

Sex crimes: OPP report inaccurate, degrading

The Ottawa Rape Crisis Centre has attacked as inaccurate, judgemental and degrading to women a recently-released Ontario Provincial Police Study of sex crimes in Ontario.

The study, undertaken for a six-month period in 1978, cites "promiscuous and indiscreet behavior" (on the part of women) as the predominant factor in 71% of the rape cases it examined.

Ottawa Rape Crisis Centre spokesperson Esther Shannon said the study's conclusions not only support every societal myth about the causes of sexual assault but also make clear to women who consider reporting rape that it is their behavior, and not their assailant's, which police will be examining.

"The effects of this type of police attitude on rape reporting will be the most serious consequence of this study," Shannon said.

According to OPP Staff Superintendent Neil Chaddock the study was undertaken as a result of a 43% increase in reports of sexual assault in Ontario during 1977. He said that the OPP is disappointed

that the study's findings did not indicate any clear direction for police to follow in rape prevention.

The Ottawa Rape Crisis Centre feels that the OPP perspective on the causes of sexual assault is, in fact, one of the real dangers of the study. In effect, said Shannon, the study is telling women that there is nothing the police can do if they insist on behaving in a "promiscuous" fashion.

"With the level of understanding of rape demonstrated by the study, I'm surprised that they didn't talk about tight sweaters, etc," she said.

The myth that women are in some way responsible for their own rape, which the study fully supports, is one which women have always had to contend with, and is one which many women themselves believe.

"It's a particularly dangerous myth for women for it lulls us into a false sense of security...the 'it can't happen to me' attitude," she said.

Shannon said research has demonstrated over and over again that rape is almost always a premeditated act and that the rapist is in fact seeking two things: the opportunity to rape

and the availability of a victim. The idea that women cause or provoke their own rape always conveniently disregards the other party involved in the situation, the rapist.

The OPP study, Shannon said, cites hitchhiking as one example of "indiscreet behavior." It says that 16 women who were hitchhiking were raped and implies that if these women had not been

hitchhiking they would not have been raped. Probably for these particular 16 women we could say that that is the case, according to Shannon. She said they wouldn't have been raped, but another 16 women would have been because the rapist is simply looking for a vulnerable person. Whether he finds one hitchhiking or in a bar is irrelevant. His intention, to "go on raping" as one rapist put

it, is already established.

The Rape Crisis Centre's one overriding caution for women in regards to rape prevention is that every and any woman can be raped.

"When society begins to understand that basic fact, then maybe we'll get studies from the OPP about the rapist," Shannon said. "Then we can really make some progress in the area of rape prevention."

The Upstream story

It's been two and a half years, but Upstream is finally moving to a large, normal office.

And, thanks to an operating grant from the Women's Program, Secretary of State, we have been able to hire two people—Dorothy Elias and Pat Daley—full time. The collective will also be hiring a full-time advertising salesperson.

Many of our readers have been asking what happened to the paper because we didn't publish between October and

January. It's a long story involving unreliable printers and Christmas vacations, and we apologize for any confusion it may have caused.

As well, this issue is short because we're trying to organize the move to our new office at 424B Queen St., Ottawa. We'll be marking International Women's Day with a March Upstream chock full of news about the current status of Canadian women.

We would like to use this space to send out a message to any women who have ever expressed an interest or have already worked on Upstream: Expect to get a phone call from us soon telling you that our volunteer groups are being reorganized beginning in March.

After March 1, we'll be next door to Chez Nous. So, after your coffee, drop in and take a look around.

UPSTREAM

February 1979

Conference of Ottawa women's groups planned

The Political Action Collective of the Ottawa Women's Centre is planning to organize a day-long conference of women's groups on March 10.

"It is our feeling that the growing number of feminist groups in Ottawa has created some isolation of feminists from each other," the collective said in a letter sent to women's groups. "This is partially due to the tremendous amount of energy being devoted by individual women to these groups and partially due to a larger number of women being recruited to work in these groups but who have, for the most part, had little opportunity to meet other women involved in feminist activity."

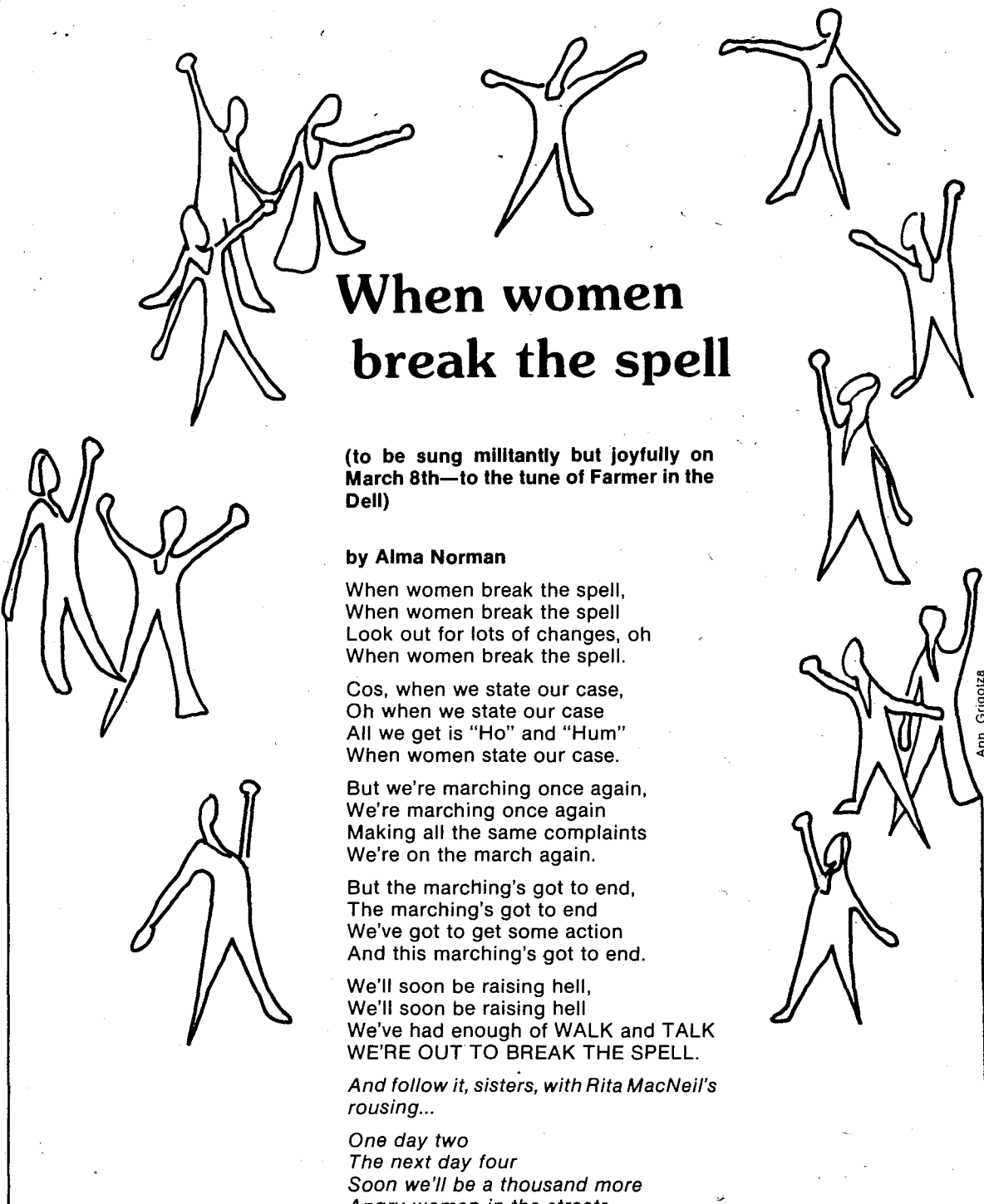
"We cannot afford to become isolated or alienated from one another. The recent trend towards conservatism generally in the society and seen specifically in government policies towards women (cutbacks in social services, employment policies) and in the powerful anti-abortion

lobby is threatening to the women's movement. We must, at the very least, affirm our feminist connections in order to survive."

The collective says it believes in "small, self-defined groups as a working principle for the organization of women around our oppression. We do not therefore see the conference as a means to creating a federation of women's groups."

Workshops will be held on feminist principles and values rather than issues, the collective decided, because "these principles are not always clear to new women getting involved in the Women's Movement or, in fact, to many long-time feminists who have felt and seen the contradictions inherent in some of our assumptions."

Proposed workshop topics include collectives/consensus, sisterhood, feminist values, leadership, self-help, financial self-reliance, living the future now, and political strategy.



When women break the spell

(to be sung militantly but joyfully on
March 8th—to the tune of Farmer in the
Dell)

by Alma Norman

When women break the spell,
When women break the spell
Look out for lots of changes, oh
When women break the spell.

Cos, when we state our case,
Oh when we state our case
All we get is "Ho" and "Hum"
When women state our case.

But we're marching once again,
We're marching once again
Making all the same complaints
We're on the march again.

But the marching's got to end,
The marching's got to end
We've got to get some action
And this marching's got to end.

We'll soon be raising hell,
We'll soon be raising hell
We've had enough of WALK and TALK
WE'RE OUT TO BREAK THE SPELL.

And follow it, sisters, with Rita MacNeil's
rousing...

One day two
The next day four
Soon we'll be a thousand more
Angry women in the streets.

Ann Grigotza

ACROSS THE NATION



Ann Grigotza

Sask. day care crisis

from **Prairie Woman**

The 1978 Child Care Conference was held in Saskatoon last fall. One of the important recommendations coming from the conference has to do with the formation of a provincial child care association. Despite the need for day care, vacancies at centres are increasing, necessitating staff lay offs and centres closing down. Almost all day care centres must charge \$20 to \$30 extra per month to meet basic expenses. Parents who want and need day care simply can't afford it. In Canada, only 5 per

cent of children under 3-5 needing day care are in some form of licensed childcare. Where are the others?

One of the resolutions passed at the conference was a motion that a provincial day care association be formed to: 1. cultivate communication between day care facilities and interest groups in an effort to gain a comprehensive view of the problems and needs of day care in the province, and 2. lobby for a more comprehensive method of funding that better meets the need of day care.

Federation of Women in Ontario subject of meeting

A group of Toronto feminists have begun talking about organizing a Federation of Women in Ontario. We see the federation as an umbrella organization acting as a representative body for all feminist groups in Ontario.

Our objective is to bring about the liberation of women through fundamental change in our society and, as such, we would work to implement changes necessary for the elimination of sexism.

Through the strength of united action we hope to maximize the collective strength of the women's movement.

A federation could provide a mechanism for communication, education, support, and action to overcome the physical and cultural isolation faced by women in this province.

On Saturday, February 24 there will be a meeting from 10 a.m. to 6 p.m. at 519 Church Street, Toronto, to discuss possible structures for a Federation of Women in Ontario. A member of the

British Columbia Federation of Women will be present to talk with us about how the BCFW was formed and how we can benefit from the experience of our sisters in British Columbia. Child care will be provided.

Donations to cover immediate, necessary expenses (rentals, printing, mailings, travel costs, etc.) will be appreciated and can be sent to

the Toronto Women's Bookstore, 85 Harbord Street.

A benefit dance will be held on Friday, February 16 at St. Paul's Church, 121 Avenue Road, Toronto, from 8 p.m. to 1 a.m. to raise money to cover the costs of the February 24 event. Advance tickets are available for \$3 at the Toronto Women's Bookstore; \$3.50 at the door. Cash bar. Women only.

...the poorest people

from **Prairie Woman**

The Canadian Council on Social Development has completed a technical study, by Ottawa economist Kevin Collins, on women and pensions. The report examines the conditions for women in private and public pension plan systems.

Collins reports that elderly women, living on pensions, are the poorest people. In effect they live below any realistic poverty line. Women are penalized by current pension systems, according to the

study, by longer life expectancy, high turnover rate in the labour force, low wages, poor jobs, and interrupted employment records.

The Canada Pension Plan and the Quebec Pension Plan are called to task for their regressive benefits in the report: "The lowest income groups pay a higher proportion of their income in contributions than higher income groups. Because women generally have relatively low incomes, this is particularly disadvantageous for them."

INTERNATIONAL

World-wide dinner party to honour women

"Women have never had a Last Supper, but they have had dinner parties—lots and lots of dinner parties where they facilitated and nourished people."

—Judy Chicago

Dear Sisters,

We would like to ask you to participate with us in a worldwide celebration of ourselves! We are asking women in many countries to host dinner parties honoring women important to their own culture. These dinner parties, held simultaneously in March, 1979, will create a network of women-acknowledging-women which will extend around the world.

The occasion is the opening of "The Dinner Party" a

celebration of women's history and a work of art of tremendous beauty and scope. For four and one half years artist and writer Judy Chicago, aided by over 250 artists, designers, historians and craftspeople, has been creating this work which pays homage to 39 women who have been major contributors to Western Civilization, and lists 999 others who have left their mark. The Dinner Party is a large triangular table with 39 place settings resting on a porcelain floor, which symbolically tells the story of women throughout Western History. The exhibition opens in March in San Francisco, California, and is scheduled to travel for a year to several other institutions.

Inspired by this work, several

California artists want to expand the idea of honoring women from Western History to encompass living women of all cultures. We would like to create with you an "International Dinner Party Event" in which women from many cities and countries host their own dinner party, paying homage to women in their area who have contributed to our lives. The size, format or style of your dinner party is up to you, as well

as the women you will honor and how you choose to do so. If each of our dinner parties occurs on the same evening, we will form a continuous 24 hour celebration around the world (because of time differences).

If you would like to join us, please do the following:

1. Pass this information on to women in other cities and countries so our network can continue to expand. We particularly need to know of

women in the Middle and Far East, Africa and South America.

2. Write to us, telling us who you (or your group) are, and we will send you more detailed information about the event.

3. Gather together women in your area and plan your dinner party for March.

We hope to hear from you all: "International Dinner Party" c/o Suzanne Lacy, 28 Avenue 27, Venice CA 90291 USA.

Smoking hazards

from **Action on Smoking and Health Newsletter**

The increase in lung cancer has been blamed on smoking's new popularity among women 20 to 30 years ago. "If we can't get the message across to women about smoking," said one authority at the American National Cancer Institute, "they're going to be dying of lung cancer faster than men within two decades."

Lung cancer among women is up by 60 per cent since 1960, according to the latest survey by the National Cancer Institute. From 1969-71, lung cancer increased from 14 to 23 cases per 100,000 women; lung cancer among men, always more common than among women, went up from 72 to 77 per 100,000. The increase in lung cancer was greater for black women than for white. The smoking rate among teenagers has doubled

between 1965 and 1975. During that same period, smoking among adult women fell from 32 to 29 per cent.

Nonsmoking women married to smokers die earlier than those married to nonsmokers, according to a study by Gus H. Miller, a statistician at Edinboro State College in Pennsylvania. After 8,000 interviews with survivors of men who died between 1972 and 1975, Miller found that nonsmoking women married to smokers died an average four years earlier than those whose husbands did not smoke.

According to a study by Dr. Inga Asmussen of the University of Copenhagen, pregnant women who smoke have babies that are 10 per cent smaller than babies of nonsmokers. In addition, the smokers' babies (unlike those of nonsmokers) enter life with damaged blood vessels.

Britain ends virginity tests

Prepare for your jaw to drop! Britain ordered an end recently to virginity checks on Asian women who go there to be married.

The Home Office admitted in a statement that an Indian woman teacher had been medically tested at Heathrow Airport in late January to see if she had ever had sexual relations.

The Home Secretary's order came after a public outcry from British politicians who called the practice "dreadful," "degrading" and "monstrous," and after the Indian High Commission filed a formal protest to the British Foreign Office about the incident.

Immigration officials said the tests were designed to help them check whether claims of intended marriage to British residents were genuine. Those found as virgins, they explained, were more likely to be truly engaged to marry.

There is no restriction in Britain on the immigration of close relatives of those already living in Britain, including anyone betrothed to someone there.

The Home Office said the

woman, 35, had flown from New Delhi with her fiancé and was examined because an immigration officer suspected she might already have been married.

It said the woman gave her written consent after hearing an explanation in her own language. After the test, she was given permission to remain in Britain for three months.

A British newspaper quoted her as saying afterward: "I have

been feeling very badly mentally ever since. I was very embarrassed and upset."

The Home Office statement said: "The Home Secretary has now considered the reports on the case and has given instructions that immigration officers should not ask the medical inspector to examine women to establish whether they have borne children or have had sexual relations."

Album boycott

from **New Women's Times**

The Los Angeles group of Women Against Violence Against Women has compiled a list of record albums containing promotional graphics which are abusive to women. The group suggest boycotting such albums and asking radio stations to avoid playing them.

The number of albums on the list are well into the hundreds. The companies which produce the albums are as follows: A & M Records; All Platinum Group; Amherst Records; Ariola Records; Arista Records; Avi

Records; Capitol Records; Capricorn Records; Casablanca Record and Film Works; CBS Records; Chelsea Records; Chrysalis Records; Dash Records; GRT Records; Island Records; Laff Records; London Records; Magic Disc; MCA Records; Mercury Records; Motown Records; Polydor Records; RCA Records; Sire Records; Swan Song Records; Twentieth Century Records; United Artists; Warner Communications, Inc.; Warner Brothers Records and Westbound Records.

Wives supporting the strike:

“Let me stay angry today”

Five months ago, the 11,700 members of United Steelworkers of America (USWA) Local 6500 in Sudbury, Ontario voted to go on strike against Inco. At that time, Inco said it had a stockpile of nickel, produced by workers on overtime, to last eight months. That stockpile is not in Sudbury.

International Nickel has been operating in Sudbury since 1902. Its reported profits for the first nine months of 1978 were \$67.7 million. As a final point—between 1968 and 1977, 80 workers were killed in industrial accidents at Inco's Sudbury operation. In Canada as a whole, one miner is killed every four days, according to the USWA.

by Pat Daley

Yvonne Obonsawin doesn't go to church anymore "because the churches could be doing so much," but every

morning when she gets up she says a prayer.

"I ask God to let me stay angry today so I can continue to fight."

Obonsawin has been married for 42 years to a miner working at Inco in Sudbury. And she told 100 people attending a seminar on Canada and the Multinationals in Ottawa Feb. 3 that "it's difficult to speak calmly because it's so long that I have suffered as a wife."

"I get really angry when I hear, 'oh, they've got a lot of money back there.' But, thinking of basic wages, I've never been on a holiday except maybe a trip to Toronto and we had to scrimp for that."

"For us to be able to get married there was no other jobs available in Sudbury. We had to wait two years in order to get enough money."

Obonsawin's husband didn't want to work for Inco but he didn't have much

choice in 1937. He hesitated because he had seen what happened to his father. father.

"Going down in that hellhole every day was like pure torture," Obonsawin said. "By the time he got pensioned off he was like a vegetable. It didn't happen only to my father-in-law."

Of her four sons, three have "taken off because they absolutely refuse to work at Inco. Another boy does work at Inco and as parents we are backing him up because he's continuing a fight we started a long time ago."

Obonsawin told a moving and angry story about what multinational corporations do to workers and to families. Beginning with the division created among the workers when the union began to organize, she said: "In those days a lot of the best union organizers belonged to the Communist Party."

they're saying they can't share that with us," McGraw said.

WSS, comprising "women of all walks of life" who came together through a newsletter, works in three fields—educational, social activities, and material needs of the community.

"If people don't have their material needs filled, they're not willing to fight," McGraw said. So WSS set up clothing depots throughout Sudbury and the surrounding areas.

They also organized a children's Christmas party, for which more than enough toys and candy were donated from all across Canada—and from Sudbury merchants, something that had never happened before.

"It was successful because of the solidarity it brought among women. It was a high that we need so we don't think about five months of no pay and five months of hardship."



Working as a woman for Inco

"My father's been 31 years with the company. He's on strike now and has 11 children at home. My grandfather worked there. My mother and my grandmother worked there during wartime. I have a sister who was laid off with half of the women workers in 1977."

Shirley Hawes is one of 35 women out of 11,700 employees working at Inco in Sudbury. A member of the United Steelworkers of America Local 6500 bargaining committee, she is now involved in her first major strike.

Speaking at a seminar on Canada and the Multinationals in Ottawa Feb. 3, Hawes said Local 6500 told Inco in 1973 to hire women or be charged under the Human Rights Act. "Inco hired a few token women," she said. Of the 70 women eventually employed, half lost their jobs in the massive layoffs of October 1977.

"Women are faced with job discrimination—in job training and posting of jobs in areas of work—and their (the company's) attitude towards us." Women do not have access to many higher-paid jobs and posting of new jobs because the Ontario Mining Act prohibits them from working underground.

Hawes has had first-hand experience with Inco's attitude. When she applied for a job at one mill, she was told she was not a suitable applicant because there were no facilities at that location for women. After filing a grievance through the union and a complaint with the Ontario Human Rights Commission, she was offered the job and loss of pay. And Inco had to post a letter saying there would be no more discrimination on the basis of sex.

But that promise didn't hold true at the bargaining table. Women at Inco are trying to get maternity leave in their contract.

"It would cost one-tenth of a cent," Hawes said, "and the company is still objecting." That one-tenth would be

part of Inco's weekly cost for each worker's benefit package.

A main issue in negotiations, she said, is pensions. Inco gave a \$20 increase to workers already on pension and \$10 to widows and survivors, with no cost-of-living increase.

"Some are trying to survive on less than \$100 a month through Inco pensions," Hawes said.

"Right now, Inco is trying to stick us with the worst labour agreement in heavy industry. They are taking advantage of the weak economy and using the stockpile to scare us."

Hawes said the workers didn't have much choice about going on strike. The company wants a one year contract, which means the union would face the same problem next year. And the contract Inco wants to sign would not give a real wage increase. Also, the company wants to modify the grievance procedure, thereby taking away rights the workers have won in the past.

"Our members feel strongly about staying on strike. Their gut feeling is that they have to stand up for their rights," Hawes said.

"The moral support right across the country is overwhelming. It's a fight of more than just Inco workers. Multinationals know the employment situation is bad."

But, "women's problems won't be over with the strike." While saying she hopes the union can force Inco to hire a fair percentage of women, Hawes pointed out that the 2,200 workers laid off in 1977 have to be called back first if and when Inco hires again.

"We face future layoffs," she said. "The company wants to bring down the number to eight or 9,000 people."

For the time being, the 35 women at Inco are doing what they can. At the union's suggestion, Hawes said, they formed a women's committee inside Local 6500 and their problems have begun to decrease.

"A few priests said we can't let this Communist faction take over, so they gave seminars to the men saying you can have collective action but you have to get the Communists out first."

"For fervent Catholics the most important fight was to fight fellow workers who were of a different faith. That's a part of history I don't want to remember, but it's reality."

But the real tragedy is the way wives and husbands are pitted against one another. "Workers in Sudbury are beer drinkers," Obonsawin said.

"After being in the mines, I'm surprised they don't drink more. Where else can they talk out their frustrations? Their anger's tremendous. They come home and take it out on their families."

"I've left my husband four times," she said. "Many women are still going through that."

During the bitter strike of 1958, there were "some strong political women" working in the women's auxiliary—"in those days women were always an auxiliary to something"—but for wives like Obonsawin who stayed at home "you know your man is going through bad problems but you need that security. For most of us our children come before our husbands."

The result of that feeling in 1958 was an atmosphere that allowed Inco and the churches to organize the wives to force their husbands back to work.

"That caused a lot of broken marriages, a lot of bad stuff that is hard to heal," Obonsawin said.

"Today we know who the real enemy is—the multinationals. I'm very proud of the new group of women coming out who decided they were going to back their men."

One of these "new women" is Suzanne McGraw, a member of Wives Supporting the Strike (WSS), which was formed "in order to get a better life for our families."

"For 40 or 50 years, we have supported the eleventh biggest company in Canada. Profit-wise it's the third and

Future WSS plans include studying the 1958 and the current strikes to see what the role of women was in order to prepare for future battles.

They will also take part in International Women's Day activities in Sudbury. "Women are beginning to participate and be more involved in their community," McGraw said.

"We have grouped a lot of women together and are hoping to group even more. We feel women have a lot to give to the community and are tired of being in their home."

When the strike is over, WSS plans to continue some sort of organization. They may join with Women Helping Women in Sudbury or continue their studies of different strikes and the role of women in strikes.

"We're such a united group now that there's no way we want to split up," McGraw said.

Yvonne Obonsawin had the last word: "There's no way once you have awareness to go back to the way things were."



EDITORIAL

Another victory for the women's movement was won earlier this month—or so it seems.

Barney Danson, the infamous minister of defence recently admitted that women are capable of doing jobs within the armed forces that have until now been the stronghold of men.

The announcement was generally met with approval, although spiced with criticism that the "innovation" didn't go far enough—women should be allowed to fight in combat.

That approval, however, may have been given too quickly.

Yes, women are to be allowed into non-traditional army roles; no, it's not necessarily good when you examine the motives.

Since August 1, 1978 when the Liberals announced that this was to be the great year of restraint women have been continuously battered by government policies.

First we were told we were secondary wage earners who were stealing jobs away from men. Well, when it became evident through government statistics that such arguments didn't hold any water, the government repented dutifully and then merrily went about its business of getting those damn women anyway.

The Liberal axe began to chop. First there were cuts in the public service—5,000 in all; then came the changes in UIC that not only reduced the numbers eligible but reduced the amount of benefits. Thrown in for good measure were reductions in milk powder subsidy, cutting training allowances, and finally chopping Outreach programs. On top of it, the provinces, not wanting to miss any of the action, cut daycare, health care and education.

When women's resistance to the cuts became too much and we began to say just hold on a minute, the Liberals had to throw some crumbs. After all there is an election just around the corner.

And after all, women's jobless rate continues to jump, becoming a nuisance and destroying the myth that unemployment is really not that bad.

Something had to be done. And that something is opening up the doors, however little, to the barracks. In other words, building the army from the ranks of the unemployed. What choice do we have to learn skills while being fed, clothed and housed.

As Danson said, "as the jobless rate falls the Armed Forces will have difficulty attracting all the volunteers required."

Opening the doors to women is just another convenient way to make unemployment go away. In times of high unemployment, the army ranks always swell—people have to eat. In other times the governments didn't have to worry quite so much about women but some things have changed. The army under the old regulations could neither attract as many women nor reduce the high jobless rate, so, there really was no choice for the Liberals but to relax the regulations under the guise of women's rights.

Although relaxing regulations finally recognizes to a certain extent women's capabilities, it's more a wolf in sheep's clothing.

The axe continues to fall; programs are continually being cut.

Danson in an earlier speech told

the Conference of Defence Associations that it seems that some people are trying to revive a slogan of the 1930s—"guns or butter"—and that "we chose butter in the 30s and we paid for the choice in lives. We can't afford the same kind of thinking today."

In fact what we can't afford is the Liberal government's thinking today. Instead of increasing the defence budget, the funds could be better spent in job creation outside of the armed forces.

We can't be fooled by the crumbs. We have to continue to fight for bread—let alone butter.



LETTERS

Absence of NDP questioned

Dear UPSTREAM,

UPSTREAM is an extremely important source of information for me, both in terms of its coverage of women's concerns and its feminist analyses of many issues. I particularly enjoyed the January issue and its focus on cutbacks in the Unemployment Insurance Programme and women's employment agencies.

In my opinion, this denial of the right to a job and to basic economic security is one of the most crucial questions facing the women's movement today.

The only disappointment I had with the January issue of UPSTREAM was the complete absence of any reference to attempts by the New Democratic Party to demonstrate that the recent cutbacks were directed primarily against women. Major portions of every speech by John Rodriguez (NDP MP—Nickel Belt) during the debate on the UIC amendments were devoted to the adverse effects of this legislation on working women. In addition, the NDP caucus took every opportunity to criticize the government for its withdrawal of funding to women's Outreach projects.

The only other disagreement I have come out of Marie Harte's column, "Persuading Parliament." In discussing the briefs presented by the Advisory Council on the Status of Women and the National Action Committee on the Status of Women, Marie Harte states, "The MPs were so ignorant about the organized women's movement that none of them could name either group properly, let alone explain the difference between the two."

I just wanted to point out that on December 6, 1978 in the Standing Committee on Labour, Manpower and Immigration, John Rodriguez rose on a point of order to explain the difference between the two groups.

I try hard to keep the NDP caucus informed of women's concerns. While I may not always succeed, much of the work done by the NDP in this area goes unreported.

Judy Wasylcia-Leis
Federal NDP Women's Organizer

Winnipeg building not the first

Dear UPSTREAM,

Not to detract from the achievement of the women of Winnipeg in any way for

raising the money to purchase their own house last October, but I must point out that it is not the first group of women to do so.

In June of 1978 the Newfoundland Status of Women Council officially opened its newly renovated house at 83 Military Road, St. John's, Nfld. Several women loaned NSWC \$100 each for the down-payment and the mortgage payments are met by the rents from the 2nd and 3rd floor apartments.

The women of St. John's share with the women of Winnipeg the thrill of having their own place to hold meetings, counselling, etc. and release from the annual scurry and worry re seeking funds.

Sincerely,
Shirley Goundrey

Go to bars for own reasons

Dear UPSTREAM,

On the subject of bars ("Gay bars...sad bars): your writer has missed the point (and also seems to have had a bad Friday night). Bars are places you go to drink, maybe dance; you often meet your friends there; sometimes bars are designed for you to meet strangers. And sometimes you seek out bars that combine all these functions. As an aside, all bars charge money for services; I fail to see this is gay exploitation—it's simply capitalism.

The point is, you don't go to bars, straight or gay, to bemoan their unfortunate sociology, but for reasons of your own.

So: while Lemay accurately enough describes some aspects of bar life, and of one ugly uncomfortable basement in particular, she also, unfairly, condemns all its frequenters to the same dreary limbo where "plastic sex" and promiscuity prevail. Lemay should note that because this bar and others like it cater to a felt need, this fact alone does not make for sordid. In itself, the fact that women want to make contact with other women does not lead to the shabby horrors Lemay describes. I suggest that what does depress is the inappropriate straight-bar, men-hustling-women behavior and expectations women import to these bars.

The gay bar should be made to serve our purposes, be exploited by us to our ends: it should reflect a positive attitude to contact with women. And after all, it is this kind of attitude that makes an evening at a women's coffeehouse, or at a women's party, or—soon—at Chez Nous different, and how much more attractive! than an evening of oral grief.

Barfly

At a recent meeting of the Ottawa Women's Lobby (OWL), reporter Pat Bell and CUPW media relations officer Farida Shaikh talked specifically about how to write and distribute press releases and more generally about how to get a good media profile for your organization

Because the information they shared is so valuable, WHW is reprinting much of it here (in point form—for convenience sake).

Press Releases

1. Why are you putting it out? What do you expect to achieve? Encouraging attendance? publicising an issue? embarrassing a government department? reporting on a past event?
2. Keep this objective in mind and make sure it is up front in the release.
3. Use short straight-forward paragraphs. First person quotations are great.
4. What's 'new' about your story. Give the reporters an angle. They know that you're angry about something. So watcha gonna do? Even sending a letter or a telegram can give reporters the lead they need.

EOW series:

Glenda Stark — producer and director

This is the first in a mini-series of articles featuring women who work for the federal government in occupations in which there are few women. The series is brought to you by the Office of Equal Opportunities for Women, Public Service Commission.

by Kate Nonesuch

"I was nineteen when I first realized I was a woman," says Glenda Stark, speaking of her work life. Now a producer/director at Transport Canada, her first realization of the disadvantage of her sex occurred when she applied to enter the audio-visual course at Cambrian College in Sudbury, and was told that no women would be accepted. The main reason for the policy seemed to be that since a woman wouldn't be able to get a job after graduation, it would be a waste of time to take the course. Not a woman to let obstacles stand in her way, she "talked fast" for a couple of hours and was admitted. Now, several years and several jobs later, she still sends a copy of every job offer she gets to the director of the program—it has become a little joke between them.

She was recently appointed supervisor of an audio-visual production unit in Air Traffic Services at Transport Canada, and is working on a series of ten videotape training packages which will be used to train pilots and air traffic controllers to use a new, more sophisticated system for controlling air traffic. Her former job was as an audio-visual technician where she operated cameras and reproduction equipment, but had little or no input into the creation of the shows. When she heard about the competition for her present job, she was excited by the prospect of a wider scope for her ideas, which has turned out to be one of the satisfactions of the position. As well, the job dovetailed perfectly with a new and exciting aspect of her personal life. She

had just started training for her glider pilot's licence when she heard about the opening at Air Traffic Services. "I took one look and thought, I will have that job."

At the same time, she hesitated to apply; confidence and competence support each other, she feels, and a lack of responsibility in her old job made her unsure about taking on more responsibility in the new. Low self-confidence is one of the big problems women have to overcome, she says. "Little boys are brought up to be more

confident—or at least to look more confident—and to push themselves forward whether their confidence is real or fake. Women are brought up, almost deliberately and maliciously, to lack confidence in themselves."

Another challenge facing her in her new job is being a supervisor of two technicians and a scriptwriter. "I'm fed up with supervisors who babysit professionals. I see my role as a scheduler, an administrator and everything from a producer/director to a 'gofor.'" If a situation requires a technician, and a technician is there and needs a screwdriver from down the hall, she goes for it, because the technician is needed on the spot, not the producer.

She was shocked the first time someone said to her, "Okay, we'll do it your way because you're the boss," but being the "boss" is beginning to sit easier with her as she develops her own managerial style. "They've really got a gem in me," she says, "I manage to deal with creative and sometimes temperamental people on the one side and on the other with people who want numbers and facts and productivity in terms of quantity as well as quality."

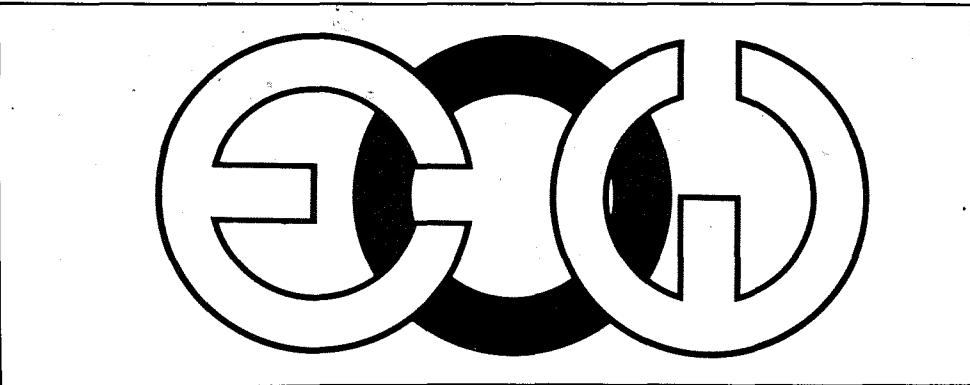
You would expect that a woman working as a producer of highly

2. The earlier the release is out, the better—10 a.m. is the deadline for most papers' early editions; 11:30 for the later ones. TV and radio have to have their information before 4 p.m. in order for your story to make the 6 p.m. news.

After the release

1. If you don't like a story, that's the breaks. Don't phone up a reporter and say you hate her work. Do call if you like a story.
2. Keep a list of the reporters who picked up on your release. If you like their treatment, make sure you contact them for future stories. Use this information to build up a picture of which reporters work which 'beats.' If you don't like a reporter, you have a perfect right not to deal with her/him again.
3. Don't call the reporter to ask for a clipping of the story.
4. Don't ask to see a story before it is published.
5. Don't call up to criticize the reporter unless the story's facts are clearly wrong.

Next: Part II—Press Conferences, Publicising an Event, Other Angles on Press Coverage.



technical films would have some difficulty being taken seriously by the people (mainly men) that she is doing the shows for. Glenda stated flatly that she is always taken seriously. When asked for an explanation, she thought for several minutes before coming up with the obvious answer—she takes herself and her work seriously, "and I assume they're going to take me seriously. If they don't, my jaw drops. I can come on like a bulldozer if I have to."

She considers it part of her job to present a positive image of women in the films she makes. For example, there are women air traffic controllers at work in her training films, although she sometimes has a hard time finding

women working at non-traditional jobs. When she has to, she fakes it. However, she doesn't use philosophical arguments about women's rights to overcome objections to using women in the films. She has found a line of reasoning that works: "Of course we have to have women in the show. You understand the time and money lost if we go ahead without representing women and it gets spit back at us later to redo. We might as well do it right the first time. What I say is 'do it right' but what they hear is 'lost time', 'lost money' and 'spit it back'—and it gets done right."

She has strong convictions about women's rights, but she feels that changes will come about from competent women proving they can do it rather than talking about rights. During the two years she spent at school she decided she was "going to act and shut up. I never once discussed women, or women's rights, or my rights." Instead she worked hard, led her class, and had three job offers months before school ended. This approach seems to have worked for her, and she is proud of the fact that three of the men in the program came to her separately to say, "You've changed my opinion of what a woman is capable of doing." Glenda comments, "They thought I was an exception. They let more women into the class the next year and found out I wasn't."

She is afraid women may take the wrong direction in their quest for liberation, and will assume archtypal male faults. "If we powertrip because men have always done it, we haven't gained a thing. I keep a certain amount of detachment from my job because I don't want to turn into someone who puts her career first, who will make terrible sacrifices in her personal life for the sake of getting ahead, making the same mistakes that men have made over the decades. If that's liberation, something's wrong somewhere."

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A rare opportunity to participate in building a national women's newsmagazine

Pornography: The San Francisco

by Sondra Corry

Three hundred and fifty women from various parts of the United States and Canada met in San Francisco from November 17 to 19 to study pornography from a feminist perspective.

The conference, the first of its kind in the United States, was organized by Women Against Violence in Pornography and Media, a group of women associated with the Berkeley Women's Center. Among the speakers was an interesting variety of well-known feminist thinkers such as Susan Brownmiller, Diana Russell, Pauline Bart, Andrea Dworkin, Audre Lorde, Susan Griffin, and Adrienne Rich.

Kathy Barry, co-author of the Fourth World Manifesto and currently working on a study of female sexual slavery, delivered the welcoming speech Friday evening to an open session with a near capacity audience of 1400 people. She emphasized two themes which were to be repeated during the weekend—the need for action and the necessity to create a vision beyond pornography. Judith Reisman, who is researching the influence of sexual media, particularly Playboy and Penthouse, on the female identity, presented a slide show of pornography.

Susan Griffin, who led the poetry reading, said of pornography, "It is a part of the destruction of the earth." Of her new work, Pornography and Silence, she has said, "Silence in this title means the silence of women. And all the old ways of silencing we have met over the centuries: fear, intimidation, humiliation, ridicule." Oakland poet Nellie Wong followed and then Adrienne Rich, whose most recent volume of poetry is Dream of a Common Language, closed the session, noting that we have few images of our own and, picking up on Barry's theme, that we need to replace existing images.

Most of Saturday and Sunday morning were given to workshops which were divided into two principal categories: Information/Analysis and Exploratory/Strategy. Conference organizers Laura Lederer and Lynn Campbell explained that their concern had been to hold an action-oriented

conference with emphasis on strategy. Analysis workshop topics ranged from the definition of, to the effects and politics of, pornography. Strategy workshops included grassroots organizing, how to make laws and influence legislation, and direct action.

Old Left Victorianism and New Left free speech

From the Politics of Pornography workshop came useful distinctions between the male left and the male right. Brownmiller pointed out that the old left understood the feminist perspective on pornography using input from the early feminists. Pornography is prohibited in the Soviet Union and China. The new left has not only defended pornography on the basis of free speech, but many of the intellectuals from the late 60s write for the porn industry thereby giving it authenticity.

These writers defend their writing on the basis of their need of work.

These writers defend their writing on the basis of their need of work.

The old right, on the other hand, maintains its traditional position which would ban all materials depicting explicit sex. This group does not recognize the feminist analysis; its concept of sexuality is related to the Victorian view that sex should be hidden. It retains the dualist view of women as good/wife/mother or evil/temptress/prostitute.

The new right which maintains its support of the status quo on most issues would bring sex out of the closet. The feminist position puts into question not only the stand taken by both the old and the new right but also that of the new left.

These groups share a lack of understanding or a fear, or hatred, of female sexuality. From this workshop came a clear statement that the women, in a stand against pornography, refuse alliance with the old right in its advocacy of censorship due to its lack of understanding of the feminist position and of human sexuality.

Women attending the What is Pornography? workshop chose to endorse a definition which combined one presented by workshop leader Helen Longino, who teaches philosophy at Mills College in

Oakland, and the definition developed by Debra Lewis and the Canadian National Action Committee on the Status of Women. It is as follows: "Pornography is sexual material depicting or supporting violent or coercive or nonconsensual acts where an imbalance of power is implicit or explicit in such a way as to endorse and/or recommend the behaviour described or represented."

Suppression of the erotic

That workshop also considered the subject of erotica. In order to understand the feminist position on pornography, it is essential to understand the distinction between pornography and erotica. Those who attribute the women's position to a Victorian prudery have not grasped our position at all. Women support the free publication explicit sexual materials which involve no imbalance of power.

Erotica was defined at the workshop as "the representation of sexual pleasure between persons which recognizes mutual respect or the depiction of one person with no loss of self-respect involved."

At the closing session of the conference, Audre Lorde read from her work, Uses of the Erotic: The Erotic as Power, noting that pornography and erotica are two diametrically opposed uses of the sexual. She pointed out that erotica, the root of which is eros, is born of chaos and personifies creative power and harmony. She said it has been necessary to suppress the erotic as a source of power and information within the lives of women. So empowered we are dangerous.

With the distinction between pornography and erotica established we begin the search for erotic literature, and we are once more astonished at the magnitude of the problem. Kate Millett, in the November issue of Ms. which featured an article on the subject, said, "There is very little erotic art in existence." Susan Brownmiller said there is probably no heterosexual erotic art. Robin Morgan suggested in Going Too Far that Murasaki Shikibu's The Tale of Genji from the tenth or eleventh century is one of the few samples of genuine



More than 1,000 demonstrators, mostly women, protested violence in pornography and the media in the heart of San Francisco redlight district November 18.

Guardianphoto by Neal Cassidy

conference

erotic art. From the workshop came a resolution which expressed the dismay over the lack of such sexually explicit material, a resolution to hold a conference to explore feminist erotica.

Workshops on strategy dealt with specific action. From a direct action workshop led by Marg Hall and Martha Gever from Women Against Violence Against Women in Rochester, New York, came the establishment of a communications network to inform individuals and groups of blatantly sexist records, rock groups, or other media events subject to boycott.

A resolution was passed to hold a national Take Back the Night Day asking women in every major city to stage simultaneously a march against violence against women. The Rochester women, who had been arrested in 1976 for breaking a display window in order to destroy a poster advertising a snuff film, gave other practical suggestions to deal with pornography.

Taking back the night

On Saturday night, November 18, an estimated 2,000 women from the conference and from the Bay area gathered at Galileo High School to listen to Andrea Dworkin give an emotional exhortation to march. The Take Back the Night March route led through the streets of the North Beach area, along Broadway to Columbus, the heart of San Francisco's red-light district, culminating in a demonstration in Washington Square. Mayor George Mosconi had designated Saturday Take Back the Night Day; the march was peaceful, the women were given police support and traffic was stopped for the demonstration.

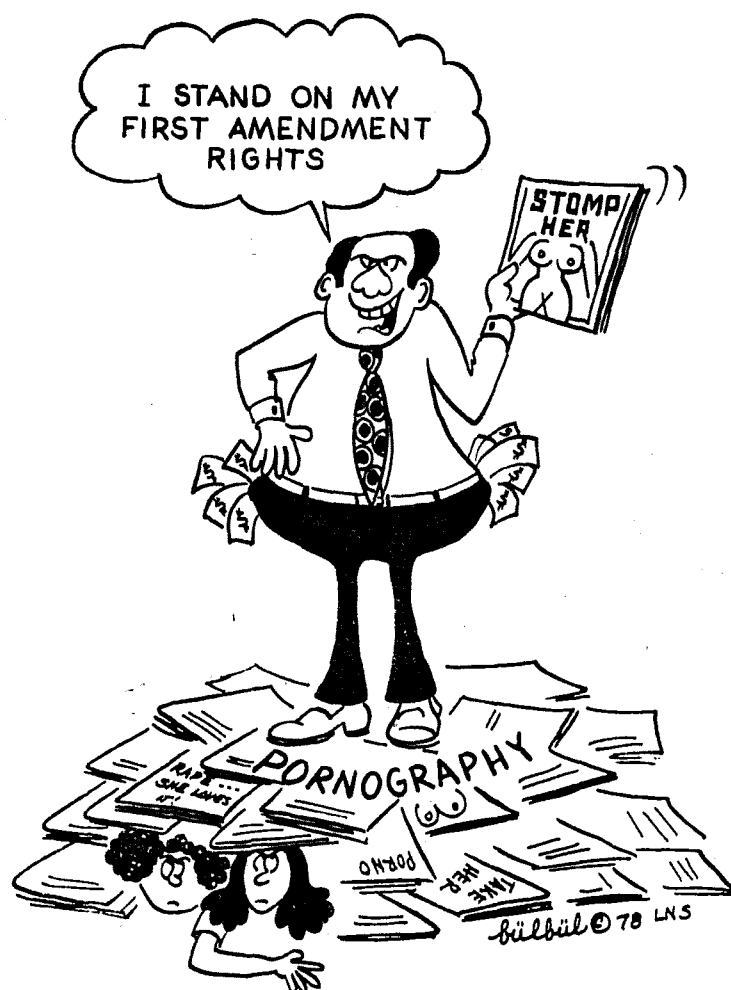
Men Against Sexist Violence passed out leaflets in the area to explain the march and stood along the route in a gesture of support. During the days and weeks that followed, the violence of Jonestown was revealed, and the murder of 912 people mostly from the Bay area including 80 infants and children, and the subsequent killing of Mayor Mosconi and gay rights leader Harvey Milk. We could only wonder that on the night that came to be known as White Night, women were marching against violence against women and children in San Francisco.

A few more things should be said about the conference. Every aspect of its organization was superb. Lodging arrangements were good and efficient; the food at the conference was excellent if expensive. There was simultaneous translation of the proceedings of all common meetings into Chinese, Spanish and sign language. Women in wheel chairs had access to all events and facilities. The monitor system for the march was excellent.

One can only hope that the women of WAVPM are in charge when "they start the revolution." One criticism, however, must be made. It was perhaps not the fault of the organizers as much as of the Women's Movement at large; nevertheless, the absence of Third World women in proportionate numbers was striking. Resolutions were passed to avoid this flaw in future conferences. Third World women and poor women shall be on organizing bodies in proportionate numbers to the population.

In contrast, Lesbians were very much part of the organization, and the result was a distinct feeling that Lesbian and straight women were at last working together.

Also, central to the organization was the presence of women artists. Thus, the literature booths, the influence of poetry, the dance groups and demonstrations, and the singing of Holly Near in Washington Square made the conference truly a women's event.



The free speech issue

Having succeeded in extracting what is offensive from material which portrays explicit sexuality, we are faced with the question of censorship. In proposing to ban pornography, are we limiting the right to free expression?

In the past we have not usually referred to objections against anti-Semitic or anti-black materials as censorship. The Jewish community in San Francisco simply shut down a Nazi bookstore on the grounds that the material in it was too hateful. With the proposed definitions of pornography we can identify pornography with such hate literature. However, there is a growing discussion as to whether Nazis do indeed have their right to express their hatred of Jews.

Last summer the American Civil Liberties Union defended the right of a small group of Nazis to march in Chicago with the expressed purpose of demonstrating such hatred. The basis for that defense was the First Amendment which guarantees Americans the right to freedom of speech and the right to assemble peaceably.

Many women now question whether the First Amendment should be interpreted in such a way, for its purpose at the time of writing was quite different. Its purpose was to protect the right to worship freely, to publish, to criticize the government. Other amendments, such as the fourteenth and the nineteenth reflect the desire of the American people to prevent discrimination due to race, religion or sex, as Human Rights legislation now reflects similar concern in Canada. Perhaps what is needed is a clarification as to what we mean by free speech.

At the march in Chicago, Nazi leader Frank Collins was quoted, "I don't believe there was a holocaust. But if there was, they (the Jews)

deserved it—just as they're going to deserve it this time." He also said that in a 1978 white revolution blacks and Jews "would be wiped off the face of the earth."

The porn producers are sometimes more subtle. Althea Flynt, in an interview in the Philadelphia Inquirer last August, said that violence in our society is largely the result of sexual repression and misinformation. Thus, Hustler is "wholesome."

Two months earlier the now famous June issue of Hustler portrayed a meat grinder with the lower part of a woman's body protruding from the top and presumably the upper part of her body emerging from the grinder as ground hamburger. More depictions of women as meat appeared inside. This is probably not what most people mean by free speech. Perhaps free speech is divisible after all.

We often hear those who defend such material express their own disapproval, as did the ACLU when defending the Nazis' right to march. When confronted with the feminist analysis of pornography, men often agree with it but defend the porn industry on the grounds of free speech. It is a truism that people should not serve the law but the law should serve the people. Because we have not separated the expression of hatred against a particular group of people from the free expression of ideas, beliefs or criticism of such, we are forced to defend what most of us abhor.

We have worked on the present definition of pornography as a clarification of obscenity laws. However, it is possible in the future to put the pornography issue in the broader context of anti-woman literature along with other such materials. The task would then be to qualify laws regarding free speech or to prevent such materials through existing human rights legislation.

Books

Crie moins fort: les femmes battues



Crie moins fort, les voisins vont t'entendre
par **Erin Pizzey**, Editions des Femmes, \$3.95.

par **Marie-Claude Hecquet**

Que sait-on des femmes battues? Qui sont-elles, où sont-elles? Pour tenter de répondre à ces questions, se fait entendre une voix qui nous vient de Grande-Bretagne.

A l'initiative de l'auteur, un groupe de femmes anglaises a créé en 1971 à Londres un refuge pour les femmes et les enfants battus. A la parution du livre, 300 femmes vivaient dans ces refuges et en communauté—5,000 y sont venues en cinq ans.

Quant on considère que ces chiffres ne représentent qu'un nombre infiniment petit de la population des femmes battues, il y a de quoi frémir. Nombreuses sont en effet, celles qui par peur du "qu'en dira-t-on," ou qui, ne voulant pas entrer dans le circuit infernal des services sociaux, police, bureaux d'aide sociale, conseillers en tous genres, refusent simplement de dénoncer celui qui les bat. Depuis toujours d'ailleurs, le mari bénéficie de la complicité de la loi et de la société. Un mari

après tout est propriétaire de sa femme, son bien, sa chose. N'y a-t'il pas un merveilleux poème arabe que se plaisent à répéter nombre de bouches masculines: "Bats ta femme régulièrement, si tu ne sais pas pourquoi, elle le sait." De quoi mourir de rire, n'est-ce pas?

Qui d'ailleurs essayait jusqu'à tout récemment d'aider les femmes battues? Il était (et est encore) admis que dans certains milieux défavorisés, les hommes battaient les femmes. Cela faisait partie de la pauvreté et on ne pouvait rien faire que de se résigner.

Dans son livre, Erin Pizzey raconte la lutte contre elles-mêmes, contre les préjugés, la peur, la honte, qu'ont dû livrer les premières femmes qui ont osé pousser la porte du refuge. Etaler sa misère, sa déchéance aux yeux du monde, que de courage il leur a fallu pour arriver jusque-là!

Physiquement épuisées, malades, blessées, dépourvues financièrement—un homme peut toujours échapper à un mariage malheureux. Il a généralement l'argent et pas la responsabilité des enfants; une femme, elle, a les enfants et pas l'argent—elles se sont confiées à Erin Pizzey qui avec d'autres

les a écoutées, réconfortées, nourries, logées, et défendues contre leur mari qui souvent tentait de reprendre leur propriété.

Femmes ignorées, rejetées par la société, auxquelles les services mêmes qui leur sont destinés ne rendent aucun service—les services sociaux semblent surtout préoccupés de sauver le couple, la famille et non l'individu physiquement et moralement menacé. Elles sont donc venues graduellement, le plus souvent accompagnées de leurs enfants.

Crie moins fort, les voisins vont t'entendre est un livre bouleversant. Surtout si comme moi, il ne vous ai jamais vraiment arrivé de côtoyer des femmes battues. Les témoignages que nous livre Erin Pizzey sont terrifiants. Qui a jamais vraiment pensé à ce que peut être l'existence d'une mère de 5, 8 ou 10 enfants auprès d'un ivrogne brutal?

Tous les centres qui sont ouverts en Angleterre se sont immédiatement remplis. C'est dire qu'ils répondent à un besoin, à une nécessité vitale.

Ce livre est une des premières tentatives pour mettre fin à cet intolérable état de chose. C'est une des premières réalisations concrètes pour accueillir ces femmes, leur redonner la volonté de continuer à exister et sauver leurs enfants d'un environnement destructeur.

On ne peut qu'espérer que les cris de ces femmes qui ractotent leur enfer ne sombrent pas dans l'oubli, c'est à nous de leur redonner leur dignité et de faire en sorte que leurs filles ne deviennent pas des femmes battues.

Subtle and intriguing myth-making

Lil,
Anne McLean. New Delta, 1977, LaSalle, Quebec. \$2.50

by **Kate Middleton**

Some years ago, in the process of consciousness-raising groups, many common myths were shattered. Women formed new identities by questioning many of our popular establishments—the medical profession, the church, education—only to find themselves, after a hard session of myth-destroying, left in a vacuum. Myth-makers, it seems, are a rare breed and need careful cultivation. Anne McLean is one of the first, and certainly not last, of the new myth-makers.

A gentleman rides into town. Certainly we are all familiar with the myth of the western hero. Place him in Atlas, Alberta, in the year 1881. Dress him in black. Place him in shadows or blinding light. Make him a presence. Now paste him on a mobius strip and cut him in half. The lady's name is Lil. At times she is said to have "the unkempt voice of a desert bird." Make these two characters travellers. Now, change any notion of western mythology you may ever have had.

Anne McLean has created a poetic, sensual recreation of a western town and drama that leaves the reader longing to read her pages again. She dangles reality slightly beyond

the reader's grasp. It is up to the reader to follow her lines through, and pick up the threads of the story before McLean knots them together and begins again at another point in her tapestry.

Yes, Virginia, there is a shootout. Uncannily, the retorts of those fateful guns resound throughout the book and we follow them to the end, when the fog descends and the events in the book take on, in McLean's case, a muted clarity.

Subtlety and intrigue are two techniques Anne McLean uses very well. To understand why, you must read this book. It's one of those experiences that makes you respect the power of good writing.

Struggling artist cliché makes good

Violet Clay
Gail Godwin, Alfred A. Knopf, New York, 1978. Hardcover. \$14.00

by **Kate Middleton**

Violet Clay is the story of a struggling young artist trying to make it in New York. Violet herself is a financially comfortable young southern debutante who leaves the south in a quest for her artistic self. And surprisingly enough, she succeeds with a minimum of boredom for the reader. Gail Godwin manages to side-step the pitfalls of this time-worn cliché by offering us realistic and personalized insights into the old fairy tale.

Godwin belongs to the genre of feminist or fringe/feminist writers such as Doris Lessing

and Margaret Laurence. Her book describes the struggle of a woman for her self and her independence. Violet Clay exists under the shadowy influence of her Uncle Ambrose and it is not until she finally becomes aware of his pretenses, that she succeeds in grabbing a toehold for herself. Until then, all her attempts at artistic self-realization are just as pretentious as her uncle's.

Perhaps that is where Godwin's secret to success lies. She takes cliché and molds it into a novel that somehow alludes to unknown and untried realities. The bonus in this, is that the reader, for once, will probably finish the book with the now-rare feeling of enjoyment. Gail Godwin, unlike some of her characters, has no need for pretension.

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LITERARY

Night Trip

You have stopped swearing at passing headlights and
stare ahead at our own, cutting two continuous strips into the blackness.
With blue fluorescent light from the panel tinting
our still bodies

your head has become transparent as
blue bugs sticking to the windshield.
It is filled with colored wheels, tiny chains and
bits of cardboard.
my brain is vaguely electric—tingling like
a numb sleeping foot.

(we have arrived at this condition with no memory of getting here and
no thought of escape)

Rocked
like mechanical dolls to
a twilight half-sleep by
the monotonous hum of this moving machine
moving closer to nowhere. Do you know where we are
entering fading blue borders on
blue neon signs.

—Bubbles Devine

I'm not going to apologize
I'm not arrogant or selfish
I'm just a woman who's aware
That pedestals don't disappear in air
They go spinning from some lamp post
They go spinning into derision
They go up in smoke.
Burn your heroes
Burn your cards
Burn your yesterdays
Stop taking it so hard.
These people —
Sack cloth and ash limbs —
Love is something they paint into their eyes.

—Stella Kinross



From shore-line above the water's surface
you find inverted shimmering reflections — trees, sky —
attractive interesting.

Look closer.
Do you see yourself?

There you are underneath it all your hair is rooted.

Perhaps you are dead
Inverted and shimmering beneath the water's surface, examining
What you never noticed before.

—Bubbles Devine

Femmes
d'Afrique
exhibit

Be on the lookout for a new photographic exhibit called Femmes d'Afrique opening soon at the Terminus on the second floor of the University Centre (85 Haste) at Ottawa University. The photographs were done by five feminist women from Quebec who were travelling with CUSO, and feature women in four African countries: Algeria, Egypt, Upper Volta and Mozambique. The photographers, concerned with the distorted vision most North Americans harbour of women in Africa, are hoping not only to clarify this inaccurate perception, but to somehow link us to our African sisters through this presentation. The photographs depict the role of women in the family, in production, and in politics. Those taken in Mozambique also explore the role of African women in sexuality.

The exhibit will hang from Feb. 5 to 9, 10 a.m. until 9 p.m. Monday to Friday. On Wednesday at noon there will be a panel discussion held around the topic Women in Africa (in French); all are invited to attend.



Photographs from the current exhibit at the National Film Board Still Photography Division, 150 Kent Street, Ottawa. The show is a retrospective of the photography of MICHEL LAMBETH, and is open from January 12 to April 15 from noon—6 p.m. daily.

Curtain Call:
women
performers

At last, there is a festival of women performers planned. Curtain Call: A Festival of Canadian Women in the Performing Arts, sponsored by A Muse Inc., runs from Feb. 23 to Feb. 25 at the University of Toronto.

Quebecoise singer Pauline Julien will kick off with weekend with a concert opened by Marie-Lynn Hammond. Other outstanding events include a Saturday original-cast performance of Pam

Brighton's hit production, "Dusa, Fish, Stas and Vi," and a Sunday afternoon concert with Beverly Glenn-Copeland and Rita MacNeil.

Besides performances by more than 30 women, the weekend includes workshops and discussions.

Tickets are \$14 for a weekend pass, \$6 for a single concert or a single day programme.

For tickets or more information, write or call A Muse Inc., 200 Carlton St, Toronto M5A 2L1, (416) 964-2682.

Literary
journalism
award

A cash prize of \$1,000 is to be awarded annually to a Canadian writer whose work has made an outstanding contribution in the field of literary journalism in Canada. The award is made in honour of the late Fiona Mee, former publisher of Quill & Quire, who died in April 1978. Articles published between January 1 and December 31, 1978 should be clipped or photocopied and

submitted by February 28, 1979. Entries should be sent to the Fiona Mee Foundation, 59 Front Street East, Toronto, Ontario M5E 1B3. For further information, contact Valerie Frith (416) 364-3333.

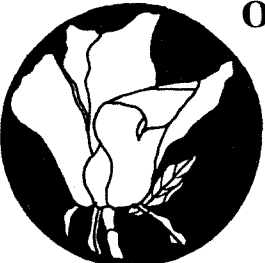
Canadian
images
conference

Keynote address by Lorraine Monk of the National Film Board Still Photography Division and Claudia Beck, owner and director of Vancouver's Nova Gallery will

highlight Canadian Images '79, a conference on cinema and photography to be held at Trent University in Peterborough, March 29 to April 1. The conference is a must for anyone seriously interested in film and photography, and provides an opportunity to share information through seminars in photographic education, criticism, distribution and exhibition. It is also an excellent place to meet other women involved in film and photography. There is no registration fee, nor is there an admission charge for any of the events associated with the conference.

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PLEDGE CARD

CURRENTLY

February - March

The Women's Interest Group of Ottawa South meets every Friday from 9:30 to 11:30 a.m. at the Ottawa South Community Centre (old firehall) on Sunnyside Avenue. Guest speakers, coffee and good conversation. Everyone welcome. Babysitting available (cost \$1.25). For further information call Doyn Ahern \$1.25). For further information call Doayne Ahern at 233-7459.

At Montreal Women's Information and Referral Centre, 3538 St-Urbain. 842-4781, 842-4780

Women and Finance is a new series of discussions organized by Women's Info in which all the topics are in some way related to financial issues. This series will give women the opportunity to learn more about financial matters, and will provide information on money matters, credit, pensions, maternity leave, investments, income tax, how to handle debts, the benefits of unions and how to start a business.

February 21—Women and money management.
February 28—Credit
March 14—How to handle debts
March 21—Stocks and investments
March 28—Women, pensions and retirement
April 4—Women and small businesses
April 11—Equal pay for equal work
April 18—Maternity leave and your job security
April 25—Unionized women—are they really better off?

Au Centre d'information et de référence pour femmes de Montréal, 3538, rue St-Urbain. 842-4781, 842-4780

Groupe de discussions pour femmes:

27 fevrier: Mythes à propos de l'amour et du mariage
6 mars: Les femmes et les institutions médicales
13 mars: Le contrat de mariage
20 mars: Les hommes et le mouvement de libération des femmes
27 mars: Séparation et divorce
3 avril: Les femmes battues
10 avril: Retour sur le marché du travail
17 avril: Les femmes et la vieillesse
24 avril: Les femmes et le bien-être social

February 12—March 3

Powerhouse, 3728 St. Dominique, Montreal, presents floor drawings by Marilyn Milburn and a mixed media display by Kay Aubanel.

February 17

Women's Dance at the Side Door, 1065 Wellington St. sponsored by the East/West Women's Softball Club. Proceeds to Chez Nous. \$3.50, tickets available at the Women's Centre, 410 Queen St.

February 18

National Arts Centre presents Angele Arsenault (in the Opera) at 8:30.

February 23 and 24

Curtain Call: A Festival of Canadian Women in the Performing Arts featuring Pauline Julien in concert on Friday, February 23, 9 p.m.; Sylvia Tyson Saturday, February 24, 10 p.m.; special guest Kathryn Moses. The Festival will include daytime performances and workshops on Saturday, February 24 from 11 a.m. to 8 p.m. and on Sunday, February 25, from 12 p.m. to 4 p.m. Daytime events will take place in University College, University of Toronto. Concerts held at Convocation Hall. Special Sunday afternoon "Wrap-up" Concert featuring Rita MacNeil and Beverly Glenn-Copeland. Presented by A Muse Inc., 200 Carlton St., Toronto, 964-2682.

February 23

Powerhouse, 3738 St. Dominique, Montreal presents The Moon Goddess, A Balloon Projection by Barbara Hammer at 8:30.

March 3

One day workshop on women and employment being held at Algonquin College between 9 a.m. and 6 p.m. Julie White will talk on situation of women in the labour force, equal pay, job ghettos, look particularly at federal public service. Discussing solutions like legislation, trade unions. Fee: \$15. Further information and registration at 731-7193.

March 4

Ottawa Women's Information and Referral Service begins its training sessions for women that want to volunteer. The training will consist of five sessions, two daytime and three evening one. For more information call 233-2560 or 235-4035.

March 7

Women's Dance to celebrate International Women's Day at Carleton University. For more information call 231-3779.

March 8

Information day and potluck supper at the Women's Centre, 410 Queen St., to celebrate International Women's Day. 9:30 a.m.—9 p.m. All women welcome. For more information call the Centre at 233-2560.

Reclaim the Night march sponsored by the Carleton Women's Centre. All women welcome. Meet at the Ottawa Women's Centre, 410 Queen St. at 8 p.m. For additional info call 231-3779.

March 10

Symposium on Women in Theatre featuring Frances Highland and Carol Bolt. Presently planned for 2 p.m., room 100, St. Patrick's College at Carleton University. For more details call the Women's Centre at 231-3779.

The Political Action Collective of the Ottawa Women's Centre will host a one-day conference of workshops and discussion around values and assumptions of feminism. Topics will include collectivism, sisterhood, leadership and political strategies. Come and discuss and develop your ideas with other feminists, old and new. For details call the Centre at 233-2560.

Ongoing

Every Saturday, 8—10 p.m., women's

basketball at McNabb Community Centre. All women welcome.

Kid's Events

February 21

Ottawa Public Library, Elmvale Acres Branch, presents "An Elephant's Faithful—100%" A celebration of elephants in story, poetry and film. 11 a.m.

February 24

Ottawa Public Library, main branch, presents Dr. Seuss films at 10:30 a.m. Alta Vista branch will have "Finger Fun" at 2 p.m. and the St. Laurent branch will present Wilhelm Grimm's Birthday Party, stories and films at 11 a.m.

February 24—March 31

National Gallery of Canada will run a children's program every Saturday from 10:30—noon. The program will be classes in techniques and art appreciation for children 7 to 9 years of age. For registration call 995-7476.

March 4

National Museum of Man presents four films for and about children. Admission free. 2 p.m. More information at 992-3497.



Exploring Women's Sexuality

A course designed by women for women who wish to become more aware of the female experience of sexuality.

Current medical/biological information covering contraception, hormones, orgasm, etc. will be presented.

Discussions of social values and attitudes about sexuality will be complemented with an exploration of our feelings. The format will also include body relaxation exercises, gestalt exercises, films, bibliographies and articles.

Facilitators: Fernande Faulkner Kretz, Heni Nadel

Time: 6 Tuesdays, 7:30-9:30 p.m.

Beginning March 6

Place: 191 MacLeod, No. 15, offices of Women's Career Counselling Service.

Cost: \$25.00

Registration: by phone, 234-8395

This course is offered through Feminist Counselling of Ottawa.

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Back issues of Content, May issue on women available for \$1 each postpaid. Write Content, 91 Raglan Ave., Toronto, Ont. M6C 2K7

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Ottawa Women's Information and Referral Service needs volunteers

If you're interested in working with a feminist organization, call:
233-2560

Training session will begin on March 14.

Screenings will be held during the last two weeks of February.

UPSTREAM

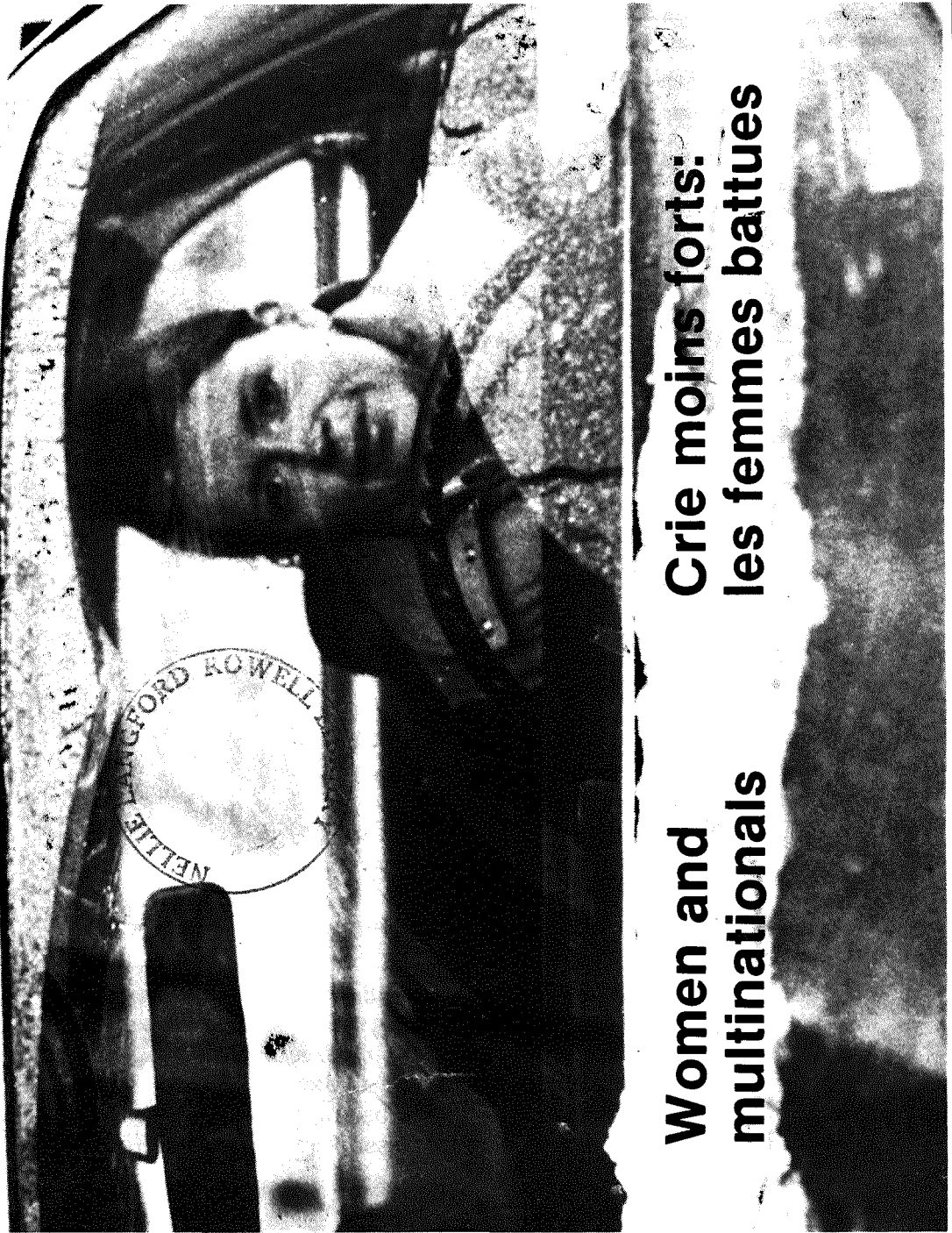
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Volume 3 No. 3

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