unpleasant hindrance to the free expression of human sexuality, it is also a significant drain on the health of North Americans.

Many human relationships in our society, from the factory assembly line to the bedroom, are based on exploitation and not on mutual respect and responsibility. Therefore, it is not surprising to find that many people who have venereal disease fail to inform their lovers of their common infection. Most of the diseases described in this book produce early and obvious symptoms in men, while in women, they may continue unnoticed for long periods of time.

Men are in a position of heavy responsibility to their lovers; however, North American society does not prepare men for such responsibilities towards women. Many human relationships in our society are based on the sexual exploitation of women by men. That many men do not inform their lovers of a gonorrhea infection is simply a continuation of such exploitation.

Those who hesitate to go for treatment are often justified. With few exceptions, private doctors and those working in hospital and public health VD clinics treat all men and women who have a sexually transmitted disease as little more than criminals - immoral, "promiscuous", untrustworthy, dirty. Women, homosexuals, black people and the poor are especially liable to be treated with such contempt. Of course, such attitudes affect the quality of medical care, which often descends to dismally low depths. The editors of this publication have witnessed medical mistakes in VD clinics, mistakes the likes of which would never be tolerated in any other field of medicine. We have also witnessed sexual exploitation and physical cruelty. Protests from medical students and interns are almost futile. We have seen patients come once to a clinic and, embarrassed, hurt and insulted, they never return. And so the disease spreads.

With knowledge of the technical and social aspects of venereal disease, the people will be in a position to effectively demand that private doctors, hospitals and public health VD clinics provide high quality medical care for all men and women who have VD. No longer will we accept incompetent, uninterested doctors. No longer will we accept the endless waiting, the hurried examinations and the insulting questions that are so common to VD clinics. We want decent, thorough, expert, gentle medical care. This is our right as human beings and we must learn enough about our bodies, and about medicine, so that we can intelligently insist on receiving nothing less.

Transmission of gonorrhea

The bacteria that causes gonorrhea, the "gonococcus", is one of the most sensitive of all bacteria which cause human disease. Outside the human body the gonococcus dies within a few seconds. Thus it is almost impossible to catch gonorrhea from toilet seats, towels, cups etc. that have been used by an infected person. The only way the gonococcus can survive the transfer from one person to another is during very close physical contact such as vaginal, anal or oral-genital sexual intercourse.

The gonococcus grows well only in mucous membranes. A mucous membrane is a protective lining on the surface of those parts of the body which occasionally come into contact with the outside world. The moist lining of the mouth and throat, for example, is a mucous membrane. The vagina, cervix (opening of uterus), urethra (tube from bladder to outside) and anal canal are all lined by mucous membranes.

The common feature of all forms of sexual intercourse is that mucous membranes are brought into contact. During vaginal intercourse, the man's penis is in the woman's vagina and touches the cervix. During anal intercourse the penis is in contact with the anal canal and rectum. During oral-genital intercourse, one partner places his or her mouth on the other partner's genital organs. Bacteria move from the mucous membranes of an infected partner's sexual organs to the membranes of the uninfected partner's exposed organs. The bacteria do not always obtain a "foothold" in the uninfected partner: they often die during transfer from one person to another.

A man has a 20% to 50% chance of catching gonorrhea from a single sexual exposure to an infected partner. The chances are probably more than 50% that a woman will develop gonorrhea after a single act of vaginal intercourse with an infected man. The risks of gonorrhea transmission during oral-genital or anal intercourse are not known exactly, but they are probably within the range of 20% to 50% after one exposure. If any form of sexual intercourse occurs with an infected partner several times, the chances of developing an infection are quite high.

Early symptoms in the female

Fifty to 80% of women infected with gonorrhea do not notice any discomfort or symptoms for the first few weeks or even months of their disease. For many women, the first sign of their own infection is gonorrhea in a male sexual partner. Any man who has gonorrhea must immediately inform all his sexual partners of what is usually their common infection.

Gonorrheal infection in women usually begins in the cervix (opening of uterus). Within a few days of infection, pus is discharged through the cervical opening. Since the cervix lies high in the vagina, women cannot observe this early sign of infection. Some women notice a vaginal discharge which may be green or yellow-green and irritating to the vulva (external genital area). This discharge should not be confused with the normal, healthy vaginal discharge which is white or clear and non-irritating. A gonorrheal discharge is rarely heavy or even noticeable, unless some other infection is present at the same time. For unknown reasons, as many as 50% of women who have gonorrhea also have an infection of the vagina caused by the parasite, *Trichomonas vaginalis*. Trichomonal infection causes an abundant, frothy, watery, yellow-green discharge and severe genital itching. Trichomonal vaginitis is extremely common and occurs in many women who do not have gonorrhea.

Although the cervix is the main site of infection, the urethra and its opening, the meatus, are usually infected as well. Some women feel a burning pain on urination and occasionally, the lower lip of the meatus becomes red and swollen. A small amount of pus can accumulate within the urethra, although an observable urethral discharge is not common.

Some infected women or their lovers notice a distinctive, mushroom-like odour from the genital area. This odour can be confused with the normal yeast-like odour of the healthy vagina.

As gonorrheal infection of the cervix progresses, the vaginal discharge may become heavier. Some women feel a continuous low backache or vague pain in the lower abdomen.

Local complications in the female

Bartholin's glands: Gonorrhea bacteria enter the Bartholin's glands of 30-50% of women infected with gonorrhea. These are a pair of glands, each lying deep in the labia majora (large vaginal lips). During sexual intercourse each gland releases a small amount of mucus through a duct which opens onto the surface of the labia minora (small vaginal lips).

Most women have no symptoms of gonococcal invasion of the Bartholin's glands; however, in 1-2% of infected women, one gland becomes swollen and painful and releases a small amount of pus through its duct. An abscess forms within the gland which fills with pus and sticks out from the labia. The overlying skin becomes red and tender. Walking or sitting becomes extremely painful.

Anus and rectum: In women already infected with gonorrhea, heavy vaginal discharge or menstrual blood can carry the gonococcus from the cervix, out of the vagina and onto the anus. The bacteria can also be placed in the anus during anal intercourse with an infected man. Gonococcal infection of the rectum, called gonococcal proctitis, develops in 40-60% of women who have genital gonorrhea, but few have symptoms. Some women notice irritation or a feeling of moisture around the anus caused by an anal mucous discharge. In a few cases proctitis becomes acute, with burning pain in the anus and rectum, pain on moving the bowels and blood and pus in the feces.

Serious complications in the female

Gonorrheal Pelvic Inflammatory Disease (PID): Early gonorrhea does not produce noticeable symptoms in most women; therefore, treatment is often delayed. In 50% of women who remain untreated for more than 8-10 weeks, the bacteria rise into the uterus. The gonococcus does not survive easily on the endometrium (lining of the uterus) except during menstruation when the bacteria can multiply rapidly in the dead cells and discharged blood of the uterine lining. During menstruation, the infection can spread quickly up the sides of the uterus and into the fallopian tubes. Infection of the tubes is called salpingitis. The bacteria attack the inner walls of

the fallopian tubes. Pus forms within the tubes and leaks out into the pelvic cavity and onto the ovaries. The affected tissues become swollen and inflamed (thus the name pelvic inflammatory disease). The open ends of the fallopian tubes (next to the ovaries) become blocked, pus collects and the tubes become greatly enlarged. Even after antibiotic treatment, in 20% to 30% of women who have salpingitis the fallopian tubes remain blocked by scar tissue. With her fallopian tubes blocked, the woman is left sterile.

Symptoms of gonorrheal salpingitis can be "acute" or "subacute". Acute salpingitis may begin with disruption of a menstrual period which may be longer or more painful than usual. These are symptoms of bacterial invasion of the uterine lining. One or two days after the menstrual period, the woman begins to feel pain in one or both sides of the lower abdomen. Pain becomes severe, the woman's temperature rises to about 102°F and she may experience nausea, vomiting and headache. Symptoms of acute salpingitis, especially the lower abdominal pain, are often so severe that many women go to a hospital emergency department, if one is available. Medical examination must be performed gently. The lower abdomen is tender to the touch and the abdominal muscles may cramp up. Vaginal examination, especially movement of the cervix from side to side, can be extremely painful and in some cases cannot be tolerated except under general anesthesia. Other diseases such as acute appendicitis and ectopic pregnancy (pregnancy developing outside the uterus, usually in a fallopian tube) can produce similar lower abdominal symptoms. Exploratory surgery is sometimes necessary, since unlike salpingitis which causes illness but not death, both appendicitis and ectopic pregnancy can be fatal.

In some women, infection of the fallopian tubes is sub-acute, that is, the symptoms are not as severe as in acute salpingitis. Sub-acute disease causes discomfort, a feeling of heaviness or a dull aching pain in the groin or lower abdomen. There may be pain during or after sexual intercourse and during vaginal examination, especially if the cervix is moved from side to side. Backache, a general feeling of illness and a low fever (99°F) may also be present. Menstruation is often irregular and painful and symptoms may become worse after each period. Pain and other symptoms may disappear temporarily after one or two days of rest in bed. Sub-acute salpingitis is difficult to diagnose since symptoms are mild and can be caused by other gynecological disorders.

Although antibiotic treatment given early in acute or sub-acute salpingitis often prevents permanent blockage of the fallopian tubes, treatment cannot repair whatever damage has already occurred. If the tubes are blocked the existing pus may not be able to escape. Normal secretions accumulate within the tubes which remain grossly enlarged. If the ovary was seriously affected, it too may never completely recover. In such cases, the production of hormones by the ovaries is disrupted causing abnormal uterine bleeding (heavy, prolonged periods and between period spotting). Another frequent result of gonorrheal salpingitis is the development of tough bands of tissue, called adhesions, which can link the uterus, tubes, ovaries, bladder and rectum to each other and/or to the abdominal walls. If there are many adhesions, the pelvic organs may be bound tightly out of shape.

In most women damage to the pelvic organs causes no symptoms; but some women experience chronic mild to moderate lower abdominal pain which may become worse during menstruation, sexual intercourse, fatigue or constipation. Persistence of such symptoms was once called "chronic gonorrheal salpingitis" which wrongly implies that the infection is continuing. In fact, the infection is cured but the pelvic organs never recover completely. A better name would be "gonorrheal pelvic residue". Some women who suffer from pelvic residue have repeated attacks of severe, lower abdominal pain which can only be relieved by the removal of the uterus and tubes (hysterectomy).

Ectopic pregnancy: By completely closing off both fallopian tubes with scar tissue, salpingitis sterilizes 20-30% of its victims. In addition, the tubes of some women who escape sterilization are narrowed or kinked instead of closed completely. An ovum (egg) may enter a damaged tube from the ovary and become fertilized. If part of the tube is too narrow the egg gets caught and develops in the fallopian tube instead of in the uterus. Such ectopic (out of place) pregnancy is dangerous since the walls of the tube are too thin to support the growth of the developing embryo. The first symptoms of ectopic pregnancy are the same as those of normal uterine pregnancy: missed period, breast swelling, morning nausea, changes in appetite etc. Within 2 weeks of the missed period there may

be some spotting or a light menstrual-like flow which is often mistaken to be a normal but late period. Most women also feel some mild to moderate cramp-like pain on one side of the lower abdomen. As the embryo develops, it weakens and stretches the walls of the tube. After two to three months the tube bursts causing severe internal bleeding. The woman suddenly feels sharp stabbing pain in the lower abdomen which becomes bloated and very tender. Fainting, an urge to move the bowels, and a lower than normal temperature are also common symptoms. If the woman does not receive immediate medical care, including surgery to remove the ruptured tube and transfusions to replace the lost blood, she may go into shock and die.

Although abnormal implantation of an egg in the wall of a fallopian tube can be caused by many factors, such as an inherited deformity of the tube, a previous case of gonorrheal salpingitis is the most common cause of ectopic pregnancy. Women who have had salpingitis should know the early symptoms of tubal pregnancy and should seek immediate medical attention if such symptoms develop.

Birth control after salpingitis: Unless pregnancy is desired, women who have had salpingitis should use absolutely effective contraception such as the Pill or a combination of two less effective methods such as the condom and vaginal foam. Once the desired number of children is reached, sterilization should be considered.

The intrauterine contraceptive device (IUD) must not be used by women who have had salpingitis. The IUD does not prevent fertilization or the implantation of a fertilized egg in the fallopian tube; however, it usually prevents implantation in the uterus. In IUD users who have not had salpingitis the fertilized egg normally flows down the tube and dies in the uterus but in women whose tubes are narrowed or kinked by salpingitis the egg may become caught resulting in ectopic pregnancy.

In the United States medical care is distributed according to ability to pay rather than according to human need. Working class or poor women may have to wait weeks for an appointment in a gynecology clinic of a "charity" hospital while the wives and daughters of the rich receive prompt careful treatment from private physicians. Early treatment of salpingitis prevents damage to the fallopian tubes and thus avoids sterilization and ectopic pregnancy. Among American working class, black and poor people, ectopic pregnancy occurs once every 80-100 pregnancies. Ectopics are far less common among middle and upper class whites, occurring once every 500-2000 pregnancies.

Many countries to a greater or lesser degree have recognized the right of all human beings, regardless of class background, to receive adequate medical care. In Canada under the present "medicare" programs, most services are now free - a first step in equalizing the distribution of medical care to members of all classes. Discrimination against poor people still exists, but it is more subtle. Doctors do not keep offices in poor urban and rural areas. They do not speak the language of the immigrant population. Until free, prompt and dignified medical care is available to all people, gonorrhea and its late complications will never be eliminated.

Examination and diagnosis

To "make a diagnosis" is to choose which disease is causing the symptoms. The diagnosis of any disease is based on the findings of a physical examination and the results of laboratory tests. In most cases, the doctor can make an educated guess, called a "clinical diagnosis" before the results of blood tests and cultures are available. In men, clinical diagnosis of gonorrhea is usually obvious and accurate, but in women, lab tests must be done before a definite diagnosis can be made.

Gonorrhea bacteria begin to die soon after antibiotic treatment is started. If a sample of discharge is not taken before treatment is started, it is impossible to know with certainty if the patient actually had gonorrhea. Antibiotic treatment for gonorrhea will not necessarily cure some of the diseases which cause similar symptoms. **Therefore, men and especially women should refuse to accept any treatment until a sample is taken for testing.** Except in uncertain cases, treatment can begin before the results of lab tests are known.

Some unsympathetic doctors impose their own moral values on patients who acquire a sexually transmitted disease, and may, as a form of "punishment", ridicule or even hurt the patient purposely. The patient should not tolerate such treatment. It is the patient's right to interrupt a physical examination that is unkind either physically or emotionally and to demand the presence of a "patient advocate" such as a friend or relative.

The diagnosis of gonorrhea is a serious matter, not to be made quickly or casually. The patient has the right to receive a thorough physical examination and the performance of all necessary lab tests; however, most VD clinics do not have the funds to perform thorough physical examinations on all patients. Physical examination is usually limited to the area between the knees and the navel. Patients are hurried in and out of the examining room with hardly a chance to speak to the doctor. This is bad medical practice and should be condemned. At the very least, the sexual organs must be thoroughly examined and all findings and diagnosis must be carefully explained to the patient.

Examination of the female for early gonorrhea

The doctor begins by examining the vulva for irritation, sores or discharge. Both sides of the groin are checked for enlarged or tender lymph glands. The doctor then separates the vaginal lips and inserts a speculum into the vagina. Since insertion of a cool speculum is uncomfortable, it should be kept in a bowl of warm water just before use. The water also serves as a lubricant which makes insertion of the warmed speculum easier. When gonorrhea is suspected, lubricant jelly should not be placed on the speculum, since it can contaminate samples of cervical discharge and interfere with lab tests.

With the speculum in place, the doctor can see the cervix. In many cases of early gonorrhea, a thick white discharge comes through the inflamed cervix. To obtain a sample of cervical secretions for lab tests, the doctor wipes away the surface discharge with a piece of cotton and inserts a cotton-tipped swab about an inch into the cervix. This procedure can be uncomfortable but is usually painless. The speculum is then removed. In 40-60% of women who have genital gonorrhea, the disease spreads to the anus and rectum. Therefore, a swab should be inserted in the anus to obtain anal secretions for testing.

A pelvic examination (an "internal") must be performed on all women believed to have gonorrhea. If the examining doctor does not do a pelvic, the woman should ask that it be performed. To do a pelvic the doctor inserts two fingers of a gloved hand deep into the vagina and with the fingers of the other hand, presses down on the lower abdomen. The doctor presses the walls of the vagina around the cervix and moves the cervix from side to side. If the fallopian tubes are infected, such procedures are painful, whereas if the tubes are healthy the internal examination causes discomfort but no real pain.

The woman's temperature should be taken. A fever (anything above 99.6°F) in a woman who has gonorrhea can indicate the presence of salpingitis or other complications.

Examination of women with symptoms of salpingitis

Insertion of a speculum or the performance of a pelvic examination in women who have symptoms of acute salpingitis (infection of the fallopian tubes) can cause unbearable pain. General anesthesia should be used if necessary and a narrow speculum should be inserted for only long enough to obtain a sample of cervical discharge.

Ectopic pregnancy (pregnancy developing outside the uterus) can cause symptoms similar to those of acute salpingitis. In cases where the diagnosis is uncertain, pelvic examination must not be performed except in an operating room with blood available for transfusion. Pelvic examination can rupture an ectopic pregnancy causing severe bleeding and death unless surgery is performed immediately.

Antibiotics

The word "antibiotic" comes from the term "antibiosis" - the battle between living things for the limited natural resources necessary for life, such as food and water. The battle is usually not violent or apparent: the silent unmoving soil contains thousands of different kinds of bacteria, fungi (molds) and other microscopic living things, all in constant competition. In order to survive, certain soil microorganisms developed the ability to secrete chemicals which are poisonous for their competitors but harmless for themselves. Some of these chemicals are also relatively harmless to human cells and can be injected into the human body to destroy disease-causing bacteria. When used to treat disease, these chemicals are called antibiotics.

Treatment

In the face of misleading drug advertisements, the individual North American doctor cannot always be expected to know which drug provides the best and cheapest treatment for a particular disease. Doctors require assistance in this area, not only from government and medical educators, but also from patients. People should not be passive receivers of treatment for their own disease. On the basis of

advice from the examining doctor, other dependable information, and individual preferences or fears (for example, fear of a needle), the patient should participate in the choice of what drug in what dosage is used for treatment.

In fact, most doctors do not even tell patients the name of the antibiotic they are to receive. This is dangerous medical practice. Antibiotics used in the treatment of gonorrhea can cause harm if improperly used and in some individuals, provoke serious allergic reactions which can occur hours or even days after the drug is taken. To deal with a drug reaction properly, it is necessary to know the name of the offending drug.

Patients should also know the name of the drug in case it does not cure the disease. Another drug to which the particular strain of gonococcus is more sensitive can then be tried. Patients cannot always rely on the doctor or clinic to remember which treatment was used first. In VD clinics, patients rarely see the same doctor more than once and records are often misplaced, lost or illegible.

Before accepting any form of treatment, all men and women should:

1. Request the examining doctor to explain his or her findings and diagnosis;
2. Request the doctor to identify the drug and dosage being prescribed;
3. Make a permanent, written record of the above information.

It is the patient's right to have the above information. If the doctor refuses to name the prescribed drug, the patient should refuse to accept it.

Treatment of first choice for gonorrhea: penicillin

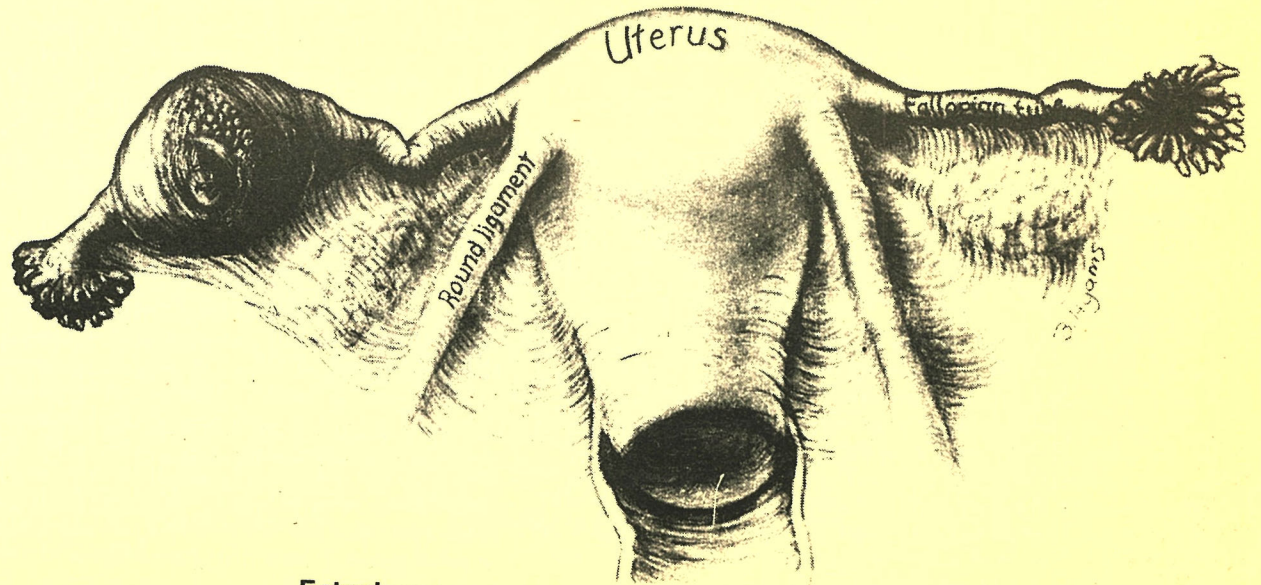
Penicillin given by injection deep into the muscle of the buttocks ("shot in the ass") is still the best treatment for gonorrhea. From the muscle, the drug is absorbed by the bloodstream and distributed throughout the body. Penicillin does not stay in the body indefinitely; the kidneys excrete the drug into the urine.

The aim of penicillin treatment for gonorrhea is to introduce a large amount of penicillin into the bloodstream for only 12 hours, after which the amount of the drug in the blood should fall quickly and disappear completely within 24 hours. This is best accomplished with a kind of penicillin called **procaine penicillin G**. (The procaine is a local anesthetic that reduces the pain of injection.)

Several other forms of penicillin have been used in the treatment of gonorrhea, including penicillin with aluminum monostearate (PAM) and benzathine penicillin. These kinds of penicillin are absorbed very slowly into the bloodstream and they are also excreted slowly by the kidneys. Therefore, an injection of PAM or benzathine penicillin causes a small amount of penicillin to be present in the blood for a long period of time (up to 2 weeks). This is good treatment for certain diseases which are very sensitive to penicillin (such as syphilis), but definitely the wrong treatment for gonorrhea. If the amount of penicillin put into the bloodstream is too low, penicillin resistant gonorrhea bacteria will not be killed. Also, small amounts of penicillin lingering in the blood further encourages the development of penicillin resistant gonorrhea bacteria. **People who have gonorrhea should refuse to accept treatment with penicillin with aluminum monostearate (PAM) or benzathine penicillin.**

Uncomplicated gonorrhea: For the treatment of uncomplicated gonorrhea both men and women should receive two injections, each of 2.4 million penicillin units, for a total of 4.8 million units. Each injection has the volume of 5 cubic centimeters which is contained in a syringe the same size normally used to take a blood sample.

The patient leans over the examining table or a chair, and tries to relax the muscles of the buttocks by bending the knees. One injection is placed into each side of the buttocks. The injection itself is not very painful and can be tolerated easily; however, the large amount of penicillin injected causes muscle soreness for two or three days. The soreness is reduced somewhat if, immediately after the injection, the muscles of the buttocks are massaged vigorously.



Ectopic pregnancy
(front view of uterus and tubes) Fetus growing in right tube.

Symptoms such as discharge and pain on urination disappear within 2-3 days after the injection.

Penicillin resistant gonorrhoea: Penicillin in sufficiently high dosage will cure any case of gonorrhoea encountered today. In areas where penicillin resistant gonorrhoea is common such as the major cities of the West and East coasts of the U.S., treatment should be an injection of 4.8 million units of penicillin combined with 1 gram of probenecid taken by mouth half an hour before the injection. Probenecid is a drug that increases the absorption of penicillin from the injection site so that a larger amount of the drug enters the bloodstream. Even in Vietnam, where gonorrhoea is extremely resistant to penicillin treatment, penicillin combined with probenecid cures more than 90% of cases.

Penicillin given by mouth: ampicillin

Natural penicillin G is destroyed by stomach acid and therefore cannot be given by mouth. Ampicillin is a semi-synthetic form of penicillin which is not destroyed by stomach acid.

Ampicillin is a good form of penicillin treatment for gonorrhoea, especially for people who are afraid of injections. Recommended dosage is 3.5 grams of ampicillin combined with 1 gram of probenecid taken at the same time. Ampicillin should be swallowed on an empty stomach and eating should be delayed for 1 hour.

Side effects of penicillin treatment

Penicillin is the safest antibiotic used in the treatment of human infection. Tremendously large doses of penicillin have been given for long periods of time with no ill effects. Even so, treatment with penicillin carries certain risks.

About 5% of the North American population is allergic to penicillin. Allergic reactions to this drug are of two types: the common "delayed" and the very rare "immediate" reactions. A delayed reaction occurs 5 to 14 days after the drug is taken, usually appearing as a red skin rash or blister-like wheals. In some cases, fever and a general feeling of illness also occur. Such delayed reactions are usually harmless and disappear by themselves in a few days; nevertheless they must be reported immediately to the prescribing doctor.

An immediate reaction is much more serious. About 0.004% to 0.015% (4/100,000 to 15/100,000) of all people who receive penicillin injections experience "anaphylactic shock" which is a complete loss of blood pressure and blood movement within the body. This reaction can occur within seconds or as late as one hour after injection. It is almost unknown to occur with oral penicillin. In some cases warning symptoms appear first, such as rapid heart beat, dizziness, perspiration, tingling of the tongue and difficulty in breathing.

The following precautions must be taken whenever penicillin is given by injection:

1. All patients who have a history or suspected history of any kind of penicillin reaction or severe allergy such as hay fever or bronchial asthma should not receive penicillin for the treatment of gonorrhoea.
2. Necessary equipment and drugs for the treatment of anaphylaxis must be kept as a separate kit in the treatment room.
3. Injections of penicillin must not be given by nurses or medical students unless a doctor is present in the treatment room.
4. All patients must be kept under observation for half an hour after receiving a penicillin injection.

Before accepting a penicillin injection, all men and women should specifically ask the doctor if an "anaphylactic kit" is immediately available. If the doctor refuses to answer, or if the answer is no, the patient should refuse to accept treatment and should report the incident to the Department of Health.

Treatment of second choice for gonorrhoea: tetracycline

Contrary to some overenthusiastic reports in the medical literature, tetracycline is neither safer nor more effective than penicillin in the treatment of gonorrhoea; however, it is the best drug to use for patients who must not receive penicillin because of allergic history.

Tetracycline hydrochloride is the simplest, safest and cheapest form of tetracycline. The following forms of tetracycline, whose brand names are shown in brackets, offer no advantage in the treatment of gonorrhoea, are more likely to cause side effects, and should not be accepted by patients: chlortetracycline (Aureomycin), oxytetracycline (Tetramycin), tetracycline phosphate complex (Tetrex), demeclocycline (Declomycin), methacycline (Randomycin), rolitetracycline (Syntetrin), doxycycline (Vibramycin) and minocycline (Minocin).

Tetracycline should be given orally since injection of this drug is excessively painful. The drug is absorbed from the stomach and small intestine and is then distributed throughout the body. Since absorption is reduced by food, especially milk and milk products, tetracycline should be taken on an empty stomach and eating should be delayed for one hour. Absorption is more seriously reduced by calcium, magnesium and aluminum. Several stomach antacids such as Milk of Magnesia and "Rolaids" contain these metals, and should not be taken during tetracycline treatment. (Sodium bicarbonate can be used instead).

For the treatment of uncomplicated gonorrhoea, 1½ grams of tetracycline hydrochloride should be swallowed, followed by half a gram (500 milligrams) every 6 hours, for a total of 9 grams (4 days worth). This schedule should be followed very carefully. By taking half a gram every 6 hours, the amount of tetracycline in the blood remains high enough to kill gonorrhoea bacteria. If a tablet is forgotten, it should be taken as soon as remembered, even if this means taking two pills at the same time. Symptoms such as discharge and pain on urination should disappear within 2-3 days of swallowing the first pills.

Many doctors are prescribing tetracycline instead of penicillin as the treatment of first choice for uncomplicated gonorrhoea. Widespread use of tetracycline has led to the development of tetracycline resistant forms of the gonococcus. At the moment, penicillin with probenecid if necessary is effective treatment for gonorrhoea; tetracycline should be maintained as an effective second line of defence, except for those patients who have an allergic history. Therefore, men and women who do not have an allergic history should request penicillin treatment.

Side effects of tetracycline treatment

The most common side effect of tetracycline is digestive system irritation causing heart burn, abdominal discomfort, nausea, vomiting and diarrhea. These symptoms are usually harmless and disappear by themselves after the first few pills.

The normal intestine contains a great number of bacteria which aid digestion and prevent the growth of disease-causing organisms. Tetracycline temporarily kills off many of these normal intestinal bacteria. In most cases, these bacteria repopulate the intestines within a few days after tetracycline treatment ends; however, in a few cases, probably as often as anaphylactic shock occurs after penicillin, an intestinal "superinfection" develops. Such an infection is caused by the rapid overgrowth of bacteria or fungi that are not affected by tetracycline. Symptoms of intestinal superinfection include fever and severe diarrhea with liquid feces containing blood or shreds of membranes from the intestinal walls. Tetracycline induced superinfection can be fatal unless treatment is started immediately. Even though this side effect is rare, all cases of diarrhea in people taking tetracycline should be reported to a doctor.

An unknown percentage of the population is allergic to tetracycline. Such people can develop skin rash, burning eyes, a brown, black or swollen tongue, itching of the anus or vagina and in some cases, fever. Anaphylactic shock can also occur, although its frequency is unknown.

Tetracycline must not be taken by pregnant women. These women are particularly susceptible to tetracycline-induced liver damage which has, in some cases, caused death. Also, the drug is absorbed by the teeth and growing bones of the fetus within the uterus. This can cause a permanent greyish discolouration of the teeth and some reduction of bone growth.

Abnormal skin sensitivity to sunlight leading to severe sunburn occurs in some people taking tetracycline. This reaction is more common in southern areas and in summer; it is also more commonly associated with oxytetracycline, demeclocycline and doxycycline than with tetracycline hydrochloride.

In general, tetracycline is a safe antibiotic whose benefits far outweigh its risks. Nevertheless, it is a potent drug which must be used with the same degree of caution exercised when penicillin is injected.

Follow up examination and tests

Penicillin and tetracycline in recommended dosages are 90% to 95% effective in curing gonorrhoea. Erythromycin is less effective. This means that out of 100 people treated for gonorrhoea, about 10 are not cured and require further antibiotic treatment. People who are not cured do not necessarily have symptoms of their continuing infection; however, they can develop complications and they can give their infection to sexual partners. Therefore, **it is essential that all men and women who have gonorrhoea return to a doctor for "follow up" examinations and culture tests after receiving treatment.** People should not consider themselves cured until three separate culture tests are negative.

The first follow up test should be performed within one week of receiving treatment. The second and third examinations can be performed during the following week. Vaginal, anal and oral-genital intercourse should be delayed until three culture tests are negative. If any of the follow up tests reveal that the infection has not been cured, re-treatment with a higher dose or another antibiotic is necessary.

Prevention of gonorrhoea infection

The condom, a thin rubber or animal membrane sheath worn over the penis during sexual intercourse, has long been used for the prevention of VD. The condom does not provide absolute protection. **People who suspect that they have gonorrhoea should seek medical care and should delay sexual intercourse. If it is absolutely not possible to wait, the male partner should use a condom.**

Research is being conducted with vaginal foams, similar to contraceptive foams, for the prevention of gonorrhoea.

North American scientists are performing experiments with a gonorrhoea vaccine. A vaccine is an

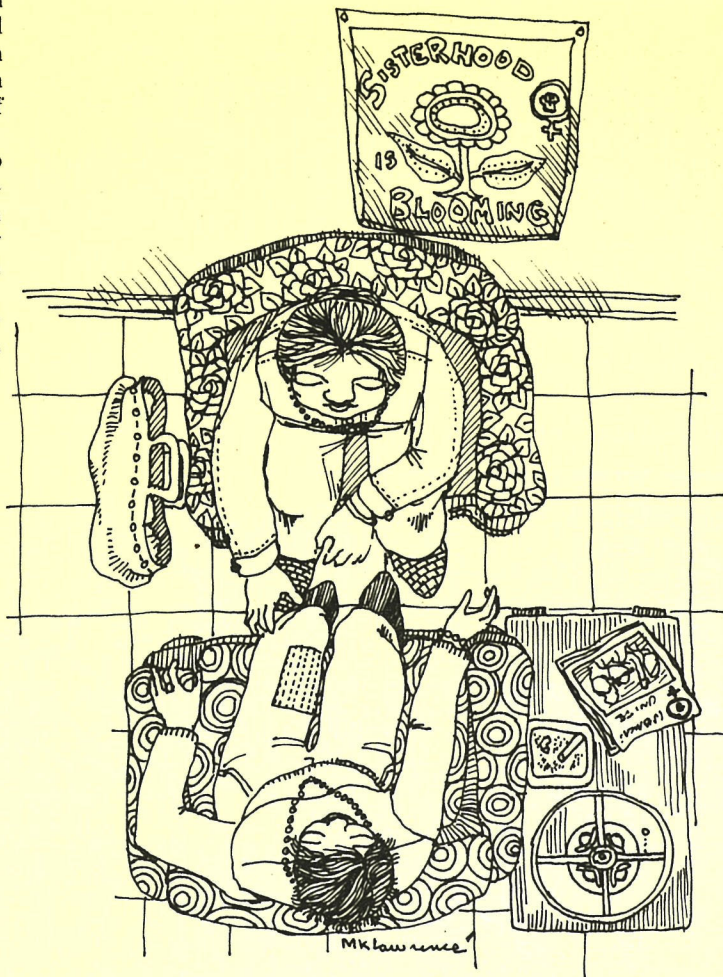
injection of weakened or dead disease-causing bacteria or viruses into a healthy person. Such injured organisms cannot cause disease, but they are strong enough to provoke the body to produce "antibodies". If a vaccinated person is exposed to the disease itself, these antibodies prevent the development of infection. Vaccines exist for many diseases, including smallpox, polio and measles. Unfortunately, results of research with a gonorrhoea vaccine are not encouraging and an effective one will not be available for some time.

The elimination of gonorrhoea today

The existing North American health care system cannot handle the current gonorrhoea epidemic. While huge sums of money are spent on elaborate technology for exotic surgery such as heart transplantation, the working class and the poor are left without even the basics of medical care. Millions of people are not having regular physical check-ups and many women do not receive adequate gynecological or prenatal care.

We offer the following recommendations towards the elimination of gonorrhoea from our midst. These recommendations can be transformed into reality only if men and women ally with sympathetic doctors, women's liberation groups, community health clinics and other organizations to demand that government and the health care system answer to our human needs.

1. The health of North Americans is being endangered by tropical and antibiotic resistant diseases imported by U.S. soldiers returning from Southeast Asia. U.S. military occupation has created rampant prostitution and drug addiction in these countries. A necessary precondition to the elimination of gonorrhoea both in North America and S.E. Asia is the complete withdrawal of all U.S. troops. Returning U.S. soldiers deserve the benefit of thorough physical examination and treatment for infectious diseases.
2. Massive educational programs should be started to teach people about sexuality, birth control and venereal disease. Men and women should learn to deal with gonorrhoea as a disease like any other, and not as punishment for sexual behavior.
3. All women should have the benefit of voluntary, free, mass-screening programs for the early detection of gynecological diseases which may not cause symptoms, including cervical cancer and gonorrhoea. Sexually active women should have a test for gonorrhoea at least once a year. Women should have a test for gonorrhoea after each "casual" sexual encounter; that is, after making love with an unknown or only slightly known male partner.



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Still another instance of the ever increasing battle of the individual versus the corporation can be seen in the issue of the Kraft boycott. The boycott was launched by the National Farmers Union in 1971 after repeated attempts through the appropriate channels to gain the right to collective bargaining. The small farmers in Ontario and across Canada are being steadily forced out of business by large monopolies against which they cannot compete.

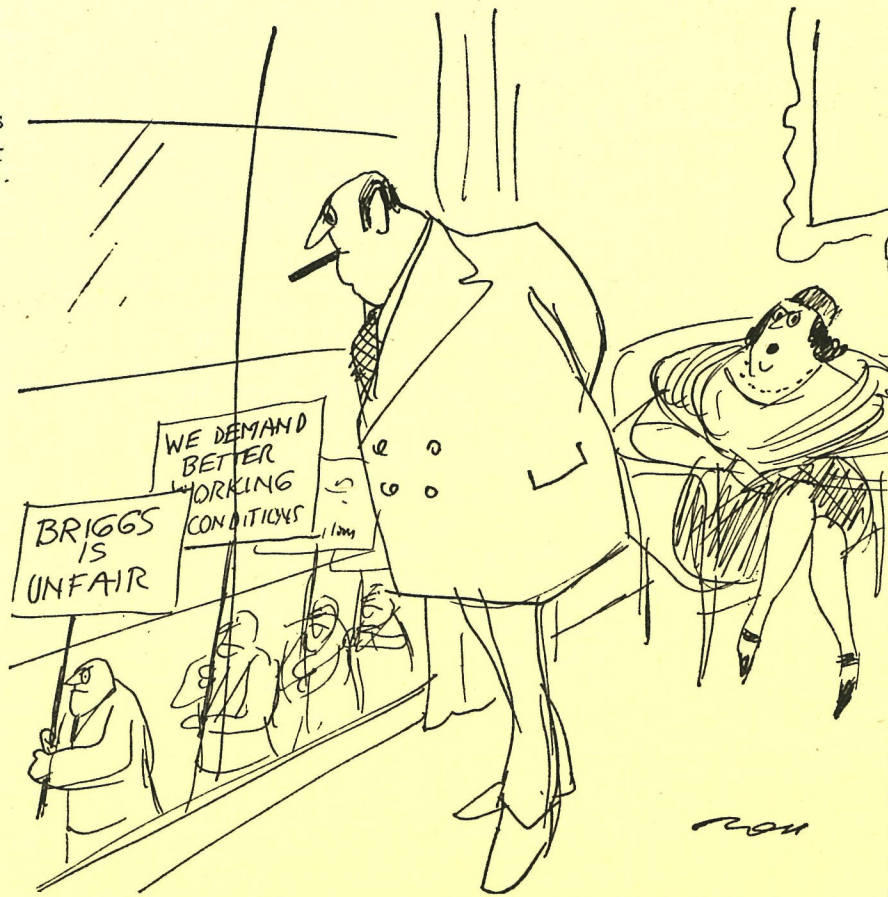
How does this affect us as women? We are the largest consumers with far more power than we realize. Big business corporations and their monopolies "touch our lives every day". Ignorance of what goes on behind these businesses is what keeps women and men in their places. What the public doesn't know can't hurt business. And every small business lost to a corporate monster means that much less individual control over quality.

Why boycott Kraft? The Kraftco Corporation is the largest dairy monopoly in North America; its sales in 1969 amounted to 2.6 billion dollars; not one of the three Kraft plants in Ontario is unionized and a fourth plant that was unionized was closed down. The National Farmers Union claims that; 1 "Kraft has the co-operation of the Ontario government in a policy of virtual price-fixing. Present structures of the Ontario Milk Commission and the Ontario Milk Marketing Board allow the farmers no real power in determining price levels. Farm incomes are declining and hundreds of families are forced to abandon their farms as Kraft and other corporations increase their profit margins and their control of the markets.

In 1969 the Ontario government gave a forgivable, interest-free loan of \$250,000 to Kraft to set up a cheese factory at Ingleside. In that same year over 500 independent cheese manufacturers in Ontario had to close their factories."

The National Farmers Union has tried to get more money for its milk shippers and producers but they were unsuccessful. When they approached Kraft directly as the largest big business interest, they were refused negotiation.

KRAFT SLICES CANADIANS



"Well, if you treat them anything like the way you do me..."

This whole Kraft issue can be seen in even larger terms than just that of the plight of the farmers or of sovereignty over our own food production (since Kraft is an American company setting Canadian food prices). It can be seen basically as an issue of the placement of power and the right of an individual to have freedom of choice.

Monopolies such as, and including, Kraft have been accused in the U.S. by a Ralph Nader study group report "The Chemical Feast" of lowering food standards and of

particularly of being responsible for "a major decline in the quality of cheese made in the U.S.A." Kraft along with Borden's are accused of using up "low quality hard and mold cheese that the public will not buy, heating and combining it with other ingredients and putting it into packages for sale as products like Velvets and Borden's Chateau." These products escaped standardization regulations for process cheese. The Canadian law works differently. Any product that is not standardized in Canada must have a list of its ingredients on its label. But there is not a law that requires that the quality of an ingredient (such as cheese) be on any label. The point I am making is simply this: the fewer companies one has to choose from in buying, means dependence on the integrity of the large corporations, which invariably puts profits ahead of people on their list of priorities.

Women have been dependent and dictated to for a long time. I think that it is important for each of us as women to take a good look around us and question the practices of big businesses like Kraft that patronize us with a soft sell while they quietly corner the market on products like cheese. They appeal to our sense of security and trust by making us look like smart little shoppers if we will just buy their products. But it won't make much difference how we look after the cheese market is all locked up and we no longer have the power or the choice of deciding for ourselves what we want to buy.

BOYCOTT KRAFTCO TO HELP THE SMALL FARMER STAY IN BUSINESS. IT IS IN OUR INTERESTS AS WOMEN TO DO SO.

1 Information from: The Toronto Support Committee Kraft Boycott Box 1053, Station Q, Toronto 7, Ont. 536-8183

2 The Chemical Feast by James S. Turner

***A handy book to check out might be: The Consumer's Dictionary of Food Additives by Ruth Winter.

***WASH WOMEN AGAINST RISING PRICES 537-1440



FLOOD-LIGHT

That I might be
me
let the world fill with rain
until the rivers flood
their banks. --
Banks are meant to be flooded

Let flotsam fill the current,
gorge the stream,
stop up the hydroplant.

Let there be darkness!
For the present light
leaves me
in darkness.

listen

these sounds of bones
cracking back
& then
these moans out of night
calling bitten? - bite!
are us
we ourselves
as we splinter again
& again
walking on long knives

Sharon Stevenson

The Tough Ones
Brawling and loud,
Lewd remarks they throw at us.
(We laugh.)

Arrogant and brave,
Fearing to show us their tenderness.
(We know.)

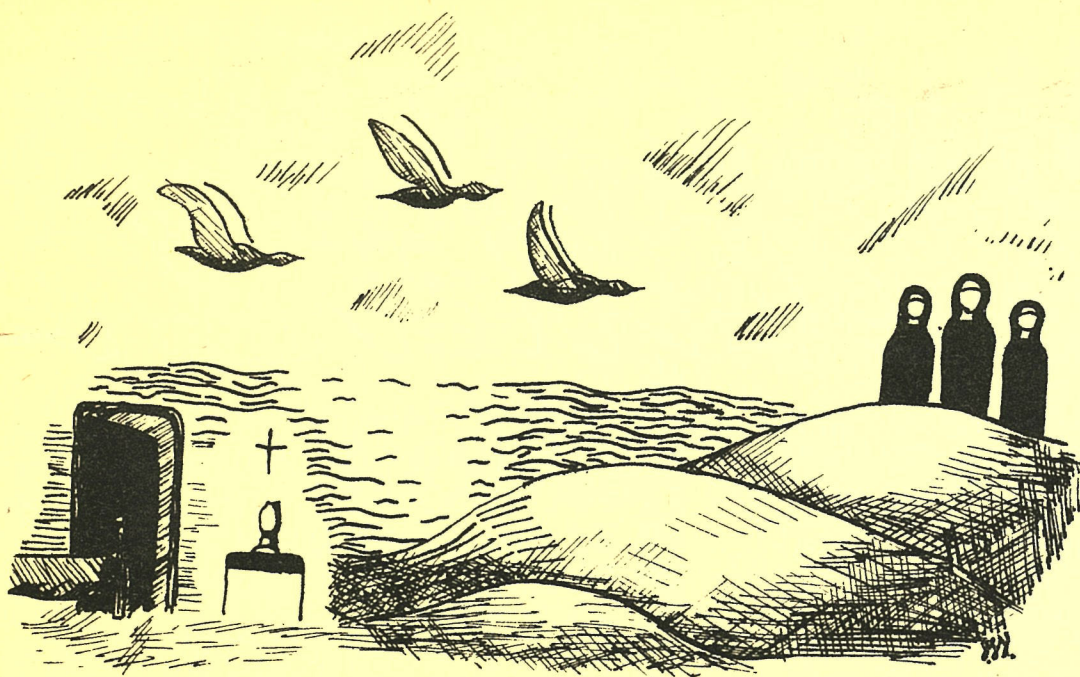
Kathy Ross

One tiny drop of your blood
Flows and screams thru my body:
We see the same star.

Kathy Ross

Gilleen Chase

POEMS



Poem for Shoshanna

Listening quietly,
 All the new changes coming together.
 I love you, my mind is screaming,
 Growing together.
 We were nourished with love
 Stronger,
 Taller,
 Stronger.

And I'm going with you.
 I've waited for as long as I can remember,
 Watching Kaptain Kangaroo when I was five
 And being Mr. Green Jeans when I was dead.
 Oh, Shoshanna, I love you.
 They whispered so many years ago that there was no hope.
 Shaking their heads in remorse and disgust.
 You're blowing my mind.

Slow down - there's no time to rush,
 Stop, feel our strength,
 Feel us move.
 There's been a lot of changes.
 I'm home.
 I'm free.

Shoshanna.

there is a room
 with many corners —
 (or no corners,
 depending on how one looks at it.)
 people go in there
 looking. for something
 someone?
 themselves?
 they rattle around in there
 getting lost
 in the corners
 (or chasing themselves,
 again, depending on how one looks at it.)
 until
 one day
 they bump into someone. else.
 thinking the bump another corner,
 the racing continues.
 It ends,
 when
 you find the mirror
 And you look
 unafraid

Holly Devor

Welcome to the nunnery.
 You are now in
 deafness, stillness.

The movement
 is only the ducks flying up over the lake
 and the small, fast clouds.
 The nuns who are walking over the hill now
 are very still, they have been here for
 many, many years,
 in this red building, in the bareness.
 The sky here is of unequalled beauty
 and it does not matter
 if one has no ears; it will
 take us anyway, carry us
 through her corridors, and up
 her stairs.
 The nunnery with a hundred rooms,
 two hundred rooms,
 three hundred and sixty seven rooms
 but they are all the same
 one box, with a door
 with a cross and a lamp and a bed
 painted pale yellow and multiplied
 over and over and over.
 We tried to fill it with the music of children
 with air, with the movement
 but the walls couldn't hear us
 and the stillness
 stuck it out in the breeze, and
 stayed still.

HARRIET WIENMANN

A house
 with two small rooms
 stands in a lonely town
 inside lives a fragile being
 free
 only to stand in the hallway

Holly Devor



-32-

ANNOUNCEMENTS

ANNOUNCEMENTS

Any women interested in working collectively to produce posters, comix, book and other such feminist commie propaganda, contact Fran at 534-7247

Interested in getting together with any women to talk communistic-anarchist politics and how we relate that to women's liberation - Susan Counsell 485-8487

A group is getting together to do something about discrimination against women as employees and customers in banks. Anyone with any information, contacts or issues regarding women's treatment in banks is asked to call, Cathy Stewart-537-3270 or Sandy Birkenmayer-925-0444

White Collar Project - Margaret Rolfe Home-535-6206 work-869-0692

If you work in an office or know someone who does and if you find the work oppressive and dehumanizing and would like to talk about it with other women and/or male workers, call above numbers.

HIGH SCHOOL COLLECTIVE - Karen Englander - 222-3259

Women against Sexist Advertising and Consumerism - Lorna Ferguson 922-4316

Fix-It-Yourself Garage
8 am to 12 pm every day
191 Parliament St., N. of Queen
Rent a Bay - \$1.75/hr (incl. hand tools)
Hoists \$2.50/hr
Power Pools 50¢
Free advice and licensed mechanics available.

women wanted who will help me put out a book on the women of ethnic minorities in Canada. Also ethnic women who would be willing to interview women of their ethnic group. The book will be published by Women's Press and taped interviews will be donated to the Library at women's Place. If interested, call Margot Trevelyan at 465-9589 (home) or 465-3311 ext.2756

LIBERATION MEDIA
341 Bloor St. W.
921-6591

VIDEO TAPES- 1 inch tapes- all can be dubbed to 1/2 inch. for use in schools, T.V., cablevision, anywhere.

- 1) history I - 1608-1867
- 2) history II- 1867-1972
- 3) Socialization
- 4) Women at Work
- 5) Birth Control & Anatomy
- 6) Abortion
- 7) Rita McNeil (Feminist Singer)
- 8) Another Generation
- 9) Rape, Justice & Karate
- 10) Day Care
- 11) welfare Interviews

Community Information Centre of Metro Toronto
110 Adelaide St. E.
863-0505

Legal Aid
73 Richmond St. W.
366-9631
Open from 9:30 to 3:30 each weekday except for Tuesday when it is open to 7:30 p.m. Phone for an appointment.

Separated Mothers: Are you tired of getting the run around from family court and their "social work"? Let us unite and be a force to be reckoned with. Let us have our own union, hire a lawyer to fight our complaints and enforce our court orders, etc. we could also have a rental office, collect furniture for those in need, etc. Please write me: Jill Goddard
Box 1041
Uxbridge, Ont.

Land, Land! We need to use some land. We'd like to set up a woman's camp for all or part of the summer. Anyone who has land or access to land, please call the woman's Place and leave your name and number.

Women's Conference:
Anyone who would like to talk about getting together an Ontario women's Conference to struggle out some positions and possibly plan an action... call the women's Place and ask for Ellen Woodsworth or Heather.

Dare Strikers have been on strike since May!! They need money. 90% are women. Send donations to: Dare Strike Fund
Brewery Workers, Local 173
65 Lodge St., Kitchener, Ont.
Boycott DARE Cookies!!

Lesbian Rap Groups are now being started. They will be informal discussions where women can share feelings about their Lesbian Identity. The Lesbian Dropins, a more social evening, will be alternate Fridays.

Fri. Dec. 22 -- Drop-In
Fri. Dec. 29 -- Rap Group
Etcetera.

Legal Handbook on welfare Rights and Bibliography of Non-Sexist Children's Books are available at the woman's Place.

women's Groups in the western area can have free meeting place in the western YWCA for info, call 762-8169 - Flo Woods.

U.I.C. - 487-1711
Welfare - 965-2391

For a Good Dentist or Doctor, call Woman's Place.

PHOTOGRAPHIC BOOK STORE
REGULAR PHOTOGRAPHIC EXHIBITS
INFORMATION CENTER & LIBRARY
WOMEN'S DARKROOM - WORKSHOP
PUBLISHER OF "DOCUMENT"
LOCATED AT 23 BALDWIN STREET
TORONTO 130, ONTARIO, CANADA
TELEPHONE NO. 416 364-2630

We exhibit primarily Canadian photographers, usually local and occasionally an exhibit is imported from the U.S. If you are interested in possibly having an exhibit you should contact Laura Jones. We also have storage space and a table for viewing portfolios if you are interested in leaving your work for a while. There are always people here during our hours who are interested in seeing other people's work. We are particularly interested in encouraging women because so many women feel so alone in the field of photography. We have workshops for women and darkroom facilities.
HOURS: Daily 1-6 until Dec. 23rd.
Fri., Sat., Sun. 1-6 at other times.

WAYS AND MEANS

Abortion Coalition 863-9773.
Baldwin Street Gallery
(women's photo darkroom run by women)..... 364-2630
Birth Control & Abortion 533-9006
Black Information Centre 536-9113
Community Homophile Assoc of Toronto 964-0653
Contrast 537-3461
East Toronto Community Services .. 421-6257
Free Youth Clinic 925-6223
Crunch (Jobs) 923-0944
Indian-Eskimo Association of Canada . 362-5937

Street Haven 920-9111
Welfare Action Center 741-6595
Indian Centre 962-2001
Women's Bureau
Department of Labour 635-1537
Y.W.C.A. - 21 McGill 368-1801
Y.W.H.A. - Spadian & Bloor 924-6211

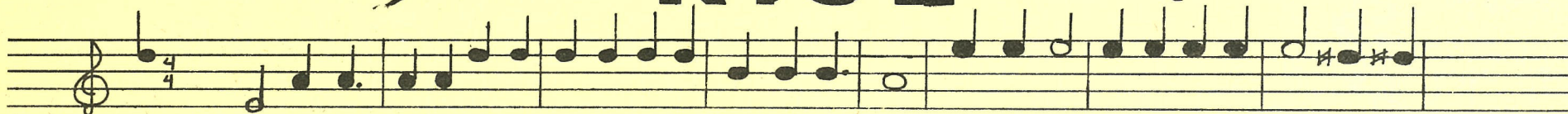
Day Care in Toronto

West End YWCA
931 College St.
536-1166
Day Care Organizing Committee
923-2392
Donvale Community Centre
31 Winchester St.
925-6108
Cradleship Creche
48 Regent Street
Parkdale Single Parents
1267 Queen St. W.
532-2977
Snowflake 925-7256
St. Mathias (Coop)
45 Bellwoods (2 1/2-5 yrs)
922-5296 after 5

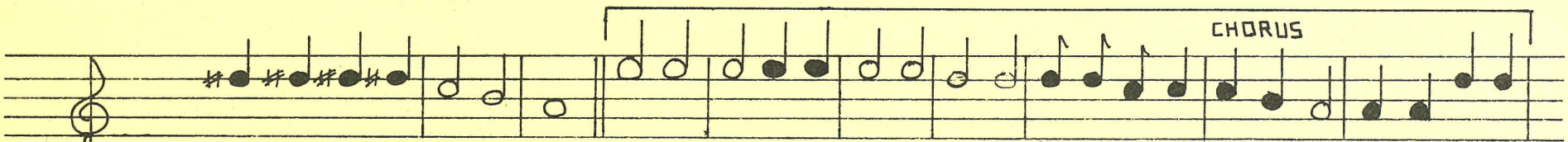
Music and Lyrics :

Shoshanna Bet-Chai

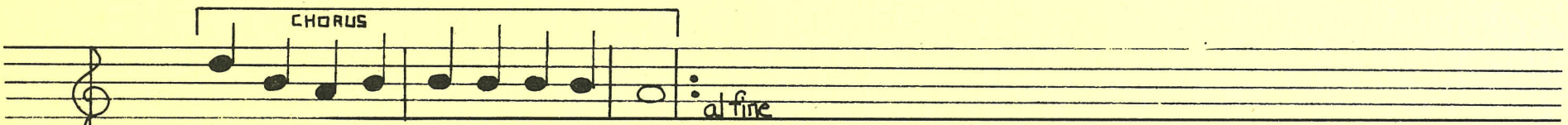
RISE



THEY SHOOK THEIR HEADS SO SLOWLY AS THE WOMB EXPOSED MY NAME BEING BORN A WOMAN I QUICKLY LEARNED



WAS TO BE THEIR GREATEST CONCERN BUT MY HANDS ARE STRONG AND MY HEART IS STRONG AND I'VE NEVER BEEN MORE A-LIVE I'M A WOMAN



PROUD AND ANGRY WOMAN POWER WILL RISE

I

They shook their heads so slowly
 as the womb exposed my name
 Being born a woman I quickly learned
 was to be their greatest concern.

CHORUS

But my hands are strong-
 my heart is strong and I've
 never been more alive
 I'm a woman proud and angry-
 Woman power will rise.

II

They lifted me so gently and
 put me in a room - with dolls and
 dishes and a man to bow down to.
 But our fists are strong, our faces hard
 as we march through streets of filth
 They musn't say that they weren't warned-
 our bodies were their first concern.

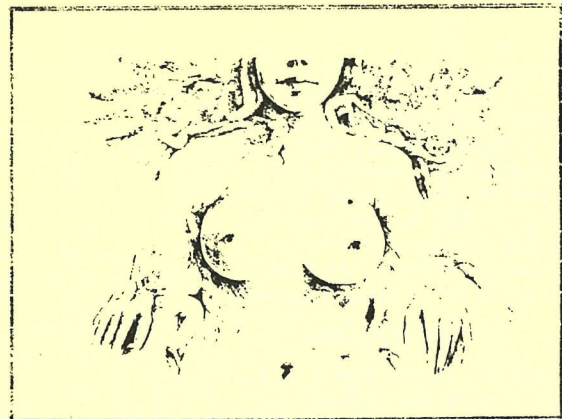
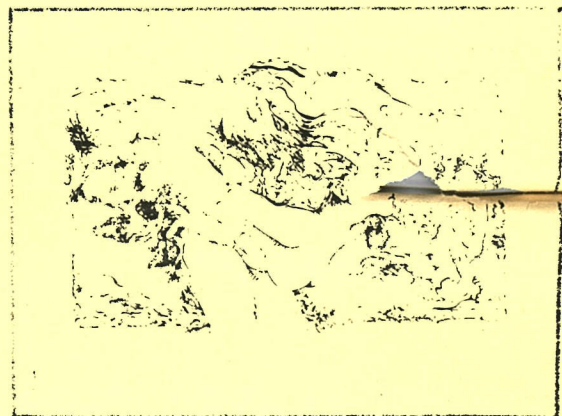
III

The clocks they turn so slowly-
 we must never rest-
 For once we close our eyes sisters
 They'll stab us in the backs again-
 and again and again.

Chorus

IV

Someday when we're together sisters,
 Strong, United, Free-
 The world will be a better place-
 Sisterhood a re-al-ity.
 And our hands are strong, our voices loud
 We've never been more alive.
 Cause we're women - proud and angry
 Woman power will rise.



A socialist lady mayor comes to Ontario

By TED KOSTECKI
Special to The Star

LONDON, Ont. — The mayor of all the 210,000 people in this hub of conservative Ontario, the home field of insurance firms, trust companies and the London Club, is a socialist.

What's more, she's a woman who takes every Thursday morning off to her grocery shopping.

Mayor Jane Bigelow doesn't try to attract industry to London, turns down social invitations she doesn't think are important, and insists on opening, reading and answering all her own mail.

And, according to one of her opponents on city council, she "can't stand the guff and has to leave council meetings to lie down."

How did a nice girl like that get into such a place?

Well, mainly because she was so popular with the voters, and also because the mayor who was elected by the people, J. F. Gosnell, resigned earlier this year after a heart attack.

Mrs. Bigelow, as the member of board of control who won the most votes in the civic elections in December, 1971, was the obvious choice by city council to finish Gosnell's term, expiring the end of 1973.

Obvious, but not automatic. In fact, a coalition of Liberals and Conservatives on council started a bitter fight trying to keep Mrs. Bigelow out of the mayor's chair. They were unsuccessful, and, after a secret vote by council, Mrs. Bigelow assumed the \$21,500-a-year job on March 17.

To be safe, Mrs. Bigelow resigned her position as vice-president of the

Ontario New Democratic Party one day before the secret ballot. In the big business environment of London, she believes, the coalition that formed against her was not so much a union of Liberals and Conservatives, as an alignment of anti-NDP forces.

And so city council, grudgingly, said yes to the 44-year-old mother of two children.

Three months later, they are not exactly delighted with their choice.

To begin with, some council members don't like her style. She calls it "no-nonsense." Others call it dictatorial. Her manner of running meetings has aroused hard feelings.

She has almost perfect knowledge of procedural bylaws and does her homework—which can be annoying to other members of council.

And then there's her politics. Just what you'd expect—radical

She's fought for more day-care subsidies and the conservation of green space and has been labelled a one-issue mayor—concerned primarily with social problems.

She readily lists her priorities: "I look for long-term solutions. I'm not a road builder. Run-down core blocks should be pleasant places for people to work and shop. It doesn't mean tearing down all the buildings and starting over."

She criticizes the city's transport goals for not placing enough emphasis on public transit. "Roads and bridges will strangle the city," she says.

Naturally, there's a little tension in the air.

Alderman Orlando Zamprogna, outspoken but respected, says the council suffered "a great deal of harm" because of the way Mrs. Bigelow was chosen, but is uncertain whether council was polarized before her appointment or after. Whatever the case, he says "There isn't the same esprit de corps I was hoping for."

Well, hardly. Mrs. Bigelow is now convinced there is no party structure in council, but she is sometimes embarrassed, and in-fighting is not unknown.

But all is not feuding. She believes she is getting good co-operation from council.

"I'm a politician and I do my political homework," she says.

She started doing it seven years ago when she was a bored suburban housewife.

Her involvement in women's organizations led to a brush with city hall during an attempt by local residents to save some industrial development. From there it was an easy step into municipal politics. She defeated another woman for the fourth seat on the board of control in the election before last, and in the last one topped the polls.

She was born Jane Dillon in Toronto, received a degree in physical education at the University of Toronto and married Charles Bigelow, now a professor of biochemistry at the University of Western Ontario.

They settled in London in the mid '60s and she started graduate work in urban studies at Western, but after she was first elected a controller she found she didn't have time for further studies.

Now, as one of three women mayors in Ontario, she calls herself "Western's most successful drop-out."

Maids Lured With Untruths

OTTAWA — Jamaican women are being used almost as indentured servants, a provincial Canadian government report indicates.

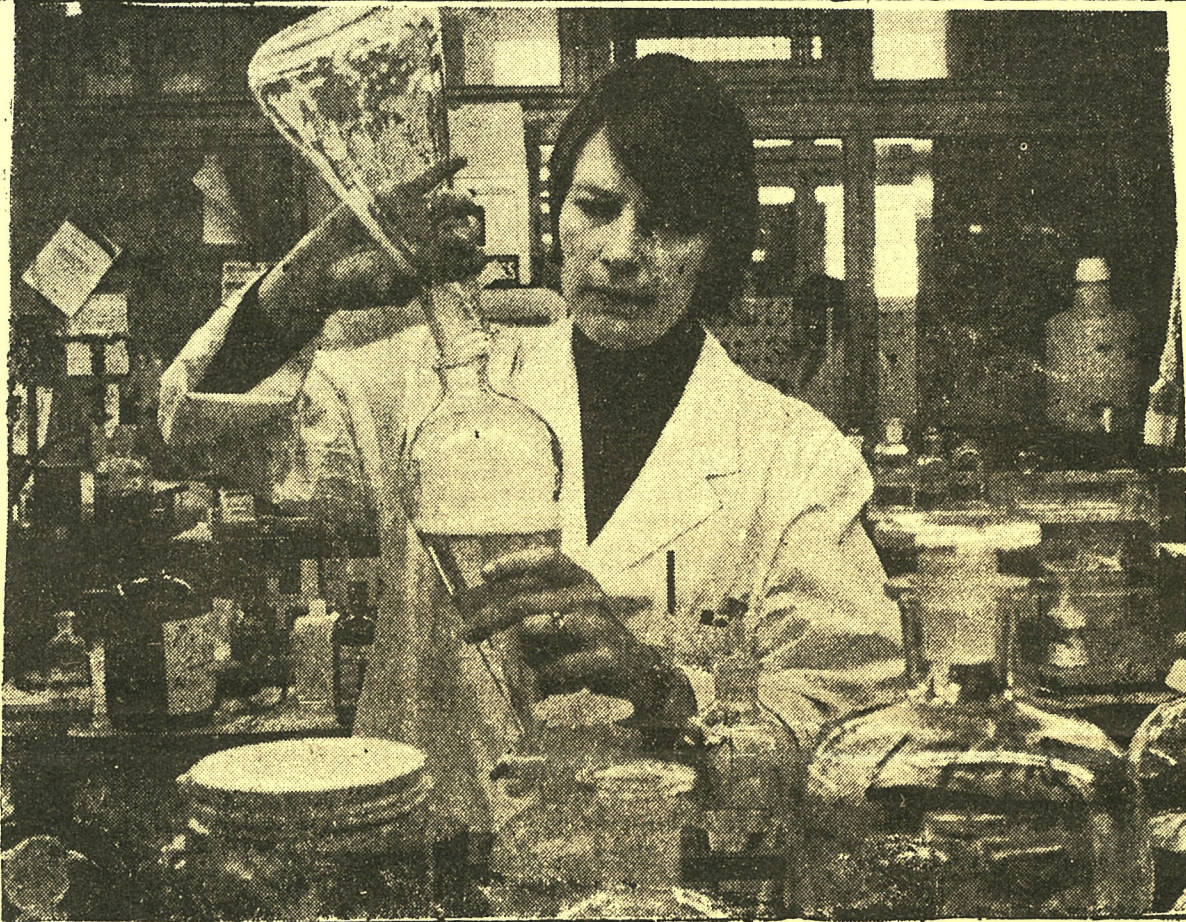
The women, the report said, are lured to Canada by glowing descriptions produced by Jamaican agencies, and find themselves employed as domestics working long hours for pay far lower than they were told to expect.

The situation was revealed by two Ottawa University students working for the Ministry of Community and Social Services this summer.

They found that some of the women were told that

they owed five years' work to their employers, who had paid part of their transportation costs from the West Indies.

The students discovered the situation when they sent out letters offering assistance to new arrivals in Canada.



Quebec

ST. DONAT DE MONTCALM — Here in this peaceful village 85 miles from Montreal — where spring sun sparkles on snow-covered pines — 13 women sat indoors last week getting information and a brain-washing.

They attended a 5-day "labour college" arranged by the education divisions of the Canadian Labour Congress and the Quebec Federation of Labour, which provide hundreds of such courses annually. Thousands of rank-and-file labour members have attended classes in St. Donat alone during the past 15 years.

The aim is always the same: to teach labour-members what the movement stands for. How to strengthen its structures as parallel forces to those within the capitalist system. And to give them practical advice about such matters as collective agreements, the duties of shop stewards, and grievance procedure.

WOMEN ONLY

But last week's course at St. Donat — reserved for women only, as an experiment — had an extra fillip

Jean Jacques Juniaux, Quebec education director of the CLC, intended to get across the message that all workers are unjustly treated — and women, even more so.

The women who attended — all expenses, plus their week's salary paid for by their unions — were all (but one) factory workers. Cogs in the wheels that send to market rye whiskey and hardware, pickles and cigars.

All (but one) held union posts — from vice-president to shop steward. What they learned at "school" they would pass on to many of the 2,000 workers they represent.

Women found their own union

VANCOUVER (CP) — About 20 women have decided to strike out on their own to form the Service, Office and Retail Workers Union of Canada (SORWUC), citing bad experiences with existing unions

as their reason for forming the new group.

Jean Rands, Local 1 president, says existing unions are "inadequate."

"We decided to organize independently mostly because the overwhelming majority of women are not organized and the existing unions haven't done much about it," she said in an interview.

Miss Rands said women and women's needs aren't represented by the leadership of current unions.

"We decided there was no point in joining an undemocratic union when it is fairly easy to set up a new one."

She said SORWUC objects to the bureaucracy of unions and their highly paid leaders and is making some changes in its union structure.

"A person can only hold a paid position for a maximum of two years, then they have to go back to work. That way they won't be able to get so removed from the workers."

The new union's prime organizational targets are banks, insurance offices, department stores and restaurants, all of which employ many women, most of them not union members.

Miss Rands said: "De-

partment stores, for instance, have historically proved they will fight hard against unionization. They are very hostile indeed."

She said militancy and "creative tactics" will be the new union's weapons in organizing workers.



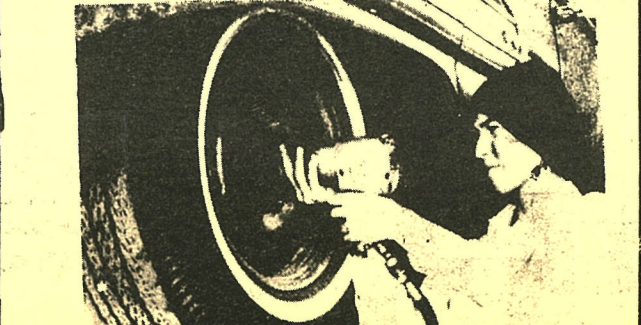
women being able to defend themselves

CALL US ALDERPERSON WOMAN WINNER SAYS

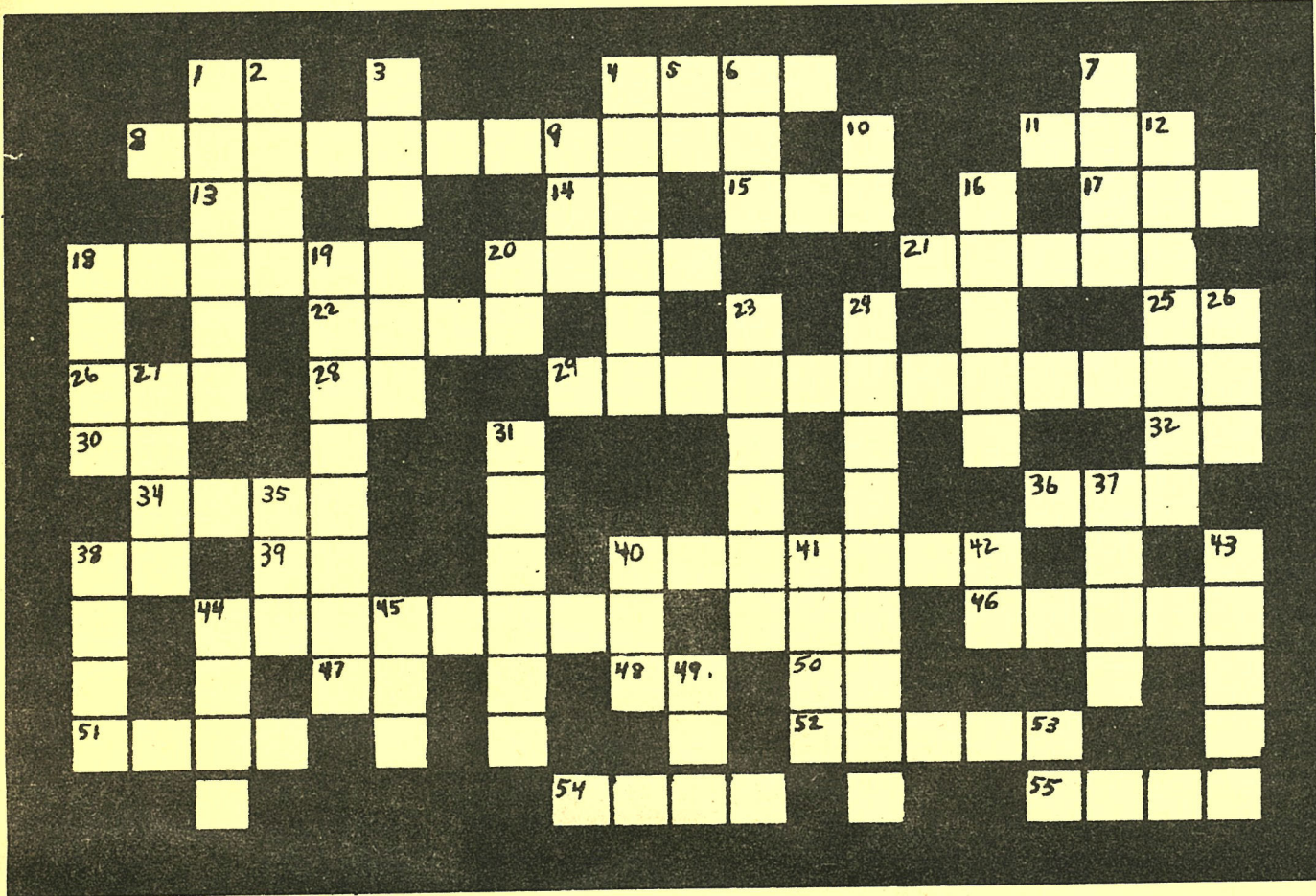
With three new women elected to City Council last night, male aldermen may have to consider amending their title to "alderperson"—or face a charge of sexism.

Liz Eayrs, elected in Ward 1, said "I won't make an issue of it but I'd prefer to be called alderperson."

Or call them councillor, she added.



CROSSWORD



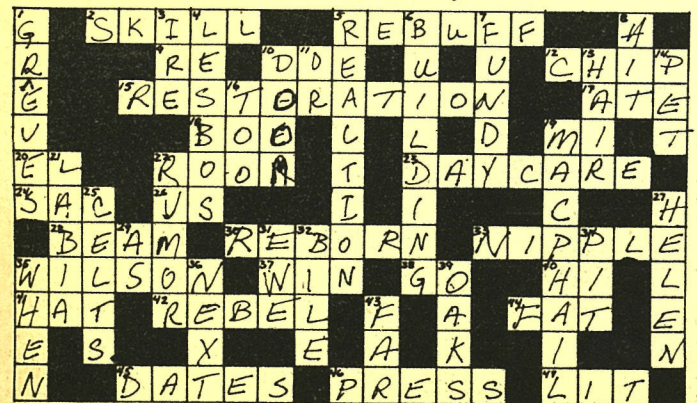
ACROSS

DOWN

- 1. STATE of being VERB
- 4. A SLAVE of sorts
- 8. IMPRISON
- 11. "the MAN"
- 13. ONE of a woman's roles
- 14. EITHER _____
- 15. ONE kind of housewife who writes diaries
- 17. What #11 across and #16 Down ENFORCE
- 18. they babysit #1 down
- 20. Society does this to people who don't fit
- 21. It's a bird, it's a plane, it's a woman!
- 22. FEMININE, masculine, etc.
- 26. #3 down
- 27. TEACHER'S COLLEGE in Ontario Abbrev.
- 29. Opposite of out
- 30. CHARGE which can only be laid against minors (spelled with an extra R)
- 31. PROSECUTOR (AMERICAN)
- 33. 1/2 an EM. (PRINTING)
- 34. Stockings used to be made of this before nylon
- 36. fury
- 38. Symbol for iron
- 39. a friendly greeting
- 40. means change not adjustment
- 44. Location of federal penitentiary for women
- 47. "_____ directly to jail, do not pass _____, do not collect \$200."
- 48. Thank you [English SLANG]
- 51. Do, RE, _____
- 52. Level
- 53. _____ politics: a poetry collection by Canadian Margaret Atwood
- 55. It is measured in minutes, hours, days and years.
- 56. an emotion as strong as love

- 1. prisoner
- 2. the MARK left by pain
- 3. a lousy place to pass time
- 4. MAN who runs #3 down
- 5. NONSEXIST pronoun
- 6. A VERY passive sort of person
- 7. Solitary confinement
- 9. Author of the TIN FLUTE
- 10. It is in conflict with the ego, according to Freudian mythology
- 12. Person with conditional freedom
- 16. He sits on a bench and bangs a hammer.
- 19. you can go to #3 down for doing it the wrong way.
- 23. With #4 across make up the traditional view of woman
- 24. time done on the outside.
- 25. a type of art that followed pop art
- 28. crate
- 32. our government issued a _____ of women Report 2 years ago.
- 35. TAI _____
- 37. #36 across
- 38. Liberated
- 41. an animal's hindquarters
- 42. Young Amazons (abbreviation)
- 43. a feeling of self esteem that more women should have
- 44. RETAIN
- 45. A mythological patriarch
- 46. A bad pattern one can get into
- 47. #37 down
- 50. TAKE up weapons
- 54. Egyptian Sun god

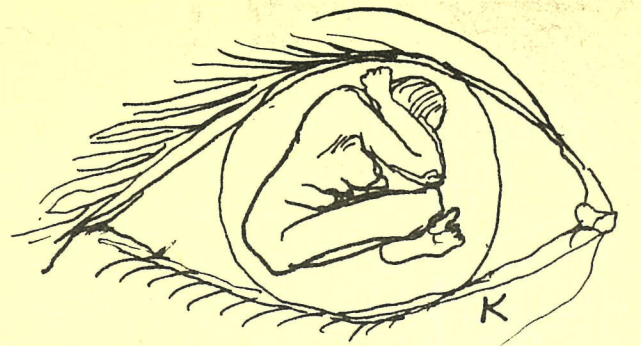
ANSWERS to last month's puzzle



WOMEN! HOW DO YOU LIKE THIS ISSUE? WE NEED FEED BACK. COME TO AN OPEN MEETING TUESDAY, JANUARY 9TH, 1973, AT 7:30 P.M. AT THE WOMEN'S PLACE, 31 DUPONT ST. TORONTO.

FOR FURTHER INFO: BOX 928 STATION Q TORONTO, ONT.

Editors' note: Re: letters from Montreal and Thunder Bay. We are in the process of writing a response in a complete article.



EDITORIAL

THE OTHER WOMAN, BELLYFULL*, AND THE VELVET FIST* ARE THREE INDEPENDENT FEMINIST NEWSPAPERS WHICH HAVE JOINED TOGETHER TO PUBLISH THIS ISSUE.

WE THOUGHT IT WOULD BE IMPORTANT TO SEE WHAT OUR COMBINED EFFORTS AND POLITICS COULD PRODUCE

WE ALSO THOUGHT IT WAS IMPORTANT TO COMBINE OUR RESOURCES OF ENERGY, EXPERIENCE, FINANCES AND KNOWLEDGE OF HOW TO PUT OUT A FEMINIST NEWSPAPER.

* The Bellyfull and The Velvet Fist will no longer be published.



I don't understand... It was proven empirically & scientifically by all the great male scientists of the world that man could not fly on feather wings...

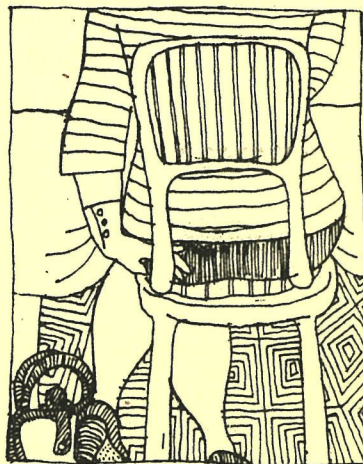
LUNCHDATE

story by Gillian Chase

drawing by Marge Lawrence

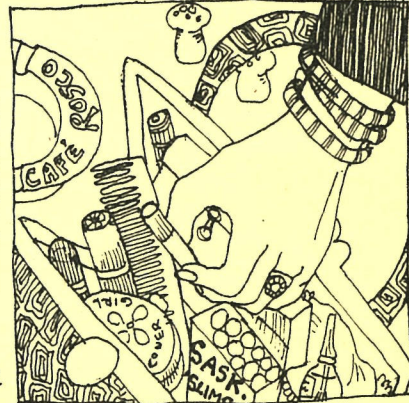


Oh, Ann! When did you arrive?
Hello Nancy — about five minutes ago.



Where were you?
I've been checking the door faithfully.

In the can prettying up, naturally. You don't expect me to keep a lunchdate raw



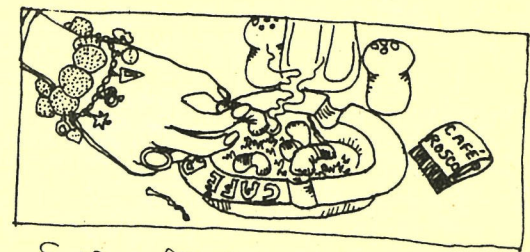
Oh Ann, you and your face.



Frankly, yours could do with some attention — but we've had this argument before. Let it lie...
Peggy is evidently still in transit.

Yes. She phoned just before I left home. She's waiting for her sitter.

Umhh... how is Peggy these days? I've gotten out of touch since Tom died. I should feel guilty, I suppose, but Peggy is such an attractive female. And you know how husbands are about widows.



...Self-sufficient, as usual. She likes running her own life. God knows, I've tried to line her up with someone.

Not even a nibble? Pity. She isn't getting younger.

Nothing. I suppose she still loves Tom. But how long can one survive on memory? She does have a daughter, Cecily needs a father.

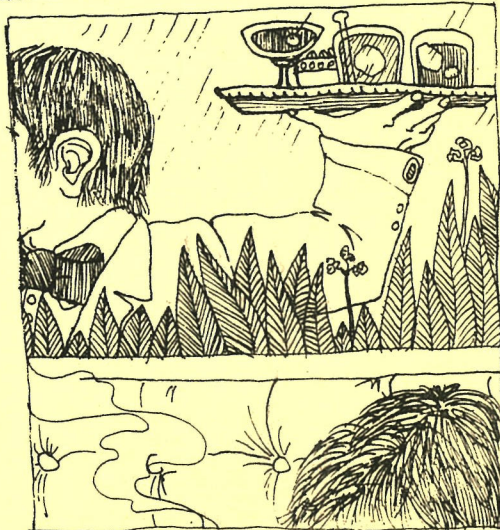
Shh! She just came in.



What? You haven't ordered yet? Good, I must not be late after all. Do you mind if a friend joins us?

A friend? Male or female?
You'll see.

A special friend?
I'd say that. Leslie signs off for lunch in about ten minutes. I wanted you to meet each other — good friends of mine as you are.



Peggy! I'm delighted! Is it serious, do you think? Has Cecily met him?

Cecily has. They get along fabulously.

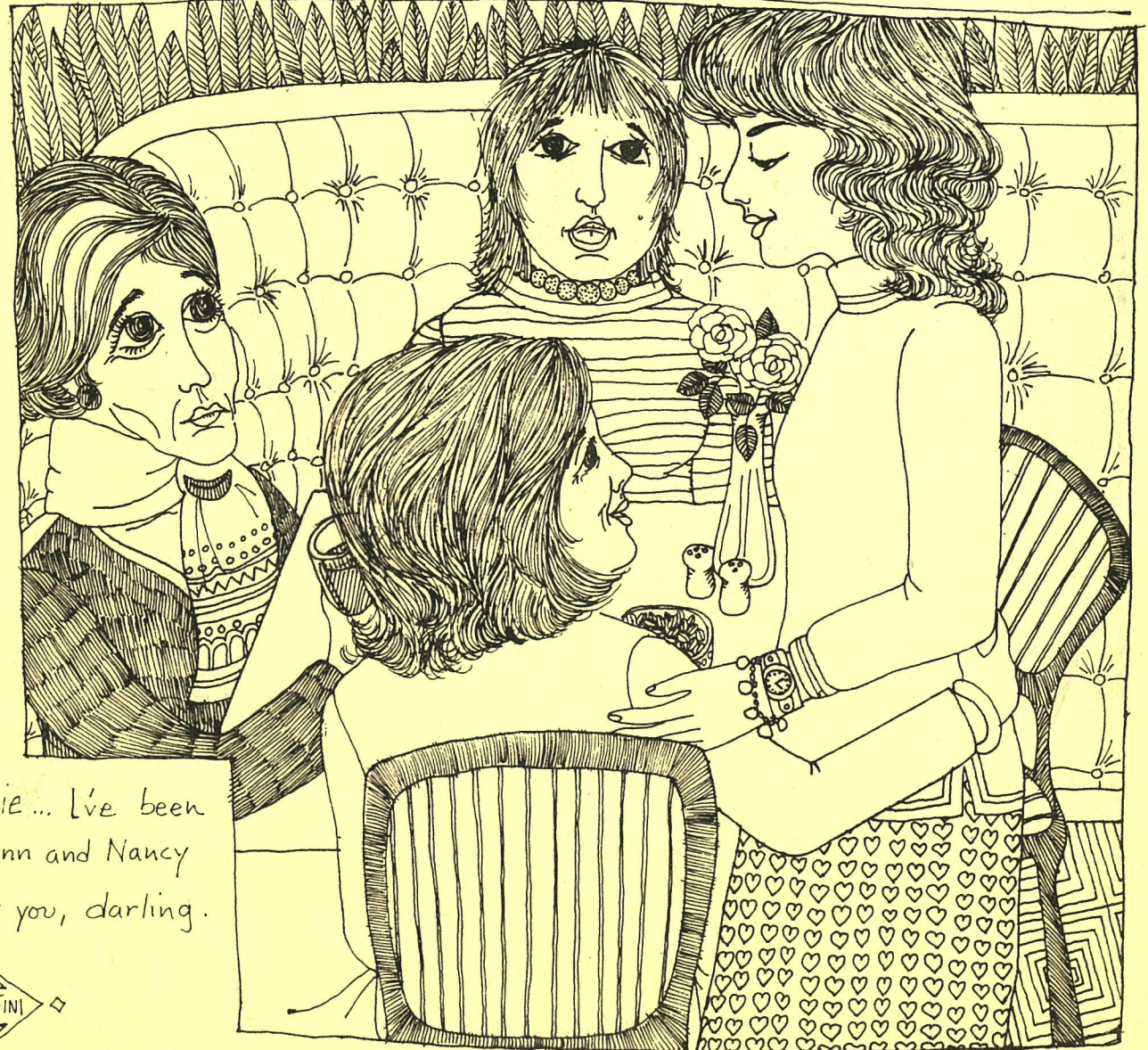
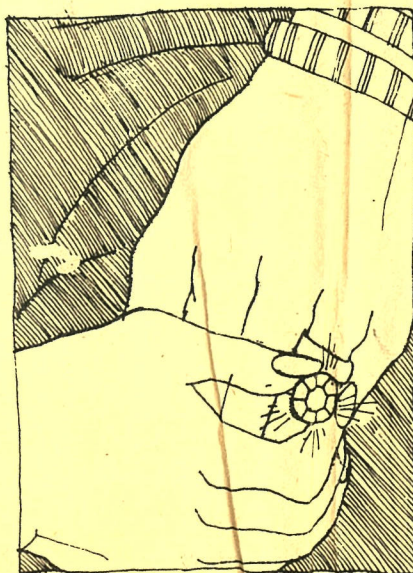
Oh, I'm so glad for you. Now maybe the lonely time is over....

Tsk! Nancy, you needn't be maudlin... Will there be wedding bells, do you think?

I don't intend to marry, ever. Leslie and I have decided that not marrying isn't going to make a difference to our involvement with each other — so long as we both want to be involved.

But — Peggy — it isn't that I'm narrowminded, but — what about Cecily? Have you thought how she'll be affected by your — forgive me — little affair?

Cecily is adaptable. So am I.



Oh, Leslie... I've been telling Ann and Nancy all about you, darling.