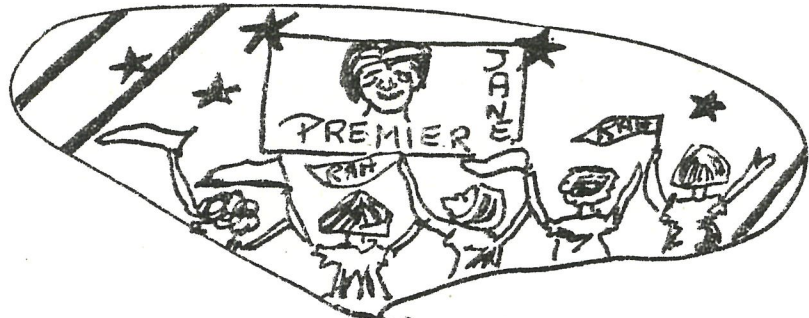


NEWSLETTER

mar.'85

WOMEN AND POLITICS



EDITORIAL: ON WOMEN AND POLITICS

I am the last woman to write about women and politics. I have never joined a political party. The nearest I came to it was when I went to a pot-luck dinner organized by the NDP. What impressed me was that it was the men who cooked and brought the food. And there was a black woman speaker (Rosemary Brown). I did once get involved in canvassing in the St John's municipal elections for a group called Five for Change. One of the Five was Fran Innes. I went up and down Chestnut Place ringing doorbells and saying politely, "Would you consider voting for Five for Change?" One woman looked over the list of candidates and snapped: "That Fran Innes - she's too opinionated." That stuck in my mind: women weren't supposed to have too many opinions, or to express them too forcefully. Women's lip, as they say.

When I was seventeen I became interested in anarchism and I used to go to an anarchist club in London called the Malatesta Club. It was in a basement off Charing Cross Road. It had two features: excellent cheap food (anarchists do not believe in profit), followed by a lecture on some anarchist topic - Kropotkin; of "Syndicalism - the Workers' Next Step" - or Free Love, which seemed to be a favourite preoccupation of the anarchist comrades. The women made the food; the men made the speeches. I sat in the audience, very shy and awkward, and blushed every time free love was mentioned and hoped no one would notice. I had a crush on a fellow-comrade called Arthur. Arthur edited an anarchist paper called MAN!, and he kindly allowed me to help with the typing and proofreading. He did not suggest that I write for MAN! (after all, I wasn't a Man! was I?). My father put his foot down and forbade me to go to the Malatesta Club because he said that if the police found out it might be detrimental to my future career and I wouldn't be able to get a job. "What do these anarchists do?" he asked sternly. I think he had a vision of them throwing bombs, but in fact the highlight of their week was to go to Hyde Park Corner on a Sunday and make speeches about anarchism on a soapbox. They would come back flushed with triumph and recount their arguments with hecklers. They were a peaceable crowd whose main activities seemed to be eating and talking about a free society. In the background were the anarchist sisters who had their children, looked after the kids, did the cooking and the washing up so that their men would be free to talk and theorize. Not very different from being a non-anarchist woman.

Many women are passive politically because they see politics as a man's game -- their only role would be to make tea and stuff envelopes while the men are doing the real things and having all the power and perks. This attitude is changing, thanks to NAC (the National Action Committee on the Status of Women), with their high-profile lobbying activities, and the increasing involvement of women in politics. The first time I felt the excitement of politics was in the last federal election when I went down to the Newfoundland Hotel to support the nomination of Elizabeth Reynolds. The room was packed; there were two candidates, one male and one female. Both had to make a speech and then their nomination would be voted on. Would our candidate win? -- a ripple of tension and excitement. It was the first time I had taken part in the democratic process: it dawned on me that there was really something to gain -- that if Elizabeth Reynolds won the nomination and then won the election, she would be our representative in Ottawa, with all that that entails: money, power, glamour, a seat in parliament.... As it was, she won the nomination and lost the election, but next time she might make it.

I dream of the House of Assembly in Newfoundland, and the House of Commons in Ottawa, being filled with lively, intelligent and articulate women -- "opinionated" women, like Elizabeth Reynolds, Dorothy Inglis and Nina Patey. Clear out all the boring old stuffed-shirts (Chairmen of the Bored, as Mary Daly would say), and make way for women who are movers and shakers, who will displace the plastic puppets of the patriarchy, the "TV personalities" Reagan and Mulroney with their fixed smiles and artificial charm.

In sisterhood,

Roberta Buchanan

P.S. This is my last editorial for the Newsletter. Our AGM is on 27 May, and there will be elections for new steering committee. After two years of being editor, it is time for fresh perspectives and ideas.

STAFF REPORT

The past year has seen many changes at the Women's Centre, some staff and some structural. Annette Clarke has left the Centre and Anne Donovan and Anne Kavanagh have joined the staff. Anne D. is a counsellor and works 3/4 time, while Anne Kavanagh is the full-time office manager. The structural changes have been mainly to the living room and counselling area. The front room has been opened up and is now the library and reception area. The middle room is now the counselling area and Anne Donovan's office. The back office is used by Beth Lacey in her new role of community educator/co-ordinator.

The rest of the report will be divided into two parts, community education and counselling. Anne D. will do the first section and the second will be done by Beth Lacey. Anne's will cover only six months as she started in October.

COUNSELLOR'S REPORT

The past six months have been exciting. Most of my time was spent counselling 463 women. (see attached statistics)

From October 1984 to April 1985, I supervised two social work students two days a week. With the developing work skills of Michelle Melendy and Cheryl French, 6 to 8 more women were counselled a week. Also they ran a parenting group.

This winter I was involved in running a group for separated wives, a C.R. group, and a film night with Elsa Burt. I enjoyed participating in the Feminist Weekend, co-counselling rape/incest victims with Diane Duggan, painting the living room at Transition House, addressing a class of fourth year social work students and the women of the Women's Resource Centre. As well, I attended a Women and Law Course and three local conferences.

Anne Donovan

COMMUNITY EDUCATION/OUTREACH

The past year has been a busy one, with an increased emphasis put on outreach. For the first six months, I worked basically alone, doing counselling, co-ordination and outreach. Because of this much of the outreach is concentrated in the latter part of the year. Perhaps the greatest part of my time has been given to the Coalition for Equality. This is a coalition of community action groups and labour groups who have been brought together to fight social injustices. Because of the election, strikes and unemployment, this group has been quite busy and as a steering committee member, I am part of a group who are preparing a paper on unemployment in the province. In addition to the Coalition I have also been involved in seminars on Crime prevention, child sexual abuse, daycare, female offenders and the Constitution Conference. I have also spoken to groups such as the Business School, Anglican student priests, Holy Heart Students, Grace Hospital outpatients and staff, communication workers, Women's Resource Centre.

As the spokesperson on abortion I have been doing a fair amount of media work. I have been on several televised panels on the subject as well as many radio spots. Media coverage has also included day-care, affirmative action, women's festival, women and politics, equality, teenage pregnancy, unemployment etc.

Over the past year the Women's Centre has applied for several grants. We have received funding for the Centre for the next year and we are awaiting word on a SEED grant. I have also submitted grants for reprinting several booklets and I'm working on one for an information packet for school age girls.

The past year has also seen many briefs come from the Centre. Specifically briefs have been submitted on pornography, prostitution, child care, and unemployment. We have also lobbied government on such issues as native women, affirmative action, child care and others to numerous to mention. In all the past year has been quite a busy one and we hope with the help of a new steering committee to continue educating both individual women and the public. Thank you to everyone who has helped me this past year, either by writing briefs, listening to me complain or generally just being there to lend support.



	DROP - INS	PHONE - INS	TOTAL	OFFICE CALLS	INFORMATION CALLS	COUNSELLING										OTHER
						DIVORCE/ SEPARATION	HOUSING	SOCIAL ASSISTANCE	EMPLOYMENT	SEXUAL HARASSMENT	SHOPLIFTING	WIFE ABUSE	SUICIDE	LEGAL ADVOCACY	COUNS:	
OCTOBER / 1984	39	77	116	28	12	31	15	1	9	3		2			15	
NOVEMBER / 1984	30	95	125	11	36	17	22	3	1	8		13	4		13	
DECEMBER / 1984	25	50	75	12	28	2	2	3	4	2		4		7	11	
JANUARY / 1985	45	61	106	16	22	31	2	1	12	13				2	7	
FEBRUARY / 1985	27	61	88	24	12	15	2	13	4	5	7				6	
MARCH / 1985	33	66	102	18	15	19	12	10	6	7	4	2	1		10	
APRIL / 1985	35	92	127	17	36	27	6	1	30	6				4	5	
TOTAL	237	502	739	126	161	142	61	32	66	44	11	21	6	13	67	

NEWSLETTER REPORT

This year we continued our policy of having a theme for each month's newsletter: themes included Older Women; Women and Religion; How I Became a Feminist; Women and Work; Election Issue and Pope Joan supplement; Arts Issue; Children's Liberation; On Men; Women's Festival (International Women's Day, March); Housework; Women and Politics.

We also solicited open submissions. It is important for women to have some publication in which they can express their views, and to have an outlet for poetry and art; for the ordinary media is not interested in women's culture, unless it is "mainstream". The result is that it tends to be suppressed. The Newsletter could do more in this line, I think. It looks as if a provincial Women and Words organization will be formed, which will give us more access to women writers in Newfoundland.

The actual work of the Newsletter was done by a hard core of enthusiasts: Sandy Stavlo, who did our witty covers and also wrote humorous pieces; Pat Balsom who kept us all together and did the hard work of phoning and contacting people. Others came and went, and contributed when they could -- for which relief much thanks.

The Newsletter is a potent channel of women's views. I feel that I have been privileged to have been the editor for the past two years. Now it is time for fresh ideas and I will be stepping down. Election for new editor at AGM on 27 May. I have been heartened by the response to my editorials. The personal is political, after all. The Newsletter has built up a readership which is mainly but not all women, and our feminist brothers (whom we often forget) have also expressed an interest in it.

Roberta Buchaan

SPORTS

The St. John's Status of Women Council sponsored its first Women's Sports Team this winter. A Floor Hockey Team called the Women's Centre Team played in the Shamrocks Women's Senior floor hockey league.

Women's Centre finished the season in fourth place out of five teams. Calibre of play has improved greatly over the winter and our team won three of six possible individual awards given at the year end awards dance held on Friday April 19th: Debbie Bruce won the Most Spirited Player Award. Sharon Dean won the Most Improved Player Award. Suzanne Steele won the Gentle Womanly and Effective Player Award.

Over the winter the team members held several fund raising events to pay for their registration and the cost of purchasing uniforms. Our team logo was designed and silkscreened by our players Sharon Dean and Sharon Petispas. The St. John's Status of Women Council contributed \$150.00 towards our \$250.00 registration costs.

The team is now making plans for a dinner and social to be held later in May, and further fundraising projects are planned in the hope of being able to sponsor a Women's Centre Softball Team this summer.

Any woman interested in playing softball should contact the Women's Centre before the end of May.

Women interested in organizing and or playing on other teams should also contact the Women's Centre. If there is enough interest almost anything is possible.

HOUSE REPORT

REPAIRS

This past year has seen numerous renovations at the Women's Centre.

Over the summer and early fall we had repairs done on the backyard fence, the entrances to the building and the Women's Centre offices and several structural changes within our offices themselves.

In September the 2nd floor office space reverted into an apartment. A fridge and stove were purchased for it and the apartment was painted throughout.

Since Christmas we have had some difficulties with our plumbing freezing. Subsequently, we have had extra insulation installed around our pipes and a heater coil installed to prevent future freezing, we hope.

INSURANCE

Our buildings insurance policy was revised and upgraded. The building is now insured for replacement value, with added liability and contents coverage. The policy is still with the Reid Stenhouse Co.

UPGRADING

The City Council has informed the Women's Centre that the existing fire exists are not up to standard. The Centre has spent considerable time obtaining estimates for replacing the fire escape and bringing the back windows on the 2nd and 3rd floor up to National Building Code Standards. This work should be begun within the next month.

MEMBERSHIP

Last year our membership was approximately 150 women and organizations. It was decided to try to raise this figure by 30% in the coming year. Each steering committee member pledged to find at least two new members and members were encouraged to submit names of prospective members who would then receive a complimentary copy of the Newsletter and an invitation to join S.J.S.W.C.

At present our membership stands at approximately 179.

Anne Escott

SAPPHO'S BREAKFAST

As much as I love you
I have to walk away,
You come to me,
pauper that you are,
like some aristocrat,
And me
starving to embrace you.
Later consumed
by your falsity.
I am satiated by
your transitory beauty
that has worn thin,
unlike my love
Visible now
Only in the footsteps I
leave behind.

S. Moore/'85

REPORT: Information Seminar of Offshore Petroleum
Development, 12 April, 1985

by LINDA KEALEY

Approximately 30 people attended this seminar which covered diverse topics such as petroleum geology, techniques of offshore exploration and development, the Environmental Impact Review Process and potential onshore impacts in areas such as employment, demography, housing and other social and cultural areas. Information was provided by representatives of Mobil Oil, the City Planning Office, the United Church, Petroleum Directorate, MUN's Department of Geography and the Hibernia Environmental Assessment Office.

Aside from technical information, seminar participants also received important information on the review process, its problems and public perceptions of the process. The Hibernia Environmental Assessment Office ^(HEAO) representative outlined the schedule of meetings and the procedures to be followed. By mid-June, information meetings should get underway on the Avalon and Burin peninsulas, the areas of greatest impact. These community meetings will be advertised and transcripts of the proceedings made ^{available}. Participants will be asked to pre-register. Both formal and informal sessions will be held during the summer; The HEAO will call on experts and technical advisors to provide information to community groups in designated areas including social and economic issues. No money is available, however, for funding community group research necessary to prepare briefs.

Will the EIS and the Environmental Review Assessment Panel's Report make any difference? Two representatives of the United Church raised this issue with particular reference to how decisions will be made. Essentially the public information sessions will provide information rather than an opportunity for input; lack of funds and sufficient time to prepare will limit the effectiveness of interventions by community groups in the public hearing process.

Another speaker pointed out that the EIS is only one element

of the planning process and noted that public perceptions of the project assume that the government accurately understands both the character of the project and its impacts. There are, however, many unknowns, such as the volume of recoverable oil and the exact method of production; changes in projections or methods of production have very significant implications for on-shore development in the province.

In reviewing comparative research from the North Sea, Western U.S. and Alaskan developments, another speaker suggested that social impacts have more to do with the characteristics of place rather than the project itself. Newfoundland has handled offshore oil development well since the 1960s when it all began. In "frontier" settings of new communities, development often results in nightmare situations while in older more established communities, social impacts are more manageable.

Nevertheless, information on the current housing squeeze in St. John's suggests that this optimistic view may not be warranted. St. John's has a very small rental sector and the private rental sector is even smaller. Increasing demand for apartments and the slowness of apartment construction in 1984-85 will put pressure on both the public and private rental markets. With in-migration related to the oil project, the squeeze on rental housing will be even more acute than it currently is. With vacancy rates of 1.8% in private rental housing and 0.3% in public housing (OCTOBER 1984 figures), and long waiting lists for NLHC public housing (650 households) the housing shortage which may result will affect those on low and fixed incomes most severely.

While the seminar did not touch on women's issues directly, the implications for women in the province are ~~not~~ certainly significant. Readers may be interested in knowing that there are 25 women working offshore now, most of whom will be interviewed by staff at the Petroleum Directorate about their jobs; of the 12,500 names on the ~~ix~~ list of potential oil employees, only 154 are women. *Something to think about.*

PROGRAMMING AND VIOLENCE COMMITTEE

The last year has been busy from a programming point of view. We have been attempting to reach out to the membership and the general public. We have also tried to balance our projects with some community education and some plain fun.

A major undertaking was the Take Back the Night March, which was sponsored jointly by us, St. John's Rape Crisis and Information Centre, Transition House, Kirby House, and Women's Resource Centre. Despite pouring rain the march was a huge success. 140 women turned out and the feeling was great. We also received considerable press coverage.

A series of communication workshops were held. These were designed to assist women presenting themselves. We would like to thank Barb Luby, who organized them.

A will workshop was held with Eve Roberts as facilitator. The response was good and women found the session informative. We hope to make workshops of this type part of a regular series of Wednesday night events.

We instituted a committee to investigate the possibility of establishing a safe house program in the city to meet the overwhelming need for shelter for battered women. The program was found to be unfeasible and the committee has agreed to work toward raising funds for a new Transition House.

Several well known women have visited our Centre. They included Marjouie MacGuire, a Catholic Theologian whom we sponsored to come and speak on abortion rights, and Estelle Disch, a Feminist Counsellor from Boston who offered a workshop on feminist counselling.

In November a feminist weekend was held. Members of S.J.S.W.C., Transition House, Kirby House and the Rape Crisis Centre, looked at ways to face the future together.

TGIF's have become a regular offering. They are now held on the last Friday of every month. This appears to be working well. They are always well attended.

We organized 3 Christmas Parties. The Centre's party was held on Friday, Dec. 21. We also held two special parties, one for the boards of Transition House, Kirby House, and SJSWC, and one for the children who have lived at Transition House. All were a big success.

The Council, along with several other groups, sponsored a lecture by Mary Daley, a famous feminist theologian. Her lecture was very well attended, and the following party was a great success.

We were one of the sponsoring bodies for a constitutional conference in November. Many important issues were covered and the women attending were given an understanding of the impact the constitution will have.

We sponsored a film festival in recognition of International Women's Day. Many women spent the entire weekend at the Grad House watching films dealing with varied aspects of women's lives.

Once again, we sponsored a book sale. It was held as part of the Film Festival and was well received.

A party was held on April 17 to celebrate the constitutional rights of women.

Lynn Murphy

HELLO TO WAVEY JOHNSON IN LABRADOR

Dear Wavey:

We heard you were working away in isolation in the hinterland of Labrador and missed us terribly, so we dedicate this three-minute portion of our Sunday afternoon Sit-Com at the Women's Centre to you.

At this very moment, Sheila and Roberta are typing and proof-reading, respectively, while sampling the merits of a California chablis; Patricia is hovering around extending a maternal hand wherever she can; and Sandy is typing with a cigarette hanging out of her mouth. For one moment we bowed our heads in silence and thought of you reading this, with the wolves howling outside your cabin window, the wind howling through howling snowflakes, and hoardes of howling men - howling because the only women in their midst is a raging feminist!

Suffice it to say you're missed muchly - and we hope you're making many feminist "inroads" up there. Tell Annie Tuktoyatuk that no, she does not have to chew the leather in her husband's mukluks anymore, that instead she should sink her teeth into this... get the drift? Well girl, these mukluks are made for walking, so we'll say bye for now. Come home soon. p.s. We'll send you a load of Ms. magazines as soon as we can catch hold of a dog team!

Love 'n kisses, Roberta, Pat, Sheila,
Sandy and the typewriter

ECONOMIC ISSUES

This committee was set up to monitor economic issues in a broad sense and particularly to keep up to date on issues such as offshore oil development. Our particular concerns here are with socio-economic impacts on women.

Activities:

1. Attending informal sessions with Mobil Oil reps for community groups; these occasional meetings presented information on the technology of oil production, the labour force needed; the potential impact on housing, social services etc. Approximately a half dozen of these sessions have been held since the early summer.
2. Attendance at meetings of a new umbrella group of community groups interested in offshore oil and community input into the assessment process. This group includes the Ocean Ranger Families Foundation, church groups, development associations, the Community Services Council and others. The intention here is to organize community pressure on government and the oil company to make sure that socio-economic questions are dealt with satisfactorily by the review and assessment process and try to get funds for community groups to prepare research and criticism of Mobil's Environmental Impact Statement.
3. A brief on this issue and affirmative action and equality in the work force was written for the Provincial lobby of the three political parties which occurred on 19 November.
4. Most recently, a press release was issued (21 Nov.) in response to public statements criticizing affirmative action programmes.
5. Continuing participation in the Coalition for Equality.

I have continued to attend seminars and sessions related to offshore development including occasional meetings of the Alliance for Community Planning (Oil and Gas), an umbrella of community groups concerned with offshore development. This group sponsored an all-day workshop on 12 April (see summary in Newsletter).

The delay in releasing the Environmental Impact Statement (EIS) as a result of governmental reshuffling of procedures and structures following on the Atlantic Accord, has meant that community groups like SJSWC have been unable to proceed much further in preparing briefs related to women and the offshore. Once the EIS is released on 15 May, we can proceed to study it and prepare a brief for the public hearings in September-October. Mobil Oil is scheduled to release its preferred development plan by 15 August.

As part of a conference on "Women and Offshore Oil", scheduled to be held in St. John's 5-7 September, the SJSWC will sponsor a session on 9 September (tentative date) which will bring together all those interested in participating in the hearings process to pinpoint the key issues for women in the offshore. The results will go into our brief to be presented at the hearings. If you are interested in participating in this issue contact Linda Kealey at 726-4778 or leave a message at the Women's Centre, 753-0220

PEACE REPORT -- SHARON POPE

"We are in the hands of men whose power and wealth have separated them from the reality of daily life and from imagination. We women are gathering because life on the precipice is intolerable."

Petra Kelly (Green Party)

The major activity in the area of women and peace has been the successful organization of the first Newfoundland and Labrador women's peace conference. The conference is scheduled for the weekend of May 17-19 at the Sunshine Rotary Park near St. John's, and the conference theme is women, peace and development.

Seed money for this conference came from the Coalition of Canadian Women's Groups which is sponsoring an International Peace Conference at Mount St. Vincent's University in Halifax, Nova Scotia June 5-9 1985. Both the Newfoundland and the International Women's Peace conferences will focus on the importance of women's presence at international disarmament negotiations. Women's unique skills and perspectives as life givers, nurturers and conciliators must influence these talks if peace and true security are to be achieved.

Further funding for the Newfoundland and Labrador Women's Peace Conference was obtained through the women's program, Secretary of State, thus enabling delegates from all areas of the province to attend. Special delegates include several Innu women who will be able to speak on the problems the Innu are experiencing from low-level military test flights in Labrador.

I feel that it is vital that women become involved in the struggle for peace because as the ones who bear life we feel only too acutely the insanity of losing it in senseless warfare. My vision of a world without war involves a radical re-working of society, a re-working that embraces the feminine principle - what the I Ching describes as the receptive, or earth. The female-maternal principle applied to human affairs indicates action in conformity with the situation -- accomplished with the help of friends, through toil and effort. It's action that involves mobilizing all one's powers to accomplish the work to be done. One person alone is not going to bring about world peace -- it is an effort that demands mass participation, mass commitment to a new ideal and new values.

In the coming year I hope that St. John's Status of Women Council can continue to contribute to the network of committed people and organizations throughout this province who are working towards peace. Anyone interested in working on a women's peace committee should contact me (Sharon Pope) through the Women's Centre or at 437-6134.

INTERVIEW WITH MARY DALY

This is based on a taped interview with Mary Daly made on 30 March 1985, the day after her lecture in St John's to a packed audience. I was curious as to how Dr Daly from a very Catholic background came to be a radical feminist and outspoken opponent of the church.

RB: I wanted to ask you something about your Catholic background. Did you go to a Catholic school? Were your family very religious?

MD: Yes, I went to Catholic schools all the way through: grammar school, high school, college and universities. Was my family very religious? I would say not in the sense of rigidity. My mother I would say had a lot of spiritual power. But they were not fanatics about religion and they weren't rigid about the church's rules at all.

RB: And the kind of school you went to?

MD: That was the nuns -- in grade school and high school, which were both coed. Looking back, I would say there were some advantages to having grown up Catholic, because the symbol system is so very overt, so obvious, that once you see through the reversals, you see through it totally; and I think that there are advantages to that over the, say, "liberal Protestantism". It's very hard sometimes for a woman to break out of a religious or even a secular background where the patriarchy is there, perhaps even more horribly, but it's hidden. You don't have the grotesque symbols and the oppression or the repressive intent of the institutional church is not so clear, and so I think women from liberal backgrounds are drawn into or sucked into thinking that they're free. For example, some of my students are in divinity schools and they're going to be ministers and they think that it's the epitome of freedom, and don't perhaps realize that the symbols that they are promoting are utterly woman-hating, and that it's all of a piece with what Reagan is doing, and that Christianity is in fact a necrophilic religion.

RB: What sort of symbols do you mean?

MD: Take the most obvious one, that God is male. If God is imaged as a male, and if the one divine incarnation is in a male, Christ, then every male walks around thinking that he is God, that he is divine, and every woman is really nothing. She is nothingness and that message is embedded, embedded, embedded, reinforced! And what's most horrifying to me is

that if I look at the Christian Trinity, for example, which is obviously three male figures, that's really a reversal from a more ancient symbol which is the triple Goddess which reinforces the reality of women and women's lives. And we could go on with the mass: it's really strange, cannibalistic ritual -- if you were a visitor from outer space you would see that -- and, after all, who has a right to say "eat my body drink my blood?" I mean that is only women, and for a male to say that is grotesque. The fact that males are priests is grotesque too -- I mean, the ancient priestesses of the Goddess made sense! -- men walking around in dresses imitating priestesses: they're imitation priestesses worshipping an imitation deity. The whole thing has been reversed. And when you think just of the myth of Even being born from Adam -- that's just an obvious reversal. Adam is the first mother, and so you take it from that to the more subtle ramifications, and you see that Christianity in fact has been a self-fulfilling prophecy. They prophesied the end of the world, and there were certain signs of the coming of the end of the world: for example, they said "signs and wonders in the heavens." Well, that's being enacted now -- there are star wars, and earlier with all the satellites and junk that they sent up there -- the man in the moon.

Another supposed sign of the coming of the end of the world was, according to the Christian prophecies, the conversion of the Jews. Well, the conversion of the Jews was acted out in Nazi Germany: they were converted into soap, fertilizer, ... felt. And plagues and virulent sores, they were supposed to be an indication of the end of the world, approaching, well, this spreading cancer and radiation sickness. So what I mean by self-fulfilling prophecy is that you have a certain myth that gets imbedded into the psyches, and then people unconsciously acted them out; so you have this necrophilic religious belief being acted out by phallic technocracy now. You start with the easy things, then you begin to see the double think -- double think, necrophilia spreading everywhere.

RB: Why did you say that only women could say "Eat my flesh, drink my blood"?

MD: Because women menstruate, women carry life...the foetus eats the flesh and drinks the blood of a woman. It's women who give that life; men can't give birth. I think that originally it had something to do with menstruation, and that men have simply reversed it to this bizarre ritual [the mass]. ... Or perhaps it is also something to do with cannibalism, but it doesn't make any sense if you look at it. No way! Why would there be such a ritual?

RB: In one of the Gnostic Gospels there is God the Mother who created God the Father.

MD: Right! Well actually I prefer not to use God the Mother because the word "god" is male, and so you get a contradiction there. I think that in English it makes more sense to just plain say Goddess. English is a little more disguised than some other western languages because "God" sounds possibly neuter, but obviously in German it's "Der Gott", in French it's "le Dieu". Since we have no article in front of it it's easier perhaps to imagine that you're just talking about some sexless spirit, and yet if you ask any person on the street what their image of God is, what you get is raw patriarchy.

... My other problem with that image[the mother goddess] ... it's OK, but I don't think that the image of Mother Goddess should stand alone. There are a lot of other images for women. Many women are not mothers and choose not to be. So it seems to me that we need lots of images -- you know, Amazons, and that's why we're continually making different words so that we won't be stuck with one word, and often women prefer the plural too, to speak of Goddesses rather than the Goddess. Besides that I like to think of her or them as verbs -- to think of the divinity as a verb rather than a noun. In my early book that was published in 1975, Beyond God the Father, I was getting rid of the "Father" and I was trying to keep the word "God", which I would not try any more. But it was important to break the noun God into a verb and understand that as process. ... We should... think of it as active energy in which we participate: it is in our womb and in our living being -- nature.

RB: So we are Goddess? Goddesses?

MD: I would prefer to say we participate in Goddess energy... I don't feel very comfortable with saying, "I am a Goddess" -- it doesn't somehow make sense to me. But I participate in something that is metaphorically named as Goddess, but it could be named other things. I could have abstract names: I can call it spirit; I can call it the Encompassing; I can call it the power of be-ing. And it's fine to say Goddess but it may be a little bit like hubris to think that the entire universe looks like us, you know -- that there may be a complete --- may be there are six sexes or whatever, on some other planet. And so along with Goddess I would like to use other words, you know.

RB: ~~Do~~ you image Goddesses or do you just think in terms of energy?

MD: Well, perhaps I'm not as visual as some others. I think part of this whole process involves recognizing our individual differences. I sometimes image Goddesses but I do think more abstractly about images and, as far as I am concerned cats are just as important, you know -- cats, trees, sand, water, everything that's elemental is divine -- and so I don't fix that much on the images of individual females as I do upon this swirling energy with which we are connected. It manifests itself in all natural phenomena, right, it could be the wind, it could be the ocean..., and what could be the image in my mind, it could be the sunlight, it could be the moon, or a snake.

RB: So if you imaged all those things as divine, it would really alter your relationship to the earth and animals?

MD: Absolutely.

RB: Because you wouldn't be able to exploit them.

MD: ...You feel profoundly connected and respectful...of all of nature. But I like the word, the philosophical term "participation:" ...I want to think of fire, real fire, and say OK the stone is divine, but more than that, participate in something vast, you know, the whole cosmos is participating in infinity. So it isn't like taking a thing and saying "This is holy," but everything participates in the holy, in the sacred.

Note: This is part of the interview with Mary Daly. More next month. The transcription of the tape was kindly made by Marie-Annick Desplanques. This version is slightly edited with some repetitions left out. The original tape will be deposited in MUNFLA (Memorial University of Newfoundland Folklore and Literature Archives), for private study only. Not to be reproduced without the permission of Mary Daly.

Roberta Buchanan.

Beverley Smith
856 McKinnon Drive
Calgary, Alberta
April 15, 1985

Dear Sisters:

There are three very exciting things happening right now that I wanted you to know about.

1. Diana Hoskins, a homemaker in Ottawa, is preparing a submission to the government on what exactly being a homemaker means. She is anxious to hear from you. Please answer the two questions below:

- a) Do you think you are a homemaker?
- b) If the answer is yes, please write what you think you do as a homemaker.

Mail your answers, anonymously if you like, to: D. Hoskins
1730 Meadowview Crescent
OTTAWA, Ont. K1C 1V1

2. We have finally got the ear of the federal gov't. and they are now appointing people to serve on a Parliamentary Task Force on Child Care. This group will be studying how Canadian children are raised and you can bet the daycares and working moms will be out in droves arguing for more and better daycare, and more than the present \$2,000 per child/year deductions for child care expenses. Well, I wish them success. But it's now or never for us full-time mothers to ask for equal treatment. If there are changes you would like to see in the recognition, tax status or social status of the full-time mother, now's the time to say it. Submissions are to be made to:

Micheline Rondeau-Parent
Committee Clerk
Committees & Private Legislation Directorate
House of Commons
Ottawa, Ont. K1A 0A6

(Two recent magazine articles now recognize the mother at home and you may like to see them.: "Will the Real Working Mom Please Stand Up?" April, 1985 - Parents Magazine, and "At Home by Choice" - September 10, 1984 - Newsweek).

3. A Parliamentary Committee will soon be travelling the country looking at submissions regarding the new section 15 of the Canadian Charter of Rights and Freedoms. This is the section that states:

"Every individual is equal before and under the law and has the right to the equal protection and equal benefit of the law without discrimination and, in particular, without discrimination based on race, national or ethnic origin, colour, religion, sex, age or mental or physical disability".

(LETTER FROM BEVERLEY SMITH CONT'D)

It has been argued that women at home, not being granted child care expense deductions are being discriminated against. Do you agree? Do you think it is fair that the government gives so much aid and incentives to daycares and "working" moms and no equivalent assistance to us who choose to raise our children at home? Do you think it is fair that in the case of separation and divorce, the law generally requires that if a man walked out, the mother now also must go out and "get a job" because her being at home with her small child is not recognized in the law as contributing to the support of the child?

Submissions on any area of discrimination you have encountered as a homemaker are invited, before May 15, 1985. Write to:

Clerk, Committee on Equality Rights
House of Commons
OTTAWA, Ont. K1A 0A6

In the 1880's women in the home were seen as delicate, frilly, mindless, uninformed. They were not allowed to vote and held few rights in ownership of land. Suffragettes fought for the equality of women with men. We are well on the way to attaining that in the working world. This is to be commended. But the struggle is not over. If the women at home raising children is still seen as delicate, frilly, mindless and uninformed, then we have not really made much progress. If we can only gain recognition by entering the "working" world, there is still a battle to be won. Women raising children do have value. The women's movement never meant to downgrade them, but unfortunately policies of government seem to be doing just that.

It is our time to stand up and ask for equality with men, financially, politically, in ANY career, even the traditional ones. As Nellie McClung wrote, "Women who set a low value on themselves make life hard for all women."

As ever,

Beverley Smith

THOUGHTS ON WOMEN AND POLITICS

All the women who ran in the recent provincial elections are to be commended. It takes a certain kind of women to run, and succeed in political office. These women have proven they have what it takes, despite defeats to male candidates in several areas of the province.

And oh, our Brian is a shrewd one. Selecting Lynn Verge (a top-notch politician to be sure) for the esteemed Justice portfolio. And now, as competent as Ms. Verge is, she will be the one to deal with Morgantaler's abortion clinic, assuming it comes to that in the future, and it will be left to Ms. Verge to battle all the vague-ities of the Charter of Rights and Freedoms, especially significant when it comes to women's rights issues. With one fell swoop Mr. Peckford shows us that 1) he has confidence and no prejudice when it comes to selecting women to fill key posts; 2) he feels it takes a woman to deal with a woman on women's issues (thereby relieving he and his chums of the headaches involved in such a portfolio, and at the same time, making a woman accountable to perhaps hordes of dissatisfied women. You might say - pitting women against women). 3) by removing her from the Education portfolio, he casts doubts on her ability to have handled his post satisfactorily, when in fact, teacher's would have taken the position they did, and things in education in general, would have gone the way they did even if Lloyd George himself were in the position. I'm glad Ms. Verge, a competent and committed woman and politician, was selected for this challenging post, but at the same time I wonder about the political motivations behind his decision to have her fill this post, at this time.

It galls me to see old-hat candidates like Carter and Ottenheimer and a few others get in; it bothers me because no one seems to have seen these candidates, except by way of a bit of literature popped in the mail box. While other candidates went out of their way to make themselves known to the populace in their districts. Their smugness, and confidence in the results bothers me, and disconcerting too, is the "better a devil you know" attitude of Newfoundlanders.

It is not a good sign that our female politicians seem to have fallen by the wayside, and I can't help but attribute much of it to Newfoundland women, who don't seem to realize the power they have by virtue of sheer numbers; and their lack of confidence and financial resources necessary to make some positive changes where it counts - in the political scene.

I am not a man-hater, some of my best friends and co-workers are male. But it is the male mentality, collectively, that has brought us to the brink of, and into, war over and over again. We need women in politics; we need them to give birth to a new society, one in which war and game-playing are not key issues. We need them to bring up a man-child who is not into rape, pornography, dominance and other forms of present-day past-times.

Congratulations to all women who ran in the recent elections; you can be assured that against male sneers and female jealousies, we are getting stronger, more confident, and committed to getting more female candidates in the next election.

- Sandy

POEM

If by any chance
Your steps came across my way
Would you stop walking
Away ?
If by any chance
Your eyes came across my eyes
Would you smile ?
If by any chance
Your thoughts came across my thoughts
Would you start talking
To me ?
If by any chance
Your arms came across my arms
Would you
Embrace me ?
If by any chance
Your dream came across my dream
Would you stop sleeping
Away ?
If by any chance
Your eyes come across my lines
Will you go on
Reading ?
Or
Does it need another
Beer,
Another
Joint,
Another
Excuse,
To pretend that it only happened
By chance ?

A.G.M

Where: The Graduate House
112 Military Road


When: 27th May, 1985 Monday

Topic: Film $\frac{1}{2}$ documentary,
 $\frac{1}{2}$ drama.

"Headstart" = meeting The
Computer Challenge. (a
woman and her daughter
show how women should
take control of computer
technology.)

directed by: N. Jane Beaudry

Election of Officers

Entertainment: Music served in style
by "Saraband" 



National
Film Board
of Canada

Office
national du film
du Canada



NEWS RELEASE

From: Karen Marginson

Date: April 10, 1985

NFB Office: P.O. Box 6100, Montreal, Quebec

Telephone: (514) 283-9410

Release Date: immediate

Canadian Film on Women, Peace Premieres in the Hague

Speaking our Peace, a new hour-long documentary produced by the internationally-acclaimed women's film unit, Studio D of the National Film Board of Canada, will have its European premiere in The Hague on May 1 and 2. The screenings, which will take place at the Municipal Art Museum, are part of the activities sponsored by the City of Ottawa to commemorate the Liberation of Holland. Ottawa Mayor Marion Dewar, as well as one of the film's co-directors, Terri Nash, and Studio D's Executive Producer, Kathleen Shannon, will attend the premiere.

Filmed in Canada, Britain and the U.S.S.R., **Speaking Our Peace** explores the concept of peace as more than simply the absence of war, from the unique perspective of women who are passionately committed, both in their lives and in their work, to attaining permanent world peace. Among those interviewed in the film are Margaret Laurence, award-winning Canadian author and outspoken member of Artists for Peace; Ottawa Mayor Marion Dewar; Toronto physicist Dr. Ursula M. Franklin; Montreal political and economic analyst Solanges Vincent; and Dr. Rosalie Bertell, an expert on the effects of low-level radiation and Director of the International Institute of Concern for Public Health. The film also records an unprecedented visit to the Soviet Union by two Canadian women, Muriel Duckworth of Halifax, Nova Scotia and Kathleen Wallace-Deering of Vancouver, B.C., to discuss peace initiatives with their Soviet counterparts. Darlene Keju, a public health specialist from Micronesia, speaks graphically of the genetic mutations caused by U.S. nuclear tests conducted in the South Pacific in the 1940s and 1950s.

Headquarters
Box 6100, Station A
Montreal, Quebec
H3C 3H5

1161 West Georgia Street
Vancouver, British Columbia
V6E 3G4

245 Main Street
Winnipeg, Manitoba
R3C 1A7

1 Lombard Street
Toronto, Ontario
M5C 1J6

150 Kent Street
Ottawa, Ontario
K1A 0M9

Complex Guy Favreau
200 Dorchester Blvd. West
East Tower, Ste. 102
Montreal, Quebec
H2Z 1X4

1572 Barrington Street
Halifax, Nova Scotia
B3J 1Z6

These and other women in the film explore the many complex issues of our current global crisis, including the connection between the arms race and poverty and repression in the Third World. They trace the path of nuclear weapons production to show the damage caused by nuclear testing in Micronesia, uranium mining in Canada's North, and cancer-causing radioactive pollution in our own backyards. Despite the overwhelming complexities of the situation, these women speak simply, articulately, and with compelling conviction. Through their own resourcefulness and the constructive use of power, each has demonstrated that it is possible to challenge the status quo. Together, they express a courageous personal and global vision that, if heeded, might one day render war as obsolete as cannibalism, slavery or duelling.

Speaking Our Peace is co-directed by Bonnie Sherr Klein and Terri Nash, both well-known for their previous films. Klein's **Not a Love Story: A Film About Pornography** (1981) received international acclaim for its powerful indictment of the multi-billion dollar porn industry in North America, while Nash's **If You Love This Planet** (1982) won an Academy Award in 1983 for its powerful disarmament message. **Speaking Our Peace** is narrated by Margot Kidder and edited by Janice Brown. Kathleen Shannon is Executive Producer for Studio D.

ABOUT STUDIO D

Currently celebrating its tenth anniversary, Studio D was created at the National Film Board of Canada to provide a forum for women filmmakers, to provide training for women in the film crafts from which they have been traditionally excluded, and to bring women's perspectives to all social issues through the medium of film. As a result of its outstanding contribution to Canadian culture and to the Women's Movement, Studio D has been honored with a number of awards. In April of this year it was proclaimed a National Treasure by the Canadian Institute of Women's Culture.

SEXUALITY 85: SENSITIVE ISSUES IN SEXUALITY NOVEMBER 13 & 14, 85

KEYNOTE SPEAKERS:

- * SOL GORDON, Ph.D.
Professor of Child and Family Studies
and Director of The Institute for Family
Research and Education at Syracuse University,
Syracuse University, New York
- * FLO KENNEDY
Attorney, Author, Civil Rights and
Feminist Activist

Author of Abortion Rap and Color Me Flo

TOPICS:

- * Sexual Identity and Maturing
- * Adolescent Sexuality
- * Women and Violence
- * Sexuality in Later Life
- * Teen Prostitution
- * Body Image

SKYLINE HOTEL

FURTHER INFORMATION:

WRITE OR CALL

Professional and Management Development
Humber College
205 Humber College Blvd.
Rexdale, Ontario
M9W 5L7

(416) 675-5077

27



POLLYANNA GALLERY

P.O. Box 5815, 206 Duckworth Street
St. John's, Newfoundland A1C 5X3
Telephone (709) 726-0936

"Peace By Piece, A Women's Art Exhibition" will be shown at the Pollyanna Gallery from May 5th to May 24th.

The works of thirty one women artists from Newfoundland and Labrador will be exhibited.

This exhibition has been organized in conjunction with the Newfoundland and Labrador Women's Peace Conference, to be held May 17 - 19, in St. John's.

Though the artists have not been restricted to the conference theme of women, peace and development, this show brings together the artists' concern for these issues and their creative support in contributing to this exhibition.

SPONSERED BY

Newfoundland and Labrador

WOMEN'S PEACE CONFERENCE

28

MAY 17-19, 1985



Dear Sir/Madam:

A very important Conference is being held in Toronto in the summer!

On JUNE 13 - 14, 1985, Humber College will be hosting a Child Abuse Conference at the Royal York Hotel. Our theme for the program is "Child Abuse - Everyone's Concern" and we feel that we have an excellent program lined up for you.

This program is attempting to increase the level of awareness and provide practical tools for the various professionals who deal with children who are abused. The Conference will look at all aspects of abuse and look at ways of helping the child. This problem is everyone's concern and if you interact with children, you have to make it your concern too!

I've enclosed a poster announcing our conference and we would appreciate you posting it for your staff or association members to see.

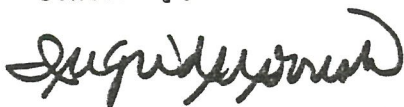
We will have more information available on the program and fee in a months time. At present some of the topics we have lined up to be discussed are:

- * Types of Abuse
- * Legal Implications
- * Sexual Abuse
- * Positive Intervention
- * Counselling the Family
- * Cultural Implications
- * The Rights of the Child
- * Ethical Issues
- * Emotional and Psychological Abuse
- * Prevention through Education
- * High Risk Families
- * Documentation

We are now receiving requests for bulk shipments of the brochure. If you are interested, please complete the enclosed form and return it to us or call me at 675-3111, ext. 4459, area code (416) to put in your order.

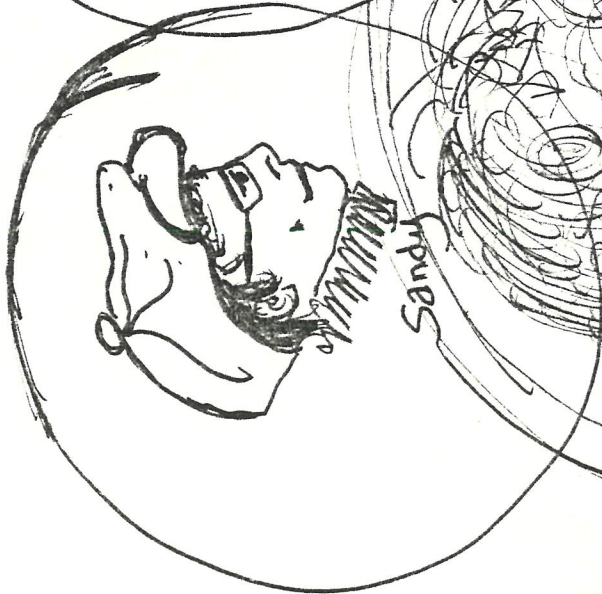
If you have any further questions, or would like to contribute information for conference participants, please do not hesitate to contact me. There are also a few additional posters if you need them for posting.

Sincerely,



Ingrid A. Norrish
Program Manager
Professional & Management Development

29



New's Letter Sept 1985 Sheila

YES, I SUPPORT THE ST JOHN'S STATUS OF WOMEN COUNCIL

Enclosed is \$10.00 membership/ subscription.

Students & underemployed - \$5.00.

Desperate straits - free.

Subscription only - \$10.00.

Donation \$....

NAME: _____

ADDRESS: _____

Send to: St John's Status of Women Council, P.O. Box 6072,
St John's, Newfoundland A1C 5X8

Women's role in the peace movement

(The following articles are part of an honours dissertation in progress. Any comments, ideas and/or suggestions are welcome. Contact Martha Muzychka at 722-3265 until May 24, 1985).

The testing of the cruise missile in Canada prompted many women to re-new their commitment to peace work during their celebrations of International Women's Day, March 8. For some people, it was unusual having women march for peace along with the more familiar goals of reproductive choice and equal pay.

"I thought International Women's Day was for equal rights and all that," said one bystander. "What has equal pay and sexism got to do with peace?"

For some women, everything they work for is connected to creating a more egalitarian, peaceful, and co-operative existence. While there are numerous examples of war-mongering women, feminists say women have always been involved in peace work. The growth of women's peace camps, mother's petitions for peace, and the increasing use of civil dis-obedience have brought women's role in the peace movement to the forefront.

As early as 416 B.C. , the Greek playwright Aristophanes was writing about a woman peace worker who organized and united the women of warring Greek states in the cause of peace. Lysistrata convinced the Greek women to organize a marital strike against their husbands and lovers, and not give in to their sexual demands until the men had stopped fighting and restored peace to Greece.

Almost 2000 years later, in 1590, Indian women of the Hotinon Sionne Iroquois Confederacy gathered at what is now Seneca Falls, New York to discuss strategies for ending the war among the Iroquois nations.

Seneca Falls was also the site of the first women's rights conference in 1848 when Elizabeth Cady Stanton and Susan B. Anthony linked suffrage and peace as goals for women. (In 1983, Seneca Falls was the site of a women's peace camp. Women protested the arms race at the Seneca Falls Army Depot between July 4 and Labour Day. There was a mass demonstration in August and more than 300 women were arrested.)

Women's link with peace and feminism can be linked with the abolition movement of the nineteenth century. Women such as Sarah and Angela Grimke worked for the abolition of slavery, and then turned to other concerns such as suffrage, prostitution, infant mortality, and "maternal" concerns.

Women's first efforts to enter the public sphere --man's domain-- had to be centred on good works relating to women's place in the home. Their role as wife and mother, educator of the future leaders of society permitted them to deal with some of the more sordid aspects of life --alcohol abuse, child labour, white slavery.

The Society of Friends or the Quakers did much to link women and peace together. This religious group was pacifist in belief and many Quaker women were permitted to speak of their beliefs to mixed groups. Many of the nineteenth century feminists were Quakers and they were respected for their work in abolition and in speaking out against the

Peace/continued

Civil war.

In Europe, women were also active within the peace movement because their countries were so often the theatres for war. In 1854, the first of many women's peace leagues was organized. Berthe Von Suttner, an Austrian, wrote a book Lay Down Your Arms which discussed the horrors of war. Von Suttner lectured throughout Europe and in 1905 was awarded the Nobel Peace prize.

The most obvious reason for women's involvement in the peace movement was their concern for their children. The appeal to mother love and women's "inherent" peaceful nature led the push for Julia Ward Howe's international mother's day for peace.

Howe had been a Civil War nurse who had cared for the wounded, while witnessing the deaths of hundreds of young men. Howe wanted all women to join together in preventing war because "(mothers) of one country will be too tender of those in another country to allow our sons to injure theirs."

On June 2, 1872, Howe was successful in getting her Mother's Day for Peace. But through the years, the original intent was almost as Mother's Day became an occasion to honour women's contributions to maintain their families' love and comfort.

To recall Howe's intention, women in Denmark organized an international women's petition for peace in 1980. Using Mother's Day to call on all women to work for peace, the Danish feminists collected signatures to be sent to the United Nations Special Session on Disarmament (UNSSOD 11) in June 1982.

Some women organized peace groups as a means of creating political change. Suffrage associations linked peace with their efforts to get women the vote. If women had the vote, they reasoned, they would be able to participate in world affairs and thus influence governments toward peaceful co-existence.

Peace was seen as women's responsibility, because men made war. In 1903, John Ruskin said women were morally responsible for war because "not that you have provoked it, but in that you have not hindered."

In the pre-war tensions of the turn of the twentieth century, women were concerned about the possibility of war. At a meeting of socialist feminists, women were told to raise their children in a non-militaristic environment. Clara Zetken believed a peaceful future could be ensured by teaching children peaceful ways. She was supported by the German feminists who had already noted the effect of their militaristic society had upon the idea of peace.

These feminists had also noted how women were treated in German society and how the men had controlled the progress of female emancipation. Women would have to gain political freedom first if conditions were ever going to improve, the German suffragists said. Women would make a better world as men were responsible for the current mess of world affairs.

Many suffragists were divided in their goals when the First World War began. Many were pressed to leave the suffragist fight to support their countries' effort to battle a bigger enemy.

more/

Peace/continued

Other women refused to let the concerns for the vote be lost, and used the war as another example of why women should vote and be involved in politics. In Women Against War, Flora MacDonald Dennison, a Toronto feminist-suffragist-peace activist, wrote "this war is the most conclusive argument that has ever blazed its electric message across the sky of human consciousness in favour of political equality." Dennison was opposed to the war, and like many other women was accused of being unpatriotic and disloyal to her country.

There were other women who thought better ways to solve conflicts existed. The International Woman Suffrage Alliance (IWSA) organized an International Congress of Women to discuss ways of bringing peace and preventing future wars. The regular meeting of the IWSA had been cancelled when the German member groups were forced to cancel their invitation because of the war. But the leader of IWSA, Dr. Alletta Jacobs thought there had to be another way of meeting and calling attention to women's role in peacemaking.

"Just because there is this terrible war, the women must come together some how, some way, just to show that women of all countries can work together even in the face of the greatest war in the world," Jacobs told Crystal Eastman, founder of the Women's Peace Party. "Women must show that when all of Europe seems full of hatred, they can remain united."

In April 1915, more than 1500 women from 12 countries met at the Hague to propose peaceful ways of ending the war, particularly through constant mediation. Some of the delegates later reported that the media was waiting for some "incident" to occur to discredit the women's efforts. Women were able to cross enemy lines --German women spoke to Belgian delegates --to discuss in friendship their concerns while their brothers were shooting at each other. Some countries weren't permitted to attend, such as France and England because of problems with transportation.

An unofficial Canadian delegate, Julia Grace Wales, and a Hungarian delegate, Rosika Schwimmer, proposed an international panel of experts from neutral countries be set up for the duration of the war. The members of this panel would develop ways if negotiating peace and mediating with belligerent countries until mutually agreeable terms were established.

In the two weeks following the congress, two dozen women visited 14 countries to get support for this proposal. Their idea was quashed by the American president Woodrow Wilson, who told the women he wanted to wait for the right moment to act. In 1917, the United States decided to enter the war and the panel was "buried."

In the meantime, an International committee of women for permanent peace was set up. The group promoted the idea of peace through mediation, women's rights and education campaigns. The women's activities received mostly negative responses from world leaders. The women themselves were often vilified in the press. Jane Addams, the chairwoman of the Hague conference, and a key organizer of the group, was most often accused of being mentally incompetent, a common enough insult for women then, and an effort to discredit the women's movement as "mad".

Both Addams, and Emily Greene Balch, another congress delegate, became the first president and executive secretary of the Women's International League for Peace and Freedom (WILPF). Most of its principles were the

more/

peace/ continued

same as the first group, but WILPF would carry on the promotion of peace and take an active role in the development of the League of Nations.

Another women's peace conference took place in Zurich Switzerland in 1919. The organizers had originally planned to hold it at the same time as the talks for the Treaty of Versailles but could not. The French government would not permit delegates from defeated countries to enter the country. The Zurich conference studied the terms of the treaty and immediately condemned it for its harsh treatment of Germany. The women said the treaty violated the basic principles on which lasting peace could be built, by allowing secret diplomacy, denying the right to self-determination, dividing the spoils of War (German's assets) demanding disarmament from belligerent countries only and proposing economic and social policies which would encourage poverty, starvation and disease.

The congress did approve of the League of Nations but noted several problems in the constitution they said would hinder the development of lasting peace. The women said the League's covenant neglected to offer membership to all nations, its terms for the reductions in arms did not apply equally to all countries and it did not allow for the right of self-determination of territories.

The Second World War introduced the atomic bomb and its devastating effects. The subsequent cold war increased fears about world annihilation and this marked the beginning of the anti-nuclear movement. The Vietnam War also prompted people to protest although many did not become vocal until the late 1960's.

In 1960, the WILPF was joined by the Canadian based Voice of Women, (VOW). This group was non-partisan and enjoyed support from many so-called middle-class feminists, including the wife of Lester B. Pearson. VOW organized two international conferences and sponsored exchanges between Canadian and Soviet women to learn more about peace and also lobbied against above ground testing of nuclear weapons.

In the United States, the Women's Strike for Peace was successful in organizing some 20,000 (even 50,000 according to participants) women to strike on November 1, 1961 to protest US involvement in nuclear war. A letter and telegram campaign followed this action and the WSP eventually was called to testify before the House Un-American Activities Committee. It was suggested by the media that WSP was controlled by foreign agitators or Soviet backed communists.

It wasn't until the late 70's that the battle against nuclear war began to make headlines. Demonstrations in Holland spread to other European countries as thousands of women and men protested the deployment of nuclear weapons. "Hollanditis" as it was called by American analysts, had its roots in mothers wanting to protect their children from war, as many women remembered the horrors of 1939-45.

With the added consciousness of the revitalized feminist movement in the 1960's, women's role in the peace movement became less of a motherhood issue and more of a feminist issue, and the peace movement became more than a call for universal disarmament but a vision for the future.

by Martha Muzychka

The ideas and opinions expressed in this Newsletter are not necessarily representative of the ideas and opinions of the St. John's Status of Women Council.

THE NEWSLETTER exists to provide a forum for women's opinions and an outlet for their expression. We welcome letters, comments, book reviews, poems, articles and suggestions.

THE NEXT ISSUE WILL BE ON WOMEN AND PEACE. Contributions must be in to the Women's Centre by June 2nd.

This NEWSLETTER was produced by Roberta Buchanan, Pat Balsom, Sandy Stavlo and Sheila Moore, Martha Muzychka.



ST. JOHN'S STATUS OF WOMEN COUNCIL

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