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NEWS LETTER

P.O. Box 6072
St. John's, Nfld.
A1C 5X8

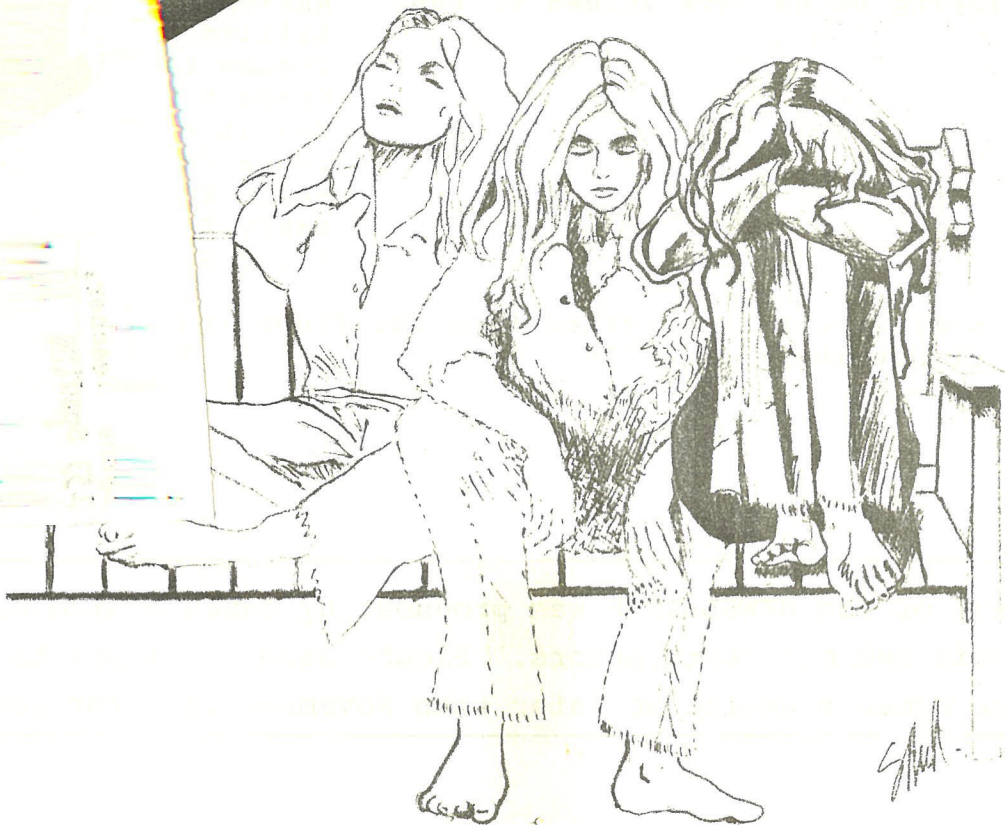
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November 1975
Volume II, No. 9
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WOMEN'S CENTRE
77 Bond St.

Y. W. C. A.
RESOURCE CENTRE

NEWFOUNDLAND STATUS OF WOMEN
77 Bond Street
Room No. III
P.O. Box 6072 - St. John's, Nfld. A1C 5X8

CASE OF RAPE



NOMINATIONS FOR THE EXECUTIVE COMMITTEE TO SERVE Nov.'75 - Nov.'76

Accepting the nomination to serve on the 10 member executive committee of NSWC should not be taken lightly. For such a position what is needed is women who see the full importance and feel they can give the time for the next year (including the summer) to make this work their priority.

Sometimes women will say, "Nominate me if you can't get anyone else." But that's not the kind of person best for the position. She should serve NSWC in other ways such as working on a short term project at her convenience. For the executive committee we need a breed of women that is rarely seen except in the Women's Movement.

What is involved when a member of the Committee? In order to keep this organization going, it has been found advisable to hold meetings once a week between membership meetings. Besides these, there are special assignments, etc. etc. The woman who has accepted the nomination to run for the Committee must know what is involved with the position and be willing to take it seriously.

It is not easy to make this kind of a commitment for a whole year ahead, but it has its rewards. You experience the satisfaction of helping to change attitudes, customs and laws. You learn a great deal about your community and government in the process. You meet new people and your phone keeps ringing. You yourself grow in experience and knowledge. It is a plus to be a member of the 10 member executive committee - one you will deem a real privilege.

The following women have agreed to run:

- Marion Atkinson
- Lillian Bouzane
- Yvonne Earle
- Susan McNicolas
- Yvonne Farwell
- Diane Seigel
- Helen Symonds
- Nancy Teppler
- Wendy Williams

Further nominations are invited from the floor at the Annual Meeting of November 5th, 1975.

This issue of the NEWSLETTER was produced by Susan McNicolas and Sally Davis and our contributors. Please have items turned in at the Women's Centre no later than November 15th for December.

Nov. 5.

Annual Meeting

A G E N D A

Report of the year's activities

Election of new executive

Proposed future activities

*Program: Report on IWY Congress
Oct 20-24, East Berlin
by Yvonne Earle*

Film:

THE VISIBLE WOMEN

Talk:

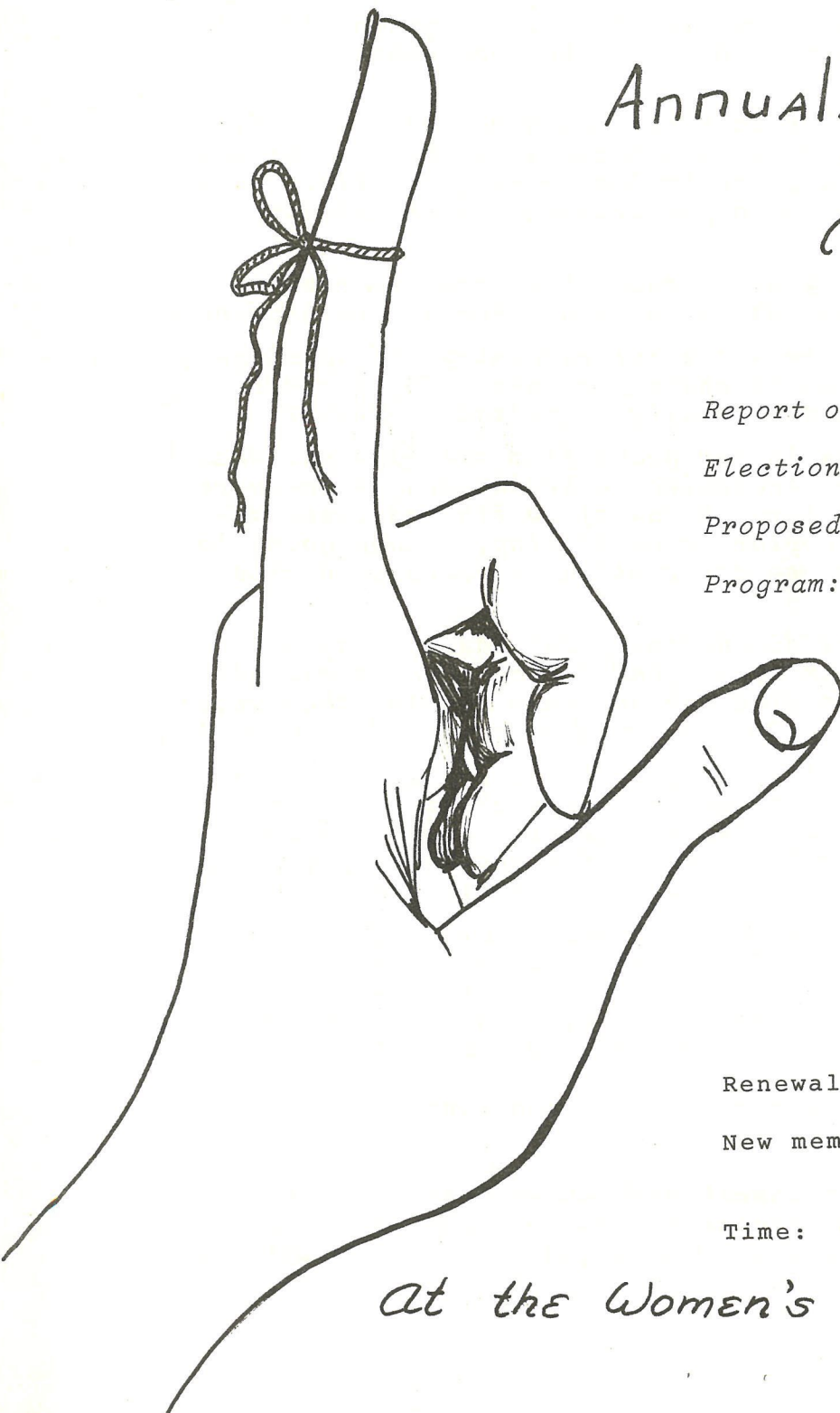
WOMEN OF CUBA

Renewal of your membership is due

New memberships gladly accepted

Time: 8:00 P.M. sharp

At the Women's Centre - 77 Bond St.



On the G ♀ ♀ ♀ ♀ ♀ ♀

AT THE WOMEN'S CENTRE

The women in NSWC have been on the go quite steadily these past weeks. They have been attending conferences that have taken place in Gander, Corner Brook as well as Vancouver and even East Berlin.

You know what this means - raising money, organizing travel, to say nothing of the scurrying about to make arrangements to get away from home and/or job.

Besides all this there has been our own home-front activities. The planning for Women's Day of Health began 3 months ago but the final weeks saw many busily engaged in last minute details. Hope you were there. Did you see the super write-up in the Evening Telegram of Oct. 20th?

Elsewhere in this issue you can read about the progress of the GREAT EXPECTATIONS project which Madeline Thompson is heading up. We continue to receive requests for carpentry and upholstery courses but are unable to find teachers for them. Any teachers out there willing to take on some really motivated students?

On the plus side, thanks to our grant from the National Health and Welfare Dept. courses are scheduled to begin soon in areas relating to health. What with Women's Day of Health and these upcoming courses which Nancy Tepler is organizing, we are going to be some healthy! See the course descriptions elsewhere in this Newsletter.

Our theory plus practice discussion group has sparked a lot of interest. The only problem is to find a time when we can all be free. Phone the Centre to find out our next get-together under the guidance of Ellen Antler. Flash - set for Nov. 11, 7 p.m. at W.C.

Our library is being well used by highschool students, and by women belonging to groups who want to learn about the women's movement, past and present. We also are getting calls for sending speakers to talk on sex-role stereotyping and the suffragettes. But our Speakers Bureau is not being rushed off its feet, yet.

As you know, our Centre is open to individuals and groups who wish to come in to chat or to hear a talk. We get lots of complaints registered with us, either in person or over the phone of matters of unfair treatment and hardship. Often we can do no more than lend a sympathetic ear. WHY ARE THERE SO MANY PROBLEMS?

DESPERATELY NEEDED! More heads, hands and feet to keep us on the go.

P.S. Apologies for items left unmentioned above that should have been included. Too many conferences so that our pace of activities has overtaken the energy output needed to put together everything.

I WAS RAPED BY A MAN WHILE HITCHHIKING IN NEWFOUNDLAND

I was raped by a man while hitchhiking. When I got home I called the police and asked them to apprehend my assailant for impaired driving since he had been drinking and had liquor in the car. I didn't mention the rape. I planned to decide what to do about it while he was being detained. My parents were on vacation and I was alone in the house. Immediately after calling the police I called my boyfriend who was in another province at the time. He didn't disappoint me in his reaction. He understood and didn't try to influence me in deciding what action to take. After talking to him I tried to determine how I felt. I was subject to the stupefaction normally felt by the victim of an unprovoked violent attack, but more than anything I just felt very relieved that I was alive. Sometime the next day I called the police again and requested information about laying charges in a rape case. I was encouraged to talk to a more senior officer, a sergeant whom I called later in the day. He encouraged me to see a doctor and then decide what action I would take. Before seeing her I had already made up my mind. I saw the doctor that same day. She was sympathetic and took the necessary vaginal swab that was to be tested for sperm which is necessary for collaborating evidence. I left her office that evening and went to see the police, and gave them the very specific details. They were sympathetic but professionally impersonal. I hadn't known that it constituted rape if a woman submitted to a sexual assault because she feared being beaten. Like most people I assumed it would have to be a physical battle whereby the victim was brutally overpowered. Few women would report an incident of that nature. I had initially hesitated myself. The R.C.M.P. drove me home, came into my house and took the clothes I had been wearing on the night of the attack. The clothes were sent to a crime lab to be examined for sperm.

The next day my assailant was arrested and I was taken to CornerBrook to be present in court when he was arraigned. The accused elected trial by judge. I was uncertain as to why I had to be there and when I enquired of the police whether I would have to give evidence, they didn't know. I was given roughly an hour's notice prior to having to drive 130 miles to CornerBrook.

Approximately a month later I was scheduled to appear in court in Springdale. I wasn't informed of just what the procedure would be. I was questioned before the Magistrate in open court by the Sergeant to whom I had given my original statement, which was also read aloud on this occasion. The evidence I gave verbally constituted the evidence I had

I WAS RAPED - 2

given in my original statement to the R.C.M.P.

Some months later I was notified that the trial would be held in Grand Falls in mid-February. The accused had re-elected trial by judge and jury instead of trial by judge as he had originally elected. On the first day of the proceedings I appeared before a grand jury consisting of 22 men and 2 women. Prior to appearing before the grand jury I met with the Crown Prosecutor and was in his company for about five minutes. He addressed no comments towards me and only spoke to me when I asked him a question, which he hostilely and ambiguously answered. He didn't at any time prior to or after that encounter attempt to discuss the case with me. Throughout the entire trial I addressed only one or two remarks to him, without any response on his part. To the best of my knowledge he didn't discuss the evidence with any prosecution witness other than the sergeant. At the time I only knew that he was appointed to prosecute. I wasn't informed as to whether I was entitled to an alternative. The prosecutor seemed nervous at all times and shook visibly. The judge counselled the jury prior to their hearing evidence. The prosecutor later remarked to a witness that the counsel was negative to the extent that he did not expect the grand jury to indict. It was known to all the people involved with the case that tensions and hostilities existed and were verbalized between prosecutor and judge. The grand jury were to hear all the prosecution evidence as well as the statement the accused had given to the police when he was arrested. Their function was to then decide whether or not my case went before the judge and trial jury, this without seeing the accused who was not required to appear. They were to interrogate me at will about anything they considered remotely relevant to the case. They considered it relevant whether I was gainfully employed, the extent of my formal education, if I took the pill and whether I had done any previous hitchhiking. Admidst occasional snickering and head-shaking I complied, since my attorney did not object. They also found my post-rape frame of mind to be highly significant since they asked that question of every prosecution witness who had dealt with me. I assume hysteria rather than level-headedness would have made me more of what they thought a raped woman should be. Most must have fathomed the fact that all people do not react uniformly in all situations since they did decide to indict. The next morning at the courthouse a horde of prospective jurors filed in; I counted 2 women among them. 12 jurors were chosen - 12 middle aged average men, of very average intelligence, and with very average attitudes towards women. I felt sickeningly discouraged. There wasn't a single woman.

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In rape, above all cases, there should be equal representation, since men can only possibly identify with the rapist-rape being legally defined as a crime committed by men against women, they cannot be genuinely empathetic towards the victim.

Most of the men rejected for jury duty stayed around for the sport. They were disappointed, however, since a number of witnesses were called before me, so they got bored by the technicalities and left. The next morning I was summoned to the witness stand. I didn't think it would be as demoralizing as it proved to be. "My Lord" peered over his glasses, half lenses designed to peer over, and it got worse from there on. I proceeded to give testimony to my attorney who hadn't discussed any aspect of the case with me at any time. It became evident that he didn't have his facts completely straight, his only knowledge of what had happened to me personally, came from transcripts of the preliminary hearing six months previous. The prosecutor attempted to establish that if I had voluntarily had sexual relations with the defendant I would likely have chosen to do so in my home, since my family was away, rather than in a car. Before I could comment, the judge interjected that he did not find it strange since Baie Verte was a small town. He thought the neighbours would have known my family was away and that this would prevent me bringing a man into the house. The prosecutor made no comment, and I didn't know if I was in a position to inform the judge of the facts. My family was new in town and few people knew them, besides they frequently have visitors. Therefore I doubt if anyone knew they were away and no one would find it peculiar to see an unfamiliar person enter my house.

The next day I was cross-examined by the defence. I hadn't rehearsed anything, I just intended to tell the truth and blindly hope for the best. I was questioned extensively with respect to time, place, distance and miles per hour. All of these things were fresh in my mind at the preliminary hearing less than a month after the night of the rape, and I answered correctly at the time. Nobody had told me these things were particularly significant and I didn't expect to be questioned about them, especially since the prosecutor hadn't provided me with the transcripts to refresh my memory. So naturally when I was asked how long it took to get from where to where and how fast we were travelling, and at what time I arrived where, I got confused. I couldn't remember since I hadn't thought about these trivialities in six months and hadn't even thought them important at the time. I thought it better to approximate than to say I didn't remem-

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ber. Juries are not fond of vagueness. Every time I made an error in my approximations, the defence dragged out the transcripts of what I had said at the preliminary hearing and had me read them aloud. I was asked whether I had had many boyfriends, and to my surprise, the crown attorney objected saying it was irrelevant to the case. The judge, however, vehemently disagreed. He said, "It certainly is relevant to her credibility!" He didn't explain how or why. I answered no, I hadn't had many boyfriends. The defence asked, "Why?" I was questioned closely as to how it felt having my rapists penis enter me, and asked repeatedly whether it had hurt. I don't know whether he was trying to imply that if I wasn't excited it should have hurt. If he had clarified that, I intended to educate him in female chemistry. An issue was again made, identifying me as a seasoned hitchhiker.

Some time later the accused was called to give his version, which he proceeded to do - primed as a parrot. In my initial attempts to resist his assault I had violently stubbed a cigarette in his face. In the statement he had given the police upon being arrested he had stated I had accidentally burned him. But after six months of deliveration, he was presenting me as a neurotic who at first violently resisted his amorous advances, even stubbing a cigarette in his face, after which he proposed I became extremely remorseful and was persistent enough to seduce him though he resisted. In support of his theory, he thought it worthwhile to mention that I seemed "quite a women's libber." He admitted having lied to the police about the cigarette burn and said that immediately after so doing, he could have "bit" his tongue off. He did not proceed to do so, however, and furthermore made no attempt to rectify the falsehood at the time. During cross-examination, the defendant made an issue of his self-restraint pertaining to my burning him. He proceeded to put this issue to the prosecutor saying something to the effect that any normal man except himself would have bashed me, and then pointedly asked of the prosecutor, "Wouldn't you have hit her?" The Crown Prosecutor replied, "Yes, I probably would have!" The prosecutor at no time made an attempt to make an issue of the defendant being a self-confessed liar. After the cross-examination of the defendant, the Defense Attorney presented a summation of his interpretation of the evidence to the jury. He made factual errors which went uncontested by the prosecution. The Crown next presented his summation, as well as factual errors.

The judge then proceeded to give his direction to the jury: "Could you please outline the procedure of the caution to the jury regarding the evidence of victims of rape

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and parallel it with the same caution given regarding evidence by children et., to show that women prosecuting rape are assumed as unreliable as children." The judge also revealed that this "caution" to the jury applies for no other cases. In closing he said, "Better that a guilty man go free than an innocent man be convicted."

After approximately 45 minutes of deliberation the jury brought in a "not guilty" verdict - and a uilty man went free.

I was informed by the sergaent that I could appeal the case on grounds of a mistrial within forty days. The prosecutor had attempted to call my boyfriend to the stand as a witness after the trial proceedings had begun, but the judge refused to allow it. His testimony would have been very relevant to the case, since I had called him and talked to him about the rape immediately after it had happened. In the court's eyes, immediate alarm from the violated female is a major issue, meaning that you are found more credible if you immediately talk to somebody about the rape. If you delay it is assumed that you could have used the time to fabricate the evidence.

My personal feeling with respect to what has happened to me should be no mystery to anyone who has read the preceding account. Nevertheless, there are a few things I would like to add. I don't know if I would ever report another rape, and put myself at the disposal of the courts. I wouldn't attempt to influence someone else as to whether or not to prosecute. However, I do believe that discouraging the reporting of rape without some alternative action is tantamount to declaring open season on women. The laws and the antiquated attitudes that spawned them effectively discourage the reporting of this crime. It has been estimated that of all rapes committed, 80% go unreported. People are aware of this state of affairs and potential rapists are encouraged by it. It naturally follows that if we are to discourage rapists who are incited by this fact, we must report the crime. Between 1969 and 1971 in Canada only 44% of the men charged with rape were convicted of the crime. This and the fact that rape has increased 700% in the past ten years in this country is indisputable evidence of the gross ineffectuality of the present laws. I have found that I can more adequately cope with the rape itself, than with the judicial process which afforded me no justice and abused me a hundred fold through its medieval discriminatory laws. If we ever attain justice within the courts its going to be a long time coming. Meanwhile we must help ourselves; we must stop being the easy targets we are brought up to be.

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If we learn to defend ourselves, we can prevent rape in most instances. Laws and attitudes take years to change. With professional self-defence training we can change our own personal situation in a matter of months. It's logical that we will attain a greater degree of immunity from rape if we can physically curtail assault. The impact this could have on an assailant might even prevent him from attacking other women in the future. RAPISTS ARE COWARDS in that they are not expecting effective resistance in a woman. Maybe a little scratching or hair pulling but nothing to incapacitate him. If they thought we could actually defend ourselves they wouldn't attack us! This alternative, to defend ourselves, has been proposed before, and it hasn't significantly changed the world, but if enough women decide to change their own personal situation it seems obvious that we can make an explicit impact.

In defence of a little healthy paranoia, I would like to submit that in 60% of rape cases, the woman knew the man who raped her. He was not a stranger to her. He was somebody she did not particularly distrust. Strangers are normally the people we mistrust but obviously even people who are known to us cannot be depended upon not to rape us.

CONCLUSION: Maybe we should mistrust a man until he gives us a damn good reason not to. The converse, the fact that we generally trust a man unless he gives us a reason not to, is evidently a poor survival tactic. Of course, if we could adequately defend ourselves in most cases, I feel the need for such paranoia would be negated, i.e. you could more readily invite for coffee a new male acquaintance if you could cream him when need arose. Self-defense it seems is a preventive measure that could conceivably effect a better state of affairs if not a cure!

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Following is an excerpt from "Rape; a normal act?" by R.G.KASINSKY The Canadian Forum, Sept. 1975, Vol LV, No 654, pages 18-22

...I have attempted to show how rape stems from a fundamental conflict in our competitive, aggressive society justified by the sexist notion that males should control and dominate a woman's sexual being as well as the economic life. The fear of rape, as well as the way rape is prosecuted in our courts serves to maintain social control over the entire feminine population and to maintain the domination of men over women. Our social and economic structure generates rape and certainly does nothing to discourage it. To eliminate rape as a problem, we have to deal with its root causes.

We must stop telling women that the way to avoid rape is by perpetuating their dependency. We should be committed as a society to encouraging the economic and physical independence of women.

Rape: a normal act? - con'd

As the counterpart of this, men should be given greater role in the socialization and nurturing process of their children. This would begin to alter their views of sexuality to more closely coincide with those that most women presently hold, and sensitize men to woman's total being, rather than viewing her as a sex object. This will of course involve a total resocialization process which has to begin with the ways young girls and boys are taught to regard themselves and their place in the world.

The women's movement in North America has begun providing effective support for women victims of forcible rape. However, much more support for such work has to be forthcoming from the established legal and social services to help set up a more sympathetic support system so that women will be encouraged to report rape. The laws, police, hospitals and court mediation procedures should be altered to deal with the primary concerns and trauma of the victim. The alleged rapist should have to come to terms with these human feelings so that he may understand the consequences of his alleged actions. This will be a first step toward eliminating the kind of sexual nomination and degradation represented by rape.

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WOMEN AND SPORTS

Jane Schwindt, an athlete at the University of Lethbridge states:

"No matter what her age, race, education, talent, residence or riches, the female in sports is discriminated against. The funds, facilities, rewards, honours and publicity allotted to women are grossly inferior to those granted to men. In many cases, absolutely no support is given to women and females are barred by law, regulation, tradition, or hostility of males from sharing athletic pleasures and resources.

There is a publicly announced publicity supported notion that sports are good for people, that they develop better citizens, build more vigorous minds and bodies and promote a better society. Yet this doesn't apply to half the population--

women. Sports may be good for people but they are considered a lot better for males than for females.

The discrimination against women in sports extends to newspapers...Some women's sports do get good coverage but these are the acceptable ones such as swimming, diving and skating. Other sports such as volleyball, basketball and hockey get little attention because these are not defined as women's sports.

The media also has a tendency to ignore "unconventional" women's sports such as wrestling, football and marathon running or to mock women athletes who have extreme body builds.

There is a double standard when interviewing women athletes. They are asked such questions as whether they have a boyfriend and other questions about their domestic life..."FNS Vol.1, no.4

Newsrelease: October 1, 1975

QUESTIONS WANTED!

The Women's Communications Centre has now spent four full months investigating the needs for and possible functions of a national women's resource centre.

We now have a solid core collection of resources, lists and referrals for women's groups and issues. In order to test our ability to provide information, we invite you to call or write us if you have a question or a problem. You can reach us at the Women's Communications Centre, 392 Markham Street, Toronto Ontario M6G 2K9, or by calling (416) 924-4728. Try us and test us until December 1, 1975. We are open 9-5, Monday through Friday.

For fuller information contact Pat Oliver or Claire McLellan at the above address or telephone.

End therapeutic abortion committees, says council

General Council endorsed overwhelmingly the position presented throughout the year by CMA President Dr. Bette Stephenson on abortion. She had been accused of taking advantage of her office to present her own views on this controversial issue. The council voted to recommend in the strongest terms to the federal government that all references to therapeutic abortion committees (TABs) be removed from the Criminal Code. This would leave the decision to the physician and his patient.

The Quebec delegation voted against the resolution because it wanted a referendum on the question before recommending such a deletion. The president of the QMA, Dr. Jean-Paul Couture, said he had no mandate from his membership to endorse the resolution and that a 1972 poll of Quebec physicians showed that more than 60% were against abortion on demand. Dr. John Murray, from Lennoxville, said: "Let's face it: by removing therapeutic committees you are granting abortion on demand."

The council rejected the ideas of a referendum on TABs and a poll on the whole issue. It reendorsed a 1971 resolution, stating there be no discrimination of any kind against doctors who do not intend to perform or assist at induced abortions. This freedom, the resolution went on to say, must be stressed, particularly for doctors seeking training in obstetrics, gynecology and anesthesia.

Another resolution recommended that CMA ask the federal government to establish a special commission to study all the medical, psychological and social implications of abortion, including patient profiles, guidelines for facilities, procedures and personnel. Dr. Stephenson remarked that for the past 4 years the CMA has requested such a study without results. General Council felt that more data was needed to



build a scientific base for decisions on abortion.

The debate brought a surprise statement from Prince Edward Island, the division which had threatened to secede because of CMA policy on abortion. Instead, a representative from PEI said a recent referendum showed that physicians from that province favoured CMA policy by two to one. It was the first public mention of this referendum or its results.

General Council did not tackle the issue of abortion on nonmedical social grounds which had resulted in such a close vote in Halifax in 1971.

Canadian Medical Assoc. Jrl.
July 12, 1975

Canadian Physicians for Life formed

Local and regional groups of anti-abortion physicians launched their national organization, Canadian Physicians for Life, during the CMA annual convention. The founding president, Dr. Heather Morris, Toronto, told a press conference the General Council, by turning down a national physician referendum on abortion, was "tyrannical". The council "speaks only for itself and not for the thousands of Canadian doc-

tors," she charged. The group is concerned with euthanasia, elderly infirm, the mentally ill, the incurably ill, maltreated sick persons, distressed pregnant women and handicapped children, beside abortion. Group members do not oppose birth control, Dr. Morris stressed, and most of them "wouldn't argue" against the 2 or 3% of abortions that are "real medical cases".

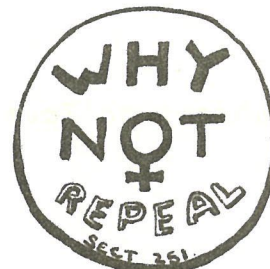
...On his return to prison Dr. Morgentaler was ordered to mop the floor. He refused. Asked whether he considered himself different from other prisoners, he pointed out that he is the only prisoner in captivity with two jury acquittals. Several nights later when he was writing his diary with the help of his night light, a senior guard ordered him to bed. The doctor agreed reluctantly, but perhaps he didn't move quickly enough. Six husky guards appeared and this dangerous prisoner was dragged off nude, to an isolation cell. Shortly thereafter he experienced severe chest pains and eventually was transferred to the intensive care unit of a city hospital. His condition is diagnosed as "acute coronary artery insufficiency" and in 10 days he lost 10 pounds.

Whether or not the authorities are deliberately trying to grind down the defendant, the effect is the same. It has been announced that in September he will face 10 more charges, presumably until a jury is found which will convict him, or until his health and his finances are completely ruined. Dr. Morgentaler withstood the Nazis for 5 years but he was younger then. To-day he needs help from his friends. His assets are frozen, his savings are exhausted, and he is deeply in debt.

A trust fund has been set up, 100% of which will be allocated by Dr. Morgentaler. There will be no expenditures on administration.

Be generous -- Make your cheque payable to:

Clayton Ruby in Trust (re Morgentaler)
Mail it to: CARAL, Box 424, Cambridge, Ont. Canada.



WOMEN'S HEALTH AND WELFARE COURSES

Courses for you are starting in November
They will be taught at the Women's Centre

*Please pre-register by phone or in
person - immediately.*

I. LIVING WITH CHILDREN

*Thursday, Nov. 6, 8 pm -
10 pm
Every Thursday for 6 weeks*

This is organized as an informal discussion group where mothers can discuss any behavioural problems that are causing them concern. For example how to handle a child when the phone rings, which acts as the signal for her child to demand the mother's undivided attention.

To be taught by Melba Robinowitz, M.U.N. Ext. Service

II. FIRST AID COURSE

*Wednesday, Nov. 12, 8 pm -
10 pm
for 4 weeks*

To be taught by St. John's Ambulance.

III. Yoga

*Saturday, Nov. 1, 11 - 12
noon
for 6 weeks*

To be taught by Muffet Knowling.

These courses are free

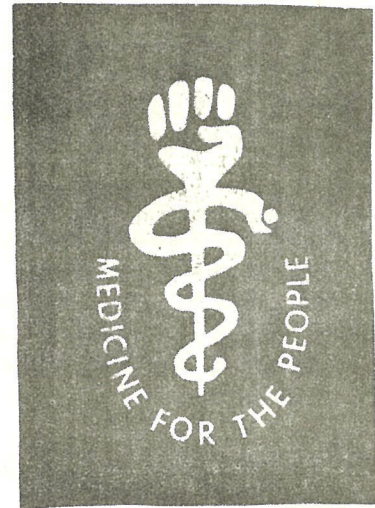
(Subject to last minute changes)

A look at WOMEN'S DAY OF HEALTH held on Friday evening and all day Saturday, October 17th and 18th, at the College of Trades and Technology, St. John's.

A lazy autumn day, sunny and Saturday. Who would have thought to give up a late lie-in or a busy or relaxing morning to attend a conference on women's health. But I pulled myself out of bed along to what I expected to be a rather scantily filled College of Trades and Technology early enough to register my name and take a quick look at some of the displays. Everything was running smoothly as organization of the day had been taken care of by Jill Schooley. Many participants were returning Saturday with memories of the lively discussion the evening before on FEMINIST VIEWS OF WOMEN'S HEALTH CARE, YESTERDAY AND TODAY presented by Ellen Antler.

The wheels started turning and growing numbers of participants were welcomed to the Women's Day of Health by Celia Griffiths, chairperson of the N.S.W.C. Our first talk and discussion was conducted by Alison Gordon and Wendy Williams on Cystitis and the vagina. Slides helped to bring out the reality needed in our approach to this subject.

The program for the day had not only a wide variety of topics for discussion, slide shows and displays, but also a choice of topics so that my only regret is that I could not attend all three of Sexuality with Helen McKilligan, Effects of mental retardation on the family with Norah Browne, and the Cancer film with Mrs. Laura Wilkinson of the Canadian Cancer Society. Sue Roberts, armed with some slides, some statistics and much research and understanding on the topic of menopause, brought a tightly packed room of women (and a few men) to a fuller understanding of menopause, bringing up such points as the attitude of doctors, drug companies



WOMEN'S DAY OF HEALTH - con'd

and the woman herself toward the menopausal woman, treatment of the problem with estrogen and what that entails.

A break for lunch produced many mini-discussions groups and time for a walk around displays and the slide tape shows (rape, hysterectomy, tubal ligation) which proved to be interesting and informative.

Mental health as it pertains to women was discussed by Uma Sreenivasan, followed by a panel discussion, Child abuse. This produced feedback from the audience but the show kept going on and the participants once again had to move for choice of topics. These included: V.D. with Jane Goundrey and May Matheson; Birth of a baby with Kay Matthews; Sexuality with Helen McKilligan; and Self-examination with the speculum.

A short talk on Abortion, Menstrual extraction and Tubal ligation in the projection room was followed by the summation of the W.D. of H. Recommendations forthcoming for the day were:

1. Much more research on specific women's problems should be conducted. This should not be done by drug companies but should come from within the medical profession

2. Breast self-examination for early detection of cancer should be taught to high school women, even at the junior high school level.

3. Be it resolved that the NSWC invite the Ministers of the Pro-

vincial Depts. of Education and Health to view the films taken on Women's Day of Health with the objective in mind of developing a similar program for junior and/or senior high school students.

4. The participants attending the final meeting of the day which had the purpose of a summation and making recommendations decided that as participants in the seminar they must take a stand on Section 251 of the Criminal Code, that is to say: We believe in the woman's right to choose and that abortion should be removed from the Criminal Code.

5. It was the consensus of opinion that a similar program be held on a yearly basis and that funding to offset costs should be forthcoming from the provincial and federal governments.

6. It was agreed that an evaluation form on Women's Day of Health would be distributed to all who had participated in the seminar and that these would be completed and returned to the NSWC.

It is hard to express the gratitude felt for all the speakers and organizers mentioned in these last two pages, and also those not mentioned who devoted hours, days and weeks or more to making this day such a great success, but I am not alone in offering my thanks and saying "Bravo!"

All in all I feel personally that W.D. of H. was a great success. It combined authoritative information, lively discussion, diverse, attractive and informative displays and an overall feeling of activity and more positive expectations for the future through

WOMEN'S DAY OF HEALTH - con'd

information and participation.

A comprehensive report on the Women's Day of Health is being drawn up by a committee and shall be made available in the near future. The committee shall be evaluating the many different aspects of health as it pertains to women which were discussed during the day.

Susan McNicolas

THE GREAT EXPECTATIONS PROJECT

For IWY, women in Newfoundland are trying to raise the consciousness of young people in schools throughout Nfld. and Labrador. Various teams are at work touring the province: Diane McIsaac, delegate from IWY Secretariate has brought films and discussion into many schools as have Pro-feminae team Marion Atkinson and Kathryn Bailey. Pro-feminae are concentrating on boosting their program concerning women's employment.

In St. John's, the project is now in full swing - better late than never. A few junior high schools have been visited and visits into highschools are beginning. The approach is a team one and the focus is planning for an independent future: the hope is to get girls away from the notion that their life will be automatically taken care of with the acquisition of a husband - their destiny is in their hands!

Methods used are films ("And they lived happily ever after", "A woman's place") followed by discussion, or a skit (gratefully borrowed from Status of Women group in Winnipeg) which also helps to spark discussion.

It has been found that if it is a mixed group discussion is naturally different, but nonetheless lively. A list of suggested readings is handed out, as well as a checklist for possible workshop topics. If there is sufficient interest, a workshop will be organized for late November. It would be good to envision an on going rapport with the schools relative to women and their changing roles - or is that idle dreaming?

Madeline Thompson

letters

*Another point of view on
the IWY Conference in*

Mexico City

The recent IWY conference in Mexico City should provoke some discussion on what direction the women of North America are moving in, relative to the women of the rest of the world and particularly the developing nations.

When Third World women get together at such a conference and denounce North American feminism as a "defence of selfish vested interests of western women ... not of true interest to women in the Third World," I have trouble concurring with Betty Friedan and Bella Abzug that "manipulation by the male power structures" is the sinister force behind it all. I'm more inclined to believe that there must have been a fair amount of manipulation by the Western women's delegations, who seem to have spent a great deal of conference time insisting that "women's issues" should be considered separately from such economic and political issues as imperialism, colonialism, fascism, and zionism.

Feminists in Canada may find it disconcerting that the rhetoric and style of struggle of women in other countries do not mirror our own, and that "more room at the top for women" is no popular rallying cry in countries where the masses of people are hungry and without political power.

Perhaps we should seriously examine the role played by our own "representatives" to the Mexico City conference, particularly since the federal government, and not the women of Canada, picked the delegation. Our

newspapers would have us believe that Sylva Gelber's U.N. delegation is leading the women of the world down the path of moderation and away from the propagandistic declarations of the Third World women's representatives. Before we give our tacit assent to Canada's activities at the Mexico City conference, we ought to look critically at our government's approach to women's problems as well as at its economic policies toward developing countries. There is obvious hypocrisy involved in the "women's rights" stance taken by Canada and the U.S. - both countries which reap large profits from investment in underdevelopment.

In considering these contradictions, we should also be aware of certain contradictions which exist in the North American women's movement. Why, for instance, do so many feminists continue to be engaged in small-scale discussion of sexuality and personal problems, thus ironically perpetuating one of the forms of women's traditional passivity? Why do parts of the movement (termed "radical") waste energy in lobbying for utopian, female-separatist solutions and promoting an irrational and reactionary anti-male ideology instead of working to build unity among oppressed groups? And why in Canada have women's groups allowed the government to move in and co-opt them, through piecemeal funding of selected, social service projects?

Until we get these things sorted out, our efforts to get ourselves organized will inevitably fail to reach the majority of women in matters affecting their real, daily lives.

Anne McLean, Beachburg, Ontario

*Taken from
BRANCHING OUT
Sept. - Oct. 1975*

I WAS BORN ON INTERNATIONAL WOMEN'S DAY ----- HELEN SYMONDS

I WAS BORN on March 8th, 1975 and yet I am 36 years old. How crazy can you get, you ask? Well, it is so. For years I have been living and wondering why I have felt different than the people around me. I have lived in different neighbourhoods, towns and cities and no matter where I went and the people I met, I couldn't fit in somehow. My ideas were always different. It got so that I stopped talking and became a listener. Everyone assumed that I had absolutely NO problems and I became a person they could turn to for a sympathetic shoulder to lean or cry on. That was good for them but not for me, for more and more I lost my identity. I became the happy-go-lucky person on the outside but very lonely on the inside. I often wondered if I would ever meet people who thought as I did.

I moved back to Newfoundland having been away ten years and found I was still lonely and at times very miserable. Then on March 8th of this year, I forced myself, with my husband's insistence, to attend INTERNATIONAL WOMEN'S DAY. It was quite an effort to bring myself to go alone. But it led to my finally realizing after years that I had many people who thought as I do. What I experienced from that day is beyond me to describe but it was of such magnitude that it was like being born. Of course, I am still in the infant stage but am learning all the time with my contact through the Women's Movement. I am learning that it is great being a woman, that even though I am someone's wife and someone's mother, I also am a person with a very real identity of my own. I am learning to express myself and am now not ashamed of my thoughts.

It is great knowing that I am not alone anymore but have many women who feel as I do. Now that I have been awakened, I hope to be able to help other women not yet awakened to find their own identity.

Halloween today

means dressing up
like witches....

Witches,
in the beginning
were women
liberationists.



Read -

HERSTORY OF WITCHES

HERSTORY OF WITCHES

Like other oppressed groups, women have not been allowed to develop a consciousness of their own history. When we try to think of great women of history, we think of George and Martha, and who the hell was Martha anyway? We demand to learn about the history of women in the same way that we demand that history be the history of the people, not of the elites.

The history of women has been severely distorted. An excellent example of this is our understanding of witchcraft in Europe and America. We think of witches as malevolent old women, conspiring the death of their neighbors, and the debauchery of the civilized Christian world, leading us all to hell with the aid of Satan. Or else we do not take them seriously at all, but believe that witches never existed and that the trial and purges were isolated incidents particular to a few small societies.

In fact, witchcraft was the pagan religion of all of Europe for centuries prior to the rise of Christianity, and the religion of the peasantry for hundreds of years after Catholicism prevailed among the ruling classes of Western society. The witchcraft purges were the political suppression of an alternative culture, and of a social and economic structure.

Before the middle ages, the people of Europe lived in societies which were small agricultural and pastoral groupings. They were a diminutive race which was driven into the hills and continued to live in small communal societies while Christianity took over the lowlands. These societies were matriarchal, had no private property, and no institution of marriage. Their god was a woman—Tana, the moon goddess. Tana was queen of heaven, the moon, and was a fertility goddess of rain and magic. Witch rituals were basically circular dances at night which worshipped the moon and the change of the seasons.

Unlike their counterparts in Christian culture, women were highly respected in witch societies; they were integral in the church hierarchy which also served the governmental needs of the people. Since there was no private property or marriage, women were not sold as chattels to their prospective husbands, as they have been throughout Western culture. Thus, during their forced conversion to Christianity, women fought to retain their rights as well as for a religion which recognized women as an important part of theology.

The Catholics had tried slow conversion of the witches for many centuries and there is evidence that there was a mixing of beliefs going on increasingly. The cult of the Virgin Mary was emphasized by the popular demand of new converts who had been accustomed to worshipping a woman as the Supreme Deity. But numerous factors combined to make the continued existence of pagan rituals and beliefs intolerable: primarily, the black plague.

Death swept Europe in the thirteenth century, killing twenty-five percent of the population. A religious explanation of this was needed to calm the fears of the people. The plague was defined as the punishment of God to a people that tolerated heresy. But who was to define heresy? The witches blamed the plague on the Christians, who had deserted the old gods, and the Catholics blamed the witches. The stronger prevailed. The Christians were hierarchically organized, controlled the upper classes, the military, and the state governments throughout Europe. The witches were the peasants and lower classes, the hill tribes, and women. The scapegoat for the plague naturally became the local witch. As peasant revolts developed, "witchcraft" became a cry for the rest of the population to arm itself. The purges clearly assumed the nature of a class war.

However, the trial signaled more than an attempt to keep the people "in line." Women found themselves in a uniquely oppressive condition resulting from the cultural views implicit in Catholicism. The chief document used to suppress witchcraft, Kramer and Sprenger's *Malleus Malleficarum*, commissioned by the Pope in 1486, discusses the evil nature of women at length.

The main reason for woman's frequent alliance with evil is that "she is more carnal than a man, as is clear from her many carnal abominations . . . there was a defect in the formation of the first woman, since she was formed from a bent rib . . . And since through this defect she is an imperfect animal, she always deceives . . . To conclude: All witchcraft comes from carnal lust, which is in women insatiable." Accordingly, the witch religion, known for its fertility rites, and the freedom of women, could not be tolerated if women were to be chaste and subservient to men in theology and in the home.

Even as the religion of witchcraft became suppressed, women fought hard to retain their former freedom. The Church understood that if its control was to be effective, the purge must be extensive and brutal. The insurgents were not easily smashed. Several authorities have estimated that from the fifteenth to the eighteenth centuries, nine million witches were executed for their alleged beliefs and crimes. (Persecution of witches was particularly brutal on the Continent. Torturing and burning effectively destroyed 900 witches in a single year in the Wurtzburg area, and 1,000 in and around Como. At Toulouse, 400 witches were put to death in a single day.)

Thus, the witch was chosen as a revolutionary image for women because they did fight hard and in their fight they refused to accept the level of struggle which society deemed acceptable for their sex. Finally, they were the center of motion both as agitators and as targets, as women today must assume positions of leadership if radical politics are to relate to the real oppression of people, and mutually, if women are to gain true equality in a revolutionary movement.

QUALIFICATIONS FOR THE D.E. DEGREE ----- Maxine Bohaker

Reprinted from the Sunday Sun, Toronto, July 20, 1975

Sanitary Engineers are just garbage men, Meteorological Engineers are just weathermen, but domestic engineers are not just housewives. We're DOMESTIC ENGINEERS.

It takes years of practical experience to obtain this title and constant work to keep it up.

Cooking a minimum of twenty-one meals a week, nutritionally and still within the budget takes time, skill and practice. Domestic Engineers do this well and even occasionally cook special meals.

Most accountants would curl up in their balance sheet if they could see how a Domestic Engineer balances her bank book, yet somehow - and that's

a trade secret - the cheque book and bank statement always balance.

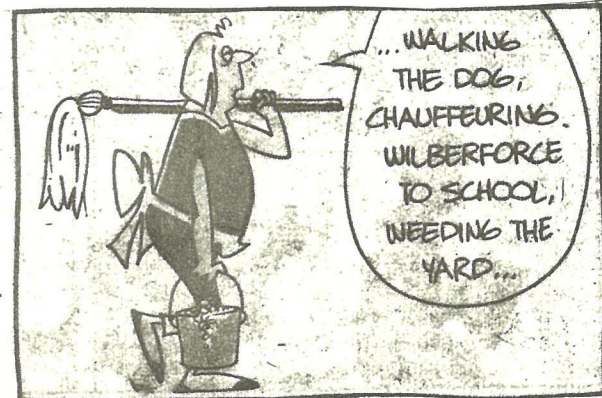
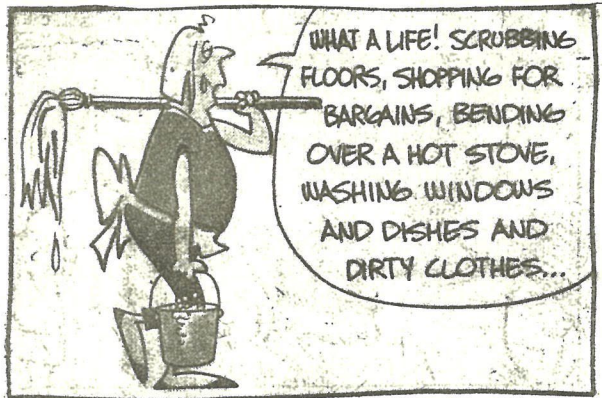
Any good Domestic Engineer designing closets in a home would absolutely never put doors on them.

Dresser drawers would be designed like stairs, making them easily accessible but never having to be closed.

First Aid is essential for all Domestic Engineers. It may start off small with a little scratch and progress to bigger things - broken legs, arms, anything that's breakable. However she must be prepared since she could have the type of family that starts out big. There is no warning or advance notice of this, again testing her superior skills.

Memory work is something she never forgets. A good Domestic Engineer should be able to memorize one part to six different schools plays - all of which makes sense to her, then at a moment's notice be able to recite the right part to the right child.

Most engineers are good calculators. A Domestic Engineer is



QUALIFICATIONS - continued

a superior Calculate her. For example: The children were exposed to the chicken pox yesterday. If they show true to form they should break out Christmas Eve and there are only twelve coming for Christmas dinner.

However, there's always the hope, the slight possibility that they will be spared this time. But, alas, no! Christmas time and the busiest season for all Domestic Engineers, they will break out Christmas Eve

as calculated.

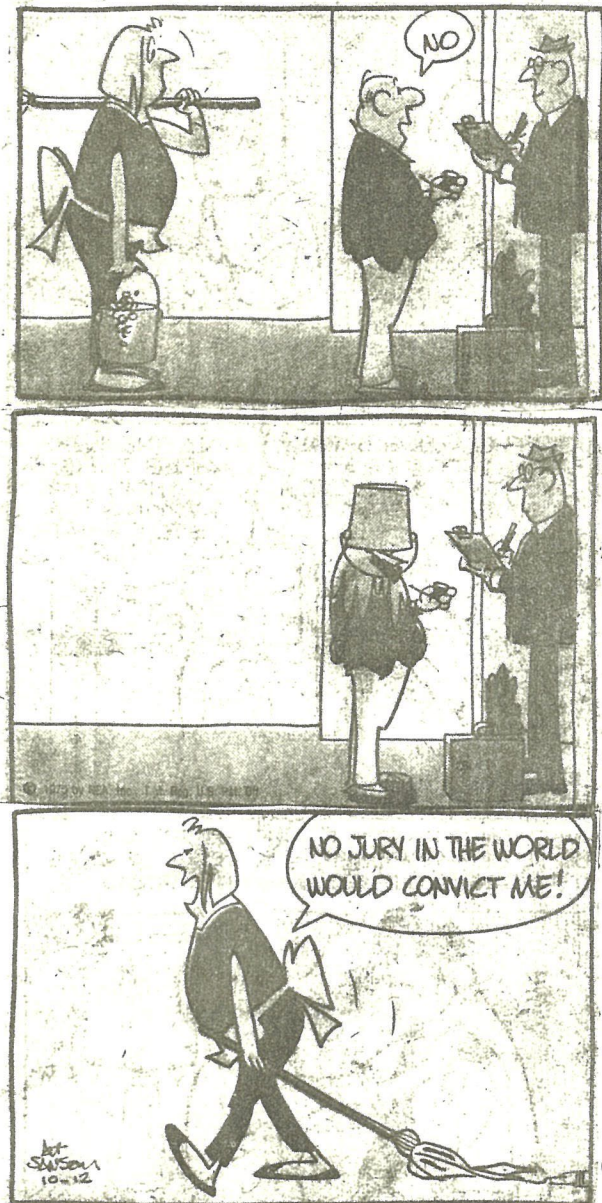
A Domestic Engineer must be prepared to have the little people under her supervision spend the first ten years of their life telling her what a great person she is, how she had selected the right career prior to Domestic Engineering, how they want so to be just like her when they grow up. Then without any warning she's rehired. This is to test her mental agility.

A Domestic Engineers' hours are long. She must work most days from dawn to dusk. However, her work need not be dull and boring. She can vary her time to do what she wants. There is seldom pressure to have everything done at once. But she must be very careful not to get carried away with her freedom and become lax. Hysteria will break in the best of homes if the underwear drawer is empty and the hamper is full!

But if she's had a particularly bad day and looks like death warmed over when He arrives home from work and yet he wraps his arms around her and says, "Honey, I love you", or a small face, covered with peanut butter and jam, looks up and says, "Mom, you're the greatest!", then she's earned her Domestic Engineers degree and it's all been worth it.

So the next time the enumerator rings the bell and you answer the door, when asked what your occupation is, don't just say housewife - pull in your tummy, stick out your chest and with head held high, say "I'm a Domestic Engineer."

Women, we have earned our title!



ACTION NOW - BEFORE IT BECOMES THE LAW

AS WE GO TO PRESS we have learned that a resolution was presented to the Newfoundland Federation of School Boards meeting in Gander the week-end of October 18th with startling implication. The resolution strongly urged the implementation of a ruling that women teachers who become pregnant should resign their teaching positions for the year. The reason behind this resolution, at least according to the news item in the Evening Telegram for October 22, is that students are subjected to a turn-over of substitute teachers when a woman becomes pregnant, resulting in disruption in their studies.

Resign for a year with pay? No! Without pay it seems. Not only income is involved here, but the interruption of a career for a year. It is quite apparent that once again the ability to give birth has been transformed into a liability. Instead of rewarding a woman for having children, N.F.S.B. thinks she should be ostracized and her teaching skills allowed to be shelved for a year. If she has no other income, due to being a single parent - or family breadwinner, the pregnant woman will be forced to try to live on welfare.

Surely there has got to be a better way. What do you think? We urge you to write your alternative suggestions to the following and send us a copy:

Mr. Wallace House, Minister of Education,
Confederation Bldg.
St. John's

722-0711

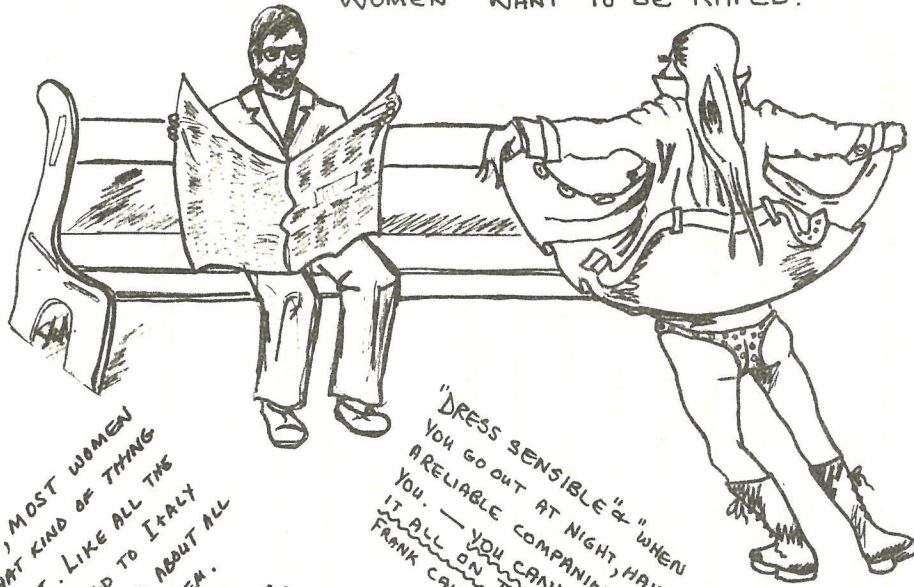
Mr. Lorne Wheeler, President of the Nfld. Teachers' Assoc.
3 Kenmount Rd.
St. John's

726 3223

If the postal strike is still on, we suggest you hand deliver or phone in your feelings on this matter.

The Editors

"WOMEN WANT to be RAPED."



"REALLY, YOU KNOW, MOST WOMEN SORT OF LIKE THAT KIND OF THING. IT'S A COMPLIMENT. LIKE ALL THE WOMEN I KNOW WHO GO TO ITALY AND COME BACK TALKING ABOUT ALL THE MEN WHO PINCHED THEM. THEY LIKE IT..."
 - A CHICAGO TALK SHOW COMMENTATOR.

"DRESS SENSIBLE" & "WHEN YOU GO OUT AT NIGHT, HAVE A RELIABLE COMPANION WITH YOU. — YOU CAN'T BLAME IT ALL ON THE MEN."
 FRANK CAHILL. Nfld. C.I.D. '74.

"IF A GUY GRABS YOU, SCREAM" SAYS CHICAGO POLICE SERAGENT SANDBUAG
 "IF HE'S GOT A KNIFE AT YOUR THROAT AND A GUN AT YOUR HEAD, RELAX AND ENJOY IT."

OF 75 RAPISTS RELEASED IN '73 ONLY 3 SERVED FULL SENTENCES

ONLY 1/10 ALLEGED RAPISTS IS EVER CONVICTED.

55,000 AMERICAN WOMEN WERE RAPED LAST YEAR AND REPORTED. IT IS ESTIMATED THAT 500,000 WERE RAPED.

RAPE IS UP 64% IN CANADA SINCE 1970.

RAPE KILLS!

RECENT STATISTICS.

Rape per 100,000 population:

Saint John, N.B.	0.0
Chicoutimi-Jonquiere	0.8
London	3.4
Victoria	3.6
St. Catharines-Niagara	4.1
Hamilton	4.3
St. John's, Nfld.	4.5
Quebec	5.1
Montreal	6.4
Ottawa	7.0
Toronto	7.2
Thunder Bay	8.3
Sudbury	8.6
Halifax	8.9
Saskatoon	9.1
Calgary	9.2
Winnipeg	9.2
Regina	9.6
Kitchener-Waterloo	9.8
Vancouver	14.3
Windsor	15.5
Edmonton	22.1

Send this coupon to your local MP.

I BELIEVE THAT RAPE CRISIS CENTRES PERFORM A VALUABLE SERVICE WHICH IS DESERVING OF SUPPORT. THE ISSUE OF PERMANENT GOVERNMENT FUNDING OF SUCH CENTRES SHOULD BE THE SUBJECT OF IMMEDIATE INVESTIGATION AND ACTION.

NAME _____

ADDRESS _____

MEMBER OF PARLIAMENT _____

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N.S.W.C.
P.O. Box 6072
St. John's, Nfld.

Women's Information Centre,
P.O. Box 189,
Station A,
Toronto, Ont.

