

Breaking the Silence

a newsletter on feminism in social welfare
research, action, policy and practice

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Breaking the Silence is a quarterly newsletter published by the editorial collective of the Carleton School of Social Work. Its aims are to inform women about social welfare issues and to promote and strengthen a feminist perspective among those working in the field of social welfare.

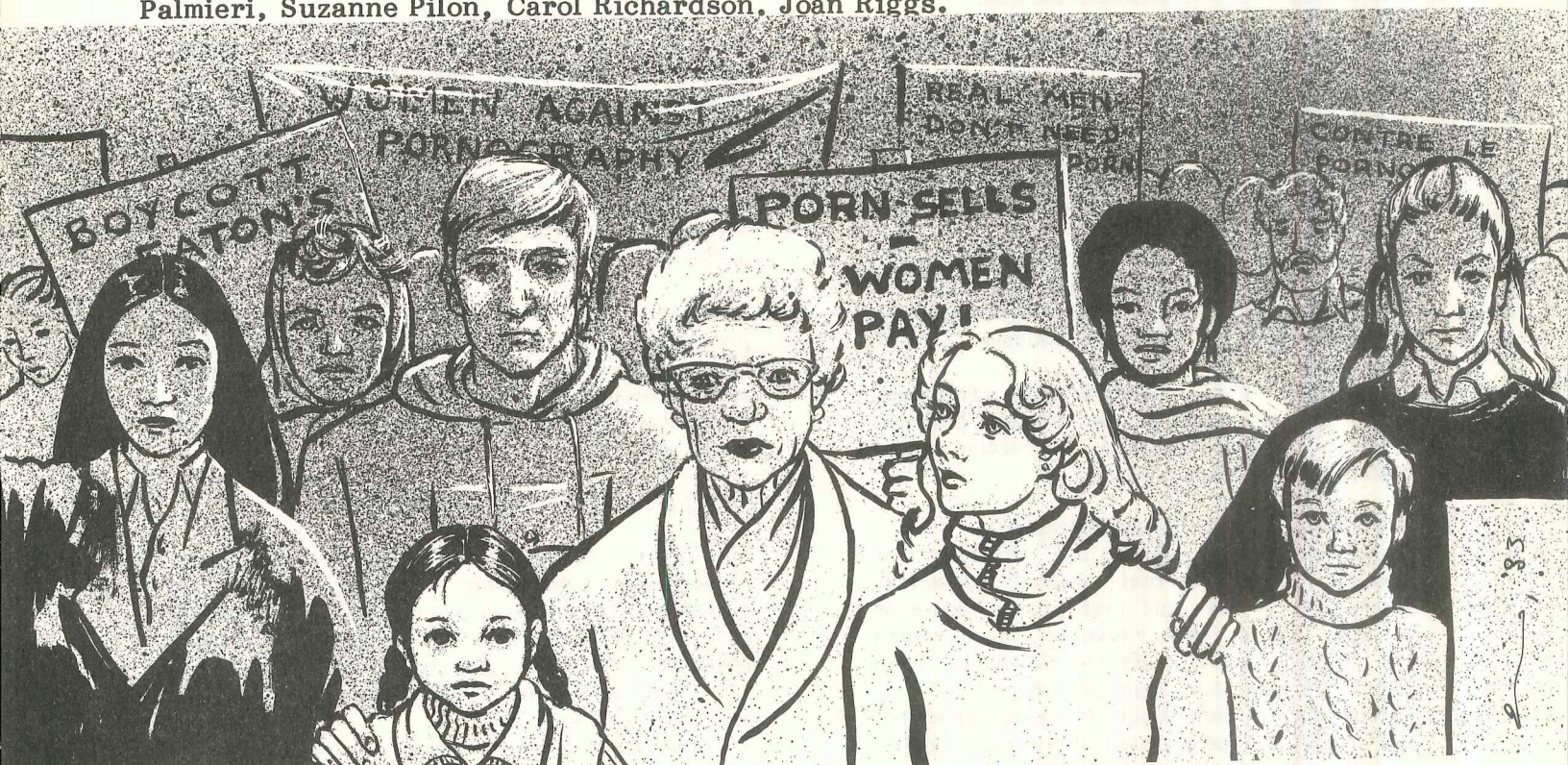
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Editorial Coordinator - Sherry Galey

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PORNOGRAPHY SELLS — WOMEN PAY

by Sherry Galey

Pornography has been around for years, but there is no doubt that in recent times it has become more prevalent, more accessible and more violent. To counter this, action against pornography by women has also stepped up dramatically. In Ottawa, as well as in other cities across Canada, we are now witnessing the beginning of a full-scale attack against pornographic images of women.

More and more women are breaking the silence about these frightening and degrading depictions of women — throughout the media in all its forms — magazines, newspapers, films, videos, network T.V., cable T.V., pay T.V., visual displays and advertising.

We encourage you to join in the fight for the dignity of all women. Read on.

In this issue, we'll present an introductory look at the problem, information on organizations actively working to fight pornography and media sexism, suggestions for what you can do and a suggested bibliography for further reading on the subject.

In future issues, we'll follow up with more in-depth articles focussing on current trends in pornography, debates as to the best strategies for action, the political agenda behind pornography, the censorship question, what the law says about pornography, the relationship between pornography and violence against women and media distortions of the issue.

A FEMINIST PERSPECTIVE ON PORNOGRAPHY: QUESTIONS AND ANSWERS

1. What is pornography? Here are some definitions:

- * Pornography is verbal or pictorial material which represents or describes sexual behaviour that is degrading or abusive to one or more of the participants in such a way as to endorse the degradation. (Helen Longino).
- * Pornography is the representation of sexual images, often including ridicule and violence, which degrades human beings for the purpose of entertaining or selling products. (Myrna Kostash)
- * Pornography is any material that advocates, encourages or condones the linkage between sexuality and violence, coercion and exploitation. (Debra Lewis)

2. What is the message of pornography?

- * Pornography lies about the sexuality of women. It tells us that: sexual violence is pleasurable to men and that women desire or at least expect this violence; that women are "bad", their femaleness ridiculous, even foul, their submission appropriate.
- * Pornography is not about liberated sexuality. It is about the celebration of violence against women and, increasingly, children.

3. Is all sexually explicit material pornographic? No, and neither are all representations of sexual abuse and degradation pornographic.

Material showing sexual encounters between consenting adults characterized by mutual respect is not morally objectionable. This would be the case when the desires and experiences of each participant were regarded by the other as having equal validity and a subjective importance. Each participant acknowledges the basic human dignity and personhood of the other. Similarly, a representation of a nude human body in such a manner that the person shown maintains self-respect — is not portrayed in a degrading or exploitive position — would not be objectionable. Sex education materials and erotic art may fall into this category.

Some books and films (such as *Not A Love Story*), in the tradition of moral realism, may show depictions of degrading or violent sexual behaviour. But they do so in a context that makes it clear that this is not being condoned or endorsed. This is not pornography.

4. What is erotica?

Erotica can be defined as material that shows "mutually pleasurable sexual expression between people who have enough power to be there by positive choice." (Gloria Steinem)

5. How do women feel when confronted with pornography?

Women feel offended and hurt when we see pornography. It is a response, based not on prudishness, or on the belief that sex is dirty, but on the gut knowledge that pornography ridicules, humiliates, degrades, and abuses our bodies, our sexuality and our very selves.

6. How can we distinguish the feminist opposition to pornography from that of the moralists?

Feminists make a real distinction between erotica and pornography and do not believe that sexuality or depictions of it are inherently evil. We do not believe that expressions of sexuality must be limited to traditional and accepted roles and relationships. We favour more and better sex education and the encouragement of a healthy, respectful approach to sex for all age groups. We oppose pornography because it shows a brutal and distorted vision of sex. We oppose it because it is anti-woman, not because we are anti-sex.

Moralists, on the other hand, are against pornography primarily for its sexual content rather than its violence. Moralists not only want to ban pornography but are also opposed to sex education material, pro-choice literature and erotic art.

7. Why should we fight pornography?

For all the reasons already mentioned and more. Pornography is becoming increasingly violent and degrading, it increasingly depicts and condones acts with children, it is becoming more and more prevalent and more and more acceptable. Far too many people are already desensitized to its message. Some facts:

- * *Hustler* has 7 million readers a month.
- * Six out of ten best-selling monthlies are men's entertainment magazines.
- * Combined sales of *Playboy* and *Penthouse* outsell *Time* and *Newsweek*.
- * There are 260 different periodicals in the

- U.S. devoted to child pornography.
- * Pornography is a multi-billion dollar business.

What You Can Do

1. Remove pornography from your home.
2. Spread the word. Discuss the issue with your husband, family, friends, co-workers, neighbours etc. Tell them how you feel.
3. Arrange for a showing of **Not A Love Story** (an NFB film) for your group, club, neighborhood. (Ottawa Women Fight Pornography has a Speaker's Bureau you can call for a speaker or animator.)
4. Write letters to the media and your municipal, provincial and federal representatives expressing your views.
5. Request that pornography be removed from the stores you shop in. If it isn't, be prepared to follow up with a boycott and tell them why.
6. Boycott companies like Eaton which have been shown to have a financial interest in the production of pornography.
7. Let the police know about material (print, film, video etc.) that offends you. Our responses determine community standards which are the guidelines the police need to lay obscenity charges under the Criminal Code. If we don't call, they continue to assume we don't care.
8. Form or join a group like Ottawa Women Fight Pornography to work with other women. There is strength in numbers — and support too.

FEMINIST PERSPECTIVES ON PORNOGRAPHY

— Suggested Reading List

- Barry, Kathleen. **Female Sexual Slavery**. Englewood Cliffs: Prentice-Hall, 1979.
- Cole, Susan G. "Confronting Pornography" in **Broadside**, Vol. 3, No. 2, Nov. 1981.
- Dworkin, Andrea. "No Judgements, No Politics" in **Broadside**, Vol. 3, No. 9, August 1982.
- Dworkin, Andrea. **Pornography — Men Possessing Women**. New York: G.P. Putnam's Sons, 1979.
- Griffin, Susan. **Pornography and Silence**. New York: Harper and Row, 1981.
- Kostash, Myrna. "Power and Control — A Feminist View of Pornography", in **This Magazine**, Vol. 12, No. 3, July-August 1978.
- Lederer, Laura (ed). **Take Back the Night — Women on Pornography**. New York: Bantam Books, 1982.
- Sidran, Maxine. "The Hating Game, Men's Response to Women's Independence: Don't Get Even, Get Mad", in **Quest Magazine**, Oct. 1981.
- Wachtel, Eleanor. "Our Newest Battleground: Pornography", in **Branching Out**, Vol. 6, No. 3, 1979.
- Woolley, Candace. "Violence Against Women: Pornography and Patriarchy". Paper for the CASSW Conference, Ottawa, Ontario, June 1982. Available from the Feminist Caucus, Carleton School of Social Work.

**INCENSED BY PORNOGRAPHY AND
SEXISM IN THE MEDIA?
HERE ARE TWO WAYS TO
FIGHT BACK.**

OTTAWA WOMEN FIGHT PORNOGRAPHY

Ottawa Women Fight Pornography came together as a group in the fall of 1982 and became a vocal and visible presence in the community early in 1983.

The group is open to all women who share the belief that pornography violates the dignity of women and our right to self-determination. The number of active members fluctuates around 50, but when you add women who are paid up members and those who have indicated their intention to become involved, the number reaches as high as 200.

OWFP is financed exclusively by membership fees, donations from individuals and groups, and button sales. Women who would like to join can write to:

Ottawa Women Fight Pornography
P.O. Box 1065, Station B
Ottawa K1P 5R1

OWFP will be happy to send you an information kit containing the group's statement of purpose, fact sheets, press releases, information on Eaton complicity in First Choice and a pledge form to boycott Eaton and a questionnaire designed to elicit your concerns. If you want to join, the fee is \$10.00 or whatever you would like to contribute. You will be contacted about the dates and times of group meetings.

Activities of the group include:

- * doing community education and outreach through a Speaker's Bureau
- * responding to media enquiries and making the media aware of the issues in the city and our actions
- * researching legislation and strategies to use in fighting pornography, background support work on issues
- * keeping aware of local developments and mobilizing women for demonstrations and protests
- * writing letters to various levels of government to keep up sustained pressure.

For more information call Sherry Galey at 593-6342 (w) and 232-6042 (h).

THE CANADIAN COALITION AGAINST MEDIA PORNOGRAPHY

is composed of concerned individuals who recognize that pornography and sex-role stereotyping violate the dignity and right to self-determination of women. The group is not for the repression of sexuality but rather are seeking a new portrayal of mutuality and respect in the representation of sexuality.

The CANADIAN COALITION AGAINST MEDIA PORNOGRAPHY believes that pornography and sex-role stereotyping, a multi-billion dollar industry in North America, promotes a climate in which women's physical safety in the street and in the home is jeopardized, and women's right to equality in the workplace continues to be denied. CCAMP is particularly concerned with recent

government and business sponsorship of pornography on television and in the Canadian film industry and believe it to be a violation of the cultural integrity of Canadian artists and performers.

CCAMPS's objective is to increase public awareness of the negative images inherent in pornography. Our elected officials must be pressured to strengthen and enforce laws which will create an environment in which women, men and children are all assured equality, dignity and self-respect.

Your membership and active participation will provide the necessary clout to achieve this objective. Join now! Send a cheque for \$15.00 to:

Canadian Coalition Against Media
Pornography
P.O. Box 1065, Station B
Ottawa K1P 5R1

If you'd like to join but can't afford \$15.00, send whatever you can.

MEDIA WATCH. Do you get angry, then frustrated, when you see or hear insulting portrayals of women on TV, radio or in print? Well, now you have a chance to be heard ... and maybe you can even effect some change. Here's why. The advertising and broadcasting industries have promised 'to clean up their acts'. They are doing this only after years of public pressure from people like you who were sick and tired of the inaccurate or narrow stereotypes of women in all forms of the media. This pressure led to the formation of a special Task Force on Sex-Role Stereotyping in the Electronic Media set up by the CRTC (Canadian Radio-television and Telecommunications Commission). After two years of negotiations with the public representatives, the Broadcasters and Advertisers have agreed to institute some guidelines through a system of "self-regulation". But unless you keep telling them what specific ads or programs offend you, they will not move.

MEDIA WATCH, a sub-committee of NAC (National Action Committee on the Status of Women), is dedicated to keeping up the pressure on Broadcasters and Advertisers so that women need not feel insulted or angry every time they turn on their TV's or radios. Here's how you can do your bit and get some of the anger off your chest. Every time you see something you don't like, fill out a complaint form and send one copy to the offending body, one copy to the CRTC, one to MEDIA WATCH (so we can keep track of how many complaints are being made), and keep one copy for yourself. Give as much detail as you can on why you find the ad or program offensive. And let MEDIA WATCH know what kind of response you get. GOOD LUCK and remember, we women are 51% of the viewing and consuming public, so let's make our voices heard in this important and pervasive area.

Send copies of the complaint form (or your own letter) to the following:

1. CBC and Radio Canada (TV and radio, program and ads)
c/o Louise Imbeault - Coordinator,
Portrayal of Women
1500 Bronson Avenue
Ottawa, Ontario K1G 3J5

or

For all Advertisements (private radio & TV, and print)
(CAAB) Canadian Advertising Advisory Board
1240 Bay Street, Suite 305
Toronto M5R 2A7

or

Programming for all Private Radio and TV Stations
(CAB) Canadian Association of Broadcasters
P.O. Box 627, Station B
Ottawa K1P 5S2

2. C.R.T.C.
c/o Secretary General's Office
Ottawa, Ontario
K1A 0N2
3. MEDIA WATCH
Box 46699, Station G
Vancouver, B.C. V6R 4K8
4. Keep one copy for your own records.

For copies of the form, write to MEDIA WATCH.

AND WE STILL AIN'T SATISFIED

This song was sung by the Red Berets, a socialist feminist choir on International Women's Day in Toronto this year.

Well, they've got women on T.V. ... And I still ain't satisfied.
'Cause co-optation's all I see ... And I still ain't satisfied.
They call me Ms., they sell me blue jeans,
Call it Women's Lib - they make it sound obscene.

And I still ain't satisfied - Woa they lied.

They liberalized abortion ... And I still ain't satisfied.
'cause it still costs a fortune ... And I still ain't satisfied.
I'm singin about control of my own womb
And no reform is gonna change my tune.

They say we have the right to strike ... And I still ain't satisfied.
Cause we lose our jobs each time we fight. And I still ain't satisfied.
My job pays half wage for a whole day
Then I cook and clean at home for no pay.

Now they got women prison guards ... And I still ain't satisfied.
With so many still behind bars ... I still ain't satisfied.
I don't plead guilt, I don't want no bum deal
I ain't asking for crumbs, I want the whole meal.
We've got our pride, we won't be lied to
We did decide that half-way won't do.

And we still ain't satisfied.

ON THE POLICY FRONT

MEDICARE: HOW MUCH DOES IT MATTER TO YOU?

by the Community Based Health and Social Services Coalition of Ottawa-Carleton.

It seems clear that Canadians generally endorse the view that the publicly funded hospital, medical, and extended health care system we now enjoy is one of the great achievements of Canadian society.

It appears to be equally clear that our valued system of public health care — and specifically Medicare — is being seriously questioned, challenged, and perhaps eroded.

Briefly, the situation is this:

The Canada Health Act. The Federal Government is planning to introduce new legislation to replace the existing Hospital Insurance and Medical Care Acts. The proposed Canada Health Act is a major policy initiative in health care which 1) reaffirms and updates a prepaid insurance mechanism as a means of guaranteeing financial access to health services, and 2) establishes a framework within which health and health care are defined.

Key Features of the Proposed Canada Health Act

1. Clarification and more precise definition of the fundamental terms and conditions of Medicare (i.e. universality, comprehensive coverage, accessibility, portability, and public administration.

2. Requirements for detailed information systems to allow the Federal Government to monitor the national program conditions and to improve its accountability both to Parliament and the taxpayers.

3. The establishment of a review process for ensuring maintenance of the national standards.

The Canada Health Act and Issues that Concern Us Locally:

1. **Accessibility.** Right now, in Ontario, there are financial barriers to access to insured health services, and these include:

- * extra billing by an estimated 15% of the province's physicians, including 62% of the province's anaesthetists, 43% of ophthalmologists, 39% of obstetricians (from speech by Hon. L. Grossman to OMA, Oct. 1982)
- * user charges for chronic nursing home care
- * premiums as a condition of entitlement
- * requiring payment from a patient before service is provided or before a patient is reimbursed by the provincial plan
- * user charges, premiums, and extra billing appear to be contrary to the intent of Medicare and rights of reasonable access to insured health services

2. **Universality.** Only three provinces — Ontario, Alberta, and British Columbia — collect premiums to help finance health insurance plans. Ontario's premiums are the highest, following a substantial increase in 1982.

Health premiums are known to be a regressive, inequitable, and an inefficient form of taxation, imposing a heavier burden on low and moderate income families. Moreover, there is evidence suggesting that a significant minority of low income people do not have OHIP coverage. An Ottawa survey concluded that between 14 and 20 percent of patients using the services of community health centres, for example were not covered under the provincial plan.

3. **Comprehensiveness.** Existing legislation requires that every province provide a core of basic hospital and medical services. A new Act would define health services explicitly to include acute, chronic, and rehabilitative care — both physical and mental.

This proposed definition of comprehensiveness is based exclusively upon "medically necessary services rendered by medical practitioners" and on hospital and hospital-like facilities. It places emphasis on sickness and curative treatment, and generally ignores the prevention of ill health and the promotion of well-being. It does not adequately recognize the potential and ability of non-physician personnel to deliver many essential health services.

In response, many would argue for the extension of the range of insured services to encourage the introduction of more preventive and rehabilitative programs.

4. **Portability.** Portability refers to the ability of Canadian residents to travel anywhere in the world and to relocate anywhere in Canada without forfeiting their entitlement to insured services. Most physicians and some provincial health plans require that out-of-province residents pay for services at the time they are rendered. This practice is at variance with the intent of a national health program to assure all Canadians reasonable access to insured services.

5. **National Standards** The Canada Health Act would define a clear statement of conditions under which federal cash contributions would be made. Furthermore, the Federal Government intends to introduce an information process in order to monitor provincial application of federal funds to assure the maintenance of minimum national standards.

It is the strongly held view of the Canadian Medical Association that, in so doing, the Federal Government is infringing on the historic and primary right of provinces for health care.

Why Should We Be Concerned About a Canada Health Act?

A Canada Health Act will be extremely important legislation of major significance to the future of health care.

The primary objective of our public health insurance system, as we have known it in Canada, is to assure equality of opportunity for access to basic insured health care services to all residents.

A Canada Health Act will decide:

- * whether the additional costs of medical care created by the existing practices of extra billing and user fees will continue — and expand
- * whether insured health services will be truly universal, covering 100% of all residents on a pre-paid basis
- * whether we will continue to have a public universal insurance plan or whether we will move to other forms of co-insurance, "patient participation", and mixed public/private insurance plans which health/medical/hospital services will be covered by insurance.
- * whether mechanisms should be developed to ensure the provision of interprovincial coverage.

Your Stand on Medicare

In recent years, episodic and sustained increases in extra billing, the increased reliance on hospital user charges, and the continuation of premiums in Ontario, have contributed to widespread concern about the erosion of the fundamental principles of our public health insurance systems.

Two reviews of our health insurance programs, undertaken separately by Mr. Justice Emmett Hall in 1979-80, and by the Parliamentary Task Force on Federal-Provincial Fiscal Arrangements in 1981 expressed a "need to strengthen and to clarify existing program conditions". For example, both reviews recommended that extra billing be prohibited by the provinces. The Canadian Nurses Association and the Canadian Hospital Association have agreed in separate briefs to the Federal Governments.

To date, public discussion of these issues has been limited. While the Canadian Medical Association and the Canadian Health Coalition have been active in presenting their particular views, there has been a disturbing lack of comment from the general public.

Do you care about how Medicare is practiced in our region? Do you have views about extra billing or user fees? Or the move toward private health insurance plans? Do you support payment for health insurance by premiums or would you prefer a more equitable taxation scheme?

Our Federal and Provincial Members of Parliament need to hear the views of the public on these issues. You are encouraged to write or call:

- * The Federal and Provincial Health Ministers, Hon. Monique Begin and the Hon. Larry Grossman
- * Your Federal Member of Parliament and your Provincial M.P.

Please share this information with your friends and other organizations to which you belong or are in contact with.

For more information call:

Betty Muggah — 741-1809
Mary Hegan — 722-8270
Kathy Syrett — 563-4771

FOCUS ON THE REGION

ACTION, CAREERS AND TRAINING (ACT)

by Mark Holmes

On March 1 of this year, a new program, designed to aid sole-support parents (almost exclusively women) in the task of finding employment, started in the Regional Municipality of Ottawa-Carleton. The Action Careers and Training Program, as it is called, has four distinct components, which will be outlined below.

To begin with, it provides employment services, which include advocacy, counselling in preparation for re-entry to education, training or employment and help in preparing résumés.

The program also arranges child care. Infants and pre-schoolers will be cared for through the municipal private home day care program. The arrangements for school age children, between six and nine years, will be the responsibility of the mother. The cost, up to an as-yet unspecified ceiling, will be paid directly to the mother, who in turn will pay the caregiver.

As well, financial support will be available for training and employment expenses. This might include uniforms, bus passes, text books, emergency babysitting etc.

Finally, a job developer will be hired. Her responsibility will be to act as a liaison between the ACT program and the job market, acting essentially in a public relations capacity. The aim will be to create new employment and training opportunities.

At first glance, this is a sound program. There is no doubt that sole-support mothers who want to work often require assistance in locating employment. The existence of this program, at one level, acknowledges this reality. However, there are serious difficulties as well, both about the program's efficacy and its philosophical underpinnings. In the end, will single mothers benefit from the \$600,000 which this program will cost? There are two broad areas of concern. First: is there any legitimate reason to believe, as the Commissioner of Social Services for the R.M.O.C. has stated, that "this program offers an exciting opportunity to assist sole support parents to re-enter the work force and enjoy the dignity of independence?" Leaving aside the implication that women living on social assistance are compromising their dignity by accepting what is a right, there is little evidence to support this contention. Even Glenn Drover, a former co-ordinator of Adult Policy with the Ministry of Community and Social Services, and a person actively involved in the design of this program, writes that "efforts [of this kind] have been basically ineffective in making significant changes in the caseloads, expenditures or employment." This suggests that changes would just as likely have occurred without any intervention whatsoever.

This is so because at a conceptual level, the Action Careers and Training program primarily concerns itself with a personal, individualized

solution to women's unemployment. A major emphasis on counselling and other one-to-one or small group services has dangerous consequences for poor women. By ignoring the structural causes of poor women's unemployment, the Conservative government of Ontario can perpetuate the myth that women are on GWA or FBA, or are without a job through some fault of their own. This kind of program, operated at a relatively small cost, deflects attention from the real issues (oppressive monetary and fiscal policies, discrimination against women in the job market, inhumanly low levels of social assistance) and places poor women in a precarious double bind. If they take advantage of the program and are successful in locating employment, the chances are that they will find themselves in a "job ghetto" characterized by low pay, shift work and long hours. The 59 cent dollar earned by the average Canadian woman is even less for those who are poor, under-educated and relatively inexperienced in the paid labour force. The financial reality is that women are often in a more secure position on social assistance than in a low paying job. But the woman who realizes this, and chooses to remain on FBA, caring for her children, is castigated and told she is a "welfare bum". Either choice produces negative consequences for the woman and her family.

The above analysis, of course, does not mean that employment initiative programs should be abandoned. It does mean, however, that they cannot be undertaken in a vacuum. Without a serious commitment to social justice in the areas of day care, equal pay for work of equal value, affordable, good quality housing and social assistance levels which are not 36-40% below the poverty line, employment programs are doomed to aiding a few while legitimizing a system which oppresses all poor women.

OPINION

ANGERIZING WOMEN

by Carol Richardson. Carol Richardson is the director of the Ottawa Council for Low Income Support Services (OCLISS).

Many books have been written about the implications of roles and paradigms in organizing people for social change. Most current theories and generalizations prove unsatisfactory to women who work with other women to facilitate social change. Why? Because these theories are based on male perceptions and place analytical analysis before emotionality. Within our society the term emotionality has always had negative connotations, but when rational imperatives and predetermined analytical frameworks are used as the sole basis for organizing women, the result is always failure.

The first step towards successfully organizing women is to accept emotionality rather than to regard it as an interfering influence. This means working with, rather than trying to eliminate anger. The difference between working with anger rather than against it is the difference between angerizing and organizing women. Organizing can be successful on a short term basis, but angerizing — that is working with women's anger, is the force that shapes women's lives and consciousness in a positive and

permanent way.

Anger is the course of energy that fuels many women's organizations. To be used successfully angry energy must be directed towards targets that do not include women or minority groups. As well, anger must exist within the organizer herself. If it doesn't she will burn out quickly. Although many theorists assume that a person operating outside a woman's angry frame of reference, given the proper analytic tools, can be successful, they are wrong. Organizers who are not women lack the anger and simply do not have the energy to organize effectively.

One of the most destructive elements of the middle-class feminist movement is that it often assumes that all women are equally oppressed. This is not true. All women may be oppressed, but they are certainly not equally oppressed and they do not have the same levels of anger. Working-class women have more to be angry about than middle-class women. They have been told to be silent as children, denied access to higher education because of their gender and expected to achieve success only through marriage. When working-class women become conscious of the causes of their oppression their level of anger is certainly higher than that of middle-class women, providing them with a great deal of energy.

This does not mean that different classes of women cannot work together, but it does mean that differences between class/anger in women must be recognized and respected. Class is usually defined by what one does for work or what one's parents did for a living. However, this should not be the only measure of class. Class for women should be analyzed as well with an emotional thermometer. The more oppressed they are, the more anger exists within them. Class consciousness would not be such a cloudy issue if women would begin to examine the degree and basis of their own anger.

Most feminists are dissatisfied with the Marxist base of organizing strategies because the source or value of women's anger is not recognized. Only when women's perceptions and their anger are viewed as the key to creating a socialist feminist theory, will the theory become useful in organizing women. In other words, I believe strongly that mobilizing women's anger is the key to organizing women around issues of social change.

FAMILY INCOME: WHOSE INCOME?

by Sherry Galey

In her January 15 article in the Toronto Star, Michelle Landsberg tells us about a very interesting research study prepared for the Australian National Women's Advisory Council. It sheds some light on the important question of who controls a family's income — husband or wife — and who manages the household's money.

Most people assume that family income is automatically and evenly shared between spouses. This close-up study of 50 young families suggests that there is a big difference between managing money on a day-to-day basis and making the important decisions about who gets how much and what the major expenditures will be.

Women most often manage the money in low-income families when it is scarce and when it is

necessary to stretch an inadequate wage to cover all the necessities. But, as Landberg says, "once the family income goes up ... it is far more common for the husband to take over management and control — because now the headache is gone and spending is a pleasure".

But even in a high income family, the wife and children do not necessarily share in the wealth; "the Australians found that there's many a husband leading a middle-class lifestyle while his wife and children, right in the same house, scrape along at poverty levels".

Can we extend this to the Canadian experience? I suspect we can. And this kind of evidence should encourage feminists to think seriously about the importance of social benefits paid directly to the mother in the family, such as the family allowance. We should also wonder whether tax breaks such as the married and children's exemptions which end up in the hands of the higher-income earning spouse, usually the husband, really do much good for their wives. Maybe in some cases, but maybe not in others. If we want to improve the situation of women and children, we must fight for the benefits that we will be sure will do them the most good. Family allowance money is often the only money that a woman can call her own.

NORTHERN NATIVE HEALTH — BLAMING THE VICTIM

— Joan Margaret Holmes

Joan Margaret Holmes is a master's student in the Dept. of Canadian Studies at Carleton. She is concerned about a variety of issues relating to the health of native people. The following two articles expose the harsh realities of the situation.

Recently Dr. John Last wrote an editorial in the Canadian Journal of Public Health (Sept./Oct. 1982) on the deplorable state of health among Canada's northern Native people. My own experience in the remote northern areas of Ontario and Manitoba compels me to respond.

The article states that although northern health services are characterized by "dedication, competence [and] a generous budget", health problems still persist. Dr. Last claims that health problems are socio-culturally determined" and that economic and political conditions in the north are "aggravated" by traditional customs, folkways, and mores". This kind of victim-blaming provides a neat excuse for not delving deeper into the situation to uncover the root cause of problems.

It is well known that status Indian babies have a two-to-four times greater chance of dying in infancy than other Canadian babies. Some of the northern communities where these babies die may be serviced by competent health professionals with generous budgets but they are also typically characterized by the lack of a potable water system or sewage system, overcrowded housing that is inadequate for the climate, and the low levels of nutrition that accompany poverty. These conditions are more relevant to health than the characteristics of anybody's culture and they are not alleviated by immunization programs and well-baby clinics. The availability of clean water and adequate housing in remote commun-

ities would go a long way to fighting gastroenteritis and respiratory ailments which are the two greatest killers of northern Indian babies.

The poor condition of northern native health has resulted from the association of the industrialized medicine business with the bureaucratic approach to servicing remote Indian communities.

CHILDBIRTH EXPERIENCE FOR NATIVE WOMEN

In my travels in northern Ontario and northern Manitoba, many women spoke to me about their experiences with child birth. In an age when southern urban women are humanizing women's medicine and re-claiming control over the birthing process, our native sisters in the north are subject to an appalling lack of control and self-determination. As much as a month before their due dates, pregnant women are flown out of their communities to southern towns where they are boarded in hostels or special boarding homes until their babies are born. During this long, highly emotional period they are separated from their children and from the support of spouses and families. Their return home can be further delayed if they come from a community with no airstrip, and freeze up or break up prevents planes from landing.

This system of removing women from their communities for birthing creates two basic problems. First, there is an inherent danger in flying pregnant women in small airplanes. The airplanes have a history of accidents and the weather creates additional hazards. Secondly, spouses and families have no opportunity to give women support in birthing. Thus they are denied a choice to participate in a way that many families in the south have found an important family experience.

While a return to a former romanticized era when Indian women gave birth with the aid of the family midwife and then went back to work chopping wood might be a step backwards, surely there are better solutions than the current ones. Northern women need the opportunity to use both indigenous and settler society knowledge and resources to develop a system of health care that is compatible with their own needs and conditions. This would give them the same opportunity to regain control over birth in the way that southern women are working to achieve.

The improvement of maternal health in the north could take direction from two pertinent social movements. The women's movement provides women with models and strategies for regaining control over all aspects of reproduction. Similarly, Indian people are struggling to regain self-determination over all aspects of their lives. Surely there is an opportunity for the Indian movement to be informed by the women's movement for the general advancement of maternal and infant health and well-being.

RESOURCES

GOOD MONDAY MORNING — a film about worklife and the women who live it; by Laura Sky.

The office is the setting and the women are the

"stars" as they talk candidly and movingly about their work and how it affects every facet of their lives. In this white collar ghetto of shiny bright machines, women are beginning to feel like they are on factory assembly lines. But, while they are losing their skills, their earning power and their opportunities, they are not losing their fight. The spirit of the women infuses the film with optimism. Organized together, women will change the office. **GOOD MONDAY MORNING** is universal in what it says about women and work. It is about the value of women in the workplace, about their dreams for a better life and their fight to make those dreams reality.

- * 30-minute, 16 mm color film
- * rental: \$50.00
- * purchase
 - 16 mm \$600 + \$10 (handling)
 - video \$500 + \$10 (handling)

Available from:
SKYWORKS
566 Palmerston Avenue
Toronto, Ontario M6G 2P7
(416) 536-6581

Produced for the National Union of Provincial Government Employees.

SURVIVAL LAW FOR WOMEN provides basic legal information specifically geared to women who, for a number of reasons (including illiteracy), cannot get this information through traditional means. The kit, at present, includes four units: Crimes of Violence in the Family; Being Arrested and Your Rights; You and Your Children; The Law and Your Family, and Marriage and Divorce. For further information, write:

Community Legal Education Ontario
62 Noble Street
Toronto, Ontario M6K 2C9

WORLD INTER-ACTION OTTAWA is a community resource centre providing information and programmes on international development issues. Its aim is to inform the Ottawa public about the Third World and the links with Canadian issues, and to suggest ways that Canadians can work with the world's peoples to achieve a better life for all.

A Resource Centre is open daily from 1:30 to 5:00 p.m. at 78 Daly. Books, pamphlets, reports, lots of audio-visual materials are available to loan to members of the community.

World Inter-Action works with other community groups in their educational activities, bringing in a third world perspective on issues of common interest. The three main priority areas of the centre are women, health and food, both nationally and internationally.

Members receive a monthly newsletter which includes a calendar of development-related local events, features on development, issues and avenues for involvement. Write to:

World Inter-Action Mondiale
Box 2484, Station D
Ottawa K1P 5W6

or drop in at 78 Daly, or call 238-4659.

**OF EPIC PROPORTIONS: ACHIEVING
EQUAL PAY FOR WORK OF EQUAL
VALUE**

This 200-page kit has been produced by the

Equal Pay Information Committee (EPIC), an ad hoc group of trade unionists. It is designed to assist women in the struggle for equal pay. It costs \$12.50 for a single copy and \$10.00 a copy for orders of ten or more copies.

To order it, write to:

EPIC
P.O. Box 4237
Vancouver, B.C.

The Ontario Educational Communications Authority (OECA) has a **WOMEN'S STUDIES VIDEO RESOURCE CATALOGUE** available which lists 120 of TV Ontarios video programs suitable for showings to women's studies workshops in schools, social service agencies, government and industry.

The catalogue costs \$5.00 and can be obtained by writing:

TV Ontario Customer Service
Box 200, Station Q
Toronto M4T 2T1
(416) 484-2608

**THE CANADIAN ADVISORY COUNCIL ON
THE STATUS OF WOMEN**

houses a Documentation Centre that researchers may wish to use. It is open weekdays during office hours and consists of books, documents, unpublished papers, newsletters, periodicals and newspaper clippings relating to women's issues. You can find *Atlantis*, *Breaking the Silence*, *Broadside*, *Canadian Woman Studies*, *Feminist Studies*, *Fireweed*, *Healthsharing*, *International Journal of Women's Studies*, *Resources for Feminist Research*, *Signs*, *Women's Studies Abstracts* and *Women's Studies International Quarterly*.

The Centre is located at:
66 Slater Street, 18th Floor
Ottawa
(613) 992-4975

**CANADIAN WOMEN AND JOB-RELATED
LAWS** is a very useful compendium of both federal and provincial legislation relating to working women. It also includes international instruments affecting the status of women adopted by the United Nations.

Request it free-of-charge from:

Publications Distribution Centre
Labour Canada
Ottawa K1A 0J2
(613) 994-0543

**REPORT OF THE CONFERENCE ON WOMEN
AND THE IMPACT OF MICROTECHNOLOGY**

Last June, three national women's organizations joined together to organize the first national conference on women and microtechnology.

A report of this conference will soon be available in both official languages for a small charge. The report will be of interest for its coverage of:

- * the proceedings of the conference, including action plans resulting from it
- * a description of the planning and organizing process which can be used as a model for other large conferences
- * a look at the actions individuals and groups took as a result of the conference

For more information, write:
Women and the Impact of Technology
P.O. Box 236, Station B
Ottawa K1P 6C4

For their Winter, 1982 issue, **HEALTHSHARING** produced a special issue on Women and Therapy. Prepared jointly with the Feminist Therapy Support Group in Toronto, the magazine looks at how a therapy support group forms and functions and the roots and practice of feminist therapy. It offers some practical advice on when and how to seek help, discusses the specific needs of lesbians in therapy and presents one woman's struggle with Valium addiction. Get a copy at the Women's Bookstore or write to:

Healthsharing
P.O. Box 230, Station M
Toronto, Ontario
M6S 4T3

NEW M.A. IN WOMEN'S STUDIES

The Institute of Canadian Studies at Carleton University will offer a Master of Arts in Women's Studies to begin in September of 1983. The program will be coordinated by Jill Vickers, and will offer internships with women's organizations as well as course work. Both full and part-time study is possible.

For more information, contact:
Jill Vickers
Associate Director
Institute of Canadian Studies
Ottawa K1S 5B6
(613) 231-4773

MAKE YOUR VOICE HEARD

STUDIO D is the only publicly-funded, woman-run centre for feminist filmmakers in Canada.

Its staff filmmakers have made such films as **PATRICIA'S MOVING PICTURE, I'LL FIND A WAY, NOT A LOVE STORY....** It has employed freelance women filmmakers to produce films like **THE LADY FROM GREY COUNTY, IF YOU LOVE THIS PLANET....**

Through a program of assistance, Studio D has contributed to the majority of films made by independent women filmmakers in this country, including **A WIFE'S TALE, MOVING MOUNTAINS, P4W (KINGSTON PRISON FOR WOMEN)....**

Studio D is threatened: the Applebaum/Hebert report on culture has recommended that its base — the National Film Board — cease producing films and be reduced to a centre for training and experiment. Nowhere in the recommendations on film is there any provision for the kind of films that women need as audiences, that women filmmakers need to make to express their perceptions and perspectives.

Let the Government know how you feel — as one of the female majority of Canadians — about the future of the National Film Board and Studio D. Include your suggestions for improvements: do you feel that women's films should receive more exposure on CBC? Do you think that we should have more money to produce more films? to enable us to support more independents? that prints of women's films should be available in

greater numbers so they are more easily accessible?

Please speak up — to:
Hon. Francis Fox
Minister's Office
Department of Communications
Journal Tower North Building
300 Slater Street
Ottawa K1A 0C8

Please send a copy to:
Studio D, P-43
National Film Board
P.O. Box 6100, Station A
Montreal H3C 3H5

WHAT'S NEW AT THE OTTAWA WOMEN'S BOOKSTORE?

Lee Fleming and Peggy Harris describe five new books that you might want to pick up. Visit the bookstore at 380 Elgin or call.

- * **A Working Majority: What Women Must Do For Pay**, by Pat and Hugh Armstrong, 1983. Price \$4.95.

An up-to-date report on all aspects of women's work by the authors of **the Double Ghetto**.

- * **Doing Feminist Research**, edited by Helen Roberts, 1982 Price \$14.25

A collection of articles which examines some of the theoretical, practical, ethical and methodological issues raised in research by the recognition that social processes are affected by sexual as well as class divisions.

- * **Feminism for Girls: An Adventure Story**, edited by Angela McRobbie and Trisha McCabe, 1982 Price \$14.95

This collection presents feminist perspectives on aspects of adolescence which have been chosen for their special relevance to the lives of girls and young women today.

- * **A World of Difference: Gender Roles in Perspective**, by Esther Greenglass, 1982 Price \$19.95

A study of social areas that are relevant to the understanding of the differences in the psychological experiences of women and men.

- * **Still Ain't Satisfied: Canadian Feminism Today**, edited by Maureen Fitzgerald, Connie Guberman, Margie Wolfe, 1982 Price \$9.95.

A collection of 27 articles touching on the major women's issues of the decade such as pornography, family violence, abortion, sexuality and women in the work force. By reviewing the inroads made to date, the authors speculate on the possibilities for the future as they discuss non-traditional jobs for women, day care, rape and the special concerns of immigrants, lesbians and native women.

RANTS AND RAVES

- by Suzanne Pilon and Dana Hanson

RAVE REVIEWS AND APPLAUSE TO:

- * Health and Welfare Minister Monique Bégin, who has agreed to recognize a divorced woman's right to half her ex-husband's Canada Pension Plan credits, even if the woman initially agreed to waive those rights as part of a separation agreement. Let's hope this is a move in the direction of making C/QPP credit-splitting upon divorce mandatory, automatic and irrevocable.
- * The federal government for developing policy and procedures regarding 'personal harassment' which will cover both federal civil servants and employees of companies under federal jurisdiction. While it is yet to be seen just how effective this policy will be, it is definitely a step in the right direction.
- * Dr. Henry Morgentaler, for his continuing efforts to improve access to safe, medical abortions across Canada.

BOUQUETS OF BOOS TO THE FOLLOWING

- * Richard Needham who writes in his latest book, **You - And All the Rest**, that "A woman loves the man who tends her wounds almost as much as she loves the man who inflicts them on her." And so another male 'expert' on the female psyche rears his ugly head.... or: Put it to music Richy, and maybe it'll pass as Canadian content...
- * Safeco Insurance Co. of America who refused to sell car insurance to 36-year-old Ottawa resident Carol Oliver because she was separated and therefore assumed to be "unstable".
- * Ontario Social Development Secretary Margaret Birch for her statement that Canada's poorest of the poor - elderly single women - are "getting their fair share economically" and her denial, despite convincing statistics, that senior citizens live below the poverty line. In an exceptionally fine display of patriarchal concern, Ms. Birch stated that she gave a much higher priority to middle-aged, unemployed executives and that elderly women "won't get more help until the economy improves." How is it that even when we're not working for pay, we're still 'last hired, first fired'??!!
- * Edmund Jeske, manager of the International House of Pancakes in New Westminster, B.C., for laying off a pregnant waitress after three customers complained they found being served by her "disgusting". In justifying his action, Mr. Jeske stated, "I've nothing against pregnant women - I'm a father myself - but ... pregnancy and food just don't mix." (Maybe he thinks she's giving birth to a hamburger?) I would have thought Mr. Jeske would have been **relieved** the waitress was pregnant... at least then she's not menstruating!
- * The Ontario Court of Appeal which refused to award Barbara Leatherdale a share in her ex-husband's non-family assets because she did

not make a "direct" contribution. Ms. Leatherdale was subsequently awarded 25% of these assets by the Supreme Court of Canada, on the basis that she had worked outside the home for half her married life; the ten years she spent as full-time homemaker and mother were discounted. This case certainly points out just how far we still have to go before our unpaid labor in the home is accorded any kind of real value. However, bouquets should go to the trial court judge who recognized Ms. Leatherdale's paid and unpaid contributions to her ex-husband's financial success by originally awarding her 50% of the non-family assets.

- * The Cornwall Children's Aid Society for attempting to force a 15-year-old ward of the court to bear a child she did not want. After being refused access to abortion by the CAS, the girl travelled to Dr. Morgentaler's clinic in Montreal with the help of her foster father. She may be a minor but she is old enough to know if she wants to become a mother or not; fifteen of fifty, patriarchal control of our reproductive capacities is unacceptable.

HOT OFF THE PRESS

The Politics of Reproduction, by Mary O'Brien

Book Review by Diane Chalmessin

How difficult it is to remain theoretically peripheral to the "dark hole effect" of male-stream thinking! However, argues Mary O'Brien, the need to develop a theoretical basis for a feminism which can transform the world is an increasingly recognized need in the women's movement.

Mary O'Brien's background in political theory and her practice in midwifery in the dingy streets of industrial Glasgow where childbirth was still a celebration of femininity, appears to combine well intellectual, 'male-stream' knowledge with an intuitive, empowering and integrative female element. This can create the praxis for a revolutionary change which is people and nature-oriented.

Thus equipped, Mary O'Brien leads us persuasively to face squarely and fearlessly a reality which has been defined by men and which does not validate women's experience.

She transcends this reality by juxtaposing it with an integrative feminist theory which begins with the process of reproduction. She argues that it is not within sexual relations but within the **total process of human reproduction** that the ideology of male supremacy finds its roots and its rationales. More controversially, she argues that it is from an adequate understanding of the process of reproduction, nature's traditional and bitter trap for the suppression of women, that women can begin to understand their possibilities and their freedom.

For according to O'Brien, the praxis of integrative feminist theory and practice presents and represents a fundamentally different experience of the relation of people and nature than that posed by male dualism. Dualism is an

adversarial attitude that, unchecked and on a large scale, can result in war, genocide and harsh oppression. On a small scale, the result can be schoolyard, street and barroom fights, crime, and personal brutality.

Mary O'Brien theorizes that men are alienated from the process of reproduction because their participation in the product of the reproductive process, the child, is interrupted at copulation. For men this alienation is solved by patriarchy and by turning the social relations of reproduction into property relations; men appropriate both the child and the labour of reproduction by appropriating the woman. All social and patriarchal institutions are built on this — for instance marriage provides the social space or private realm which allows exclusive right to a particular woman.

A feminist theory based on reproduction insists that the principle of integration can form the basis for a political praxis which is rational, humane and far more progressive than any genderically one-sided praxis, including Marxism. Feminism praxis is revolutionary in an economic sense and a political sense. Politics in the contemporary world is the culmination of the male preoccupation with overcoming nature and the belief in a 'natural' dichotomy of ruler and ruled. The participation of fecund women in the conduct of communal life is more than strategies for female emancipation: it is to drag the process of reproduction to its true status as a necessarily social and humanly valuable activity.

Needless to say, a feminist theory of reproduction challenges patriarchal institutions. The problem is to move from the war against nature and against life to policies of integration with nature and with life. For this to happen the process of reproduction must be recognized as a social process as well as a biological one. Menstruation, pregnancy, lactation and mothering, experiences on which women's current plight is blamed will thus be regarded as powerful and honoured phenomena. Does male physiology free men to take up the products of culture or does it 'eliminate' them from a meaningful, sustained, natural role in human culture (but for the brief act of insemination)?

At this time in history when it is technologically feasible to allow women freedom over parenting, integrative feminism wants to bring women on equal terms into the productive process and insists that liberation also depends on the reintegration of men on equal terms into the reproductive process.

I sense that The Politics of Reproduction is a real breakthrough towards unfolding the historically ready feminist revolution. I found it invigorating, unifying, hopeful and soothing.

IN THE WORKS

THE WEB

A Centre for Feminism and Non-Violence has been the long-time dream of a few Ottawa women who would like to create a place where women can come together to share their skills, their knowledge, and their visions of a non-violent, non-oppressive world — a place to

explore practical ways of moving from this society's 'might is right' mentality to a sharing, life-giving creativity.

THE WEB will offer an alternative women's space for the many feminist activities that are already happening in Ottawa. It will open the possibilities for new connections to be made among women and among women's concerns.

THE WEB will offer:

- * a resource centre, with information on feminist anti-militarist groups, such as Women's Action for Peace, Greenham Common Peace Camp, and Women's Pentagon Action, as well as activities and upcoming events;
- * workshops on feminism, on non-violence, on consensus decision-making etc.;
- * a meeting place for women's groups;
- * a space for women's celebrations and spiritual gatherings.

We are now looking for space for THE WEB, and expect that it will become a reality, at least as a modest beginning, this summer. We have the funds to cover rent and expenses for a short time, and are hoping that THE WEB will become a collective of individual women and groups, and that the Centre's activities will eventually generate a self-supporting income.

If you are interested in becoming part of THE WEB's collective, if you would like to give your support in any way, if you would like to become involved in the planning, if you think you or your group might find such a place useful for your own work, if you have any ideas regarding funding or activities — we'd love to hear from you.

Please call Helen Durie (238-4629) or Deb Ellis (728-9846), or send in your comments to:

THE WEB
c/o 436 Lisgar Street
Ottawa K1R 5H1

FEMINIST MOTHERS

Two Ottawa women would like to begin a support group for feminist mothers and want to hear from others who may be interested. For more information, call Alma at 232-1823 or Margaret at 725-3797.

FOR SOCIALIST-FEMINISTS

A group in Ottawa has recently begun to meet around issues concerning socialist-feminist women. The impetus for the group was the 1982 Committee on Socialist Studies which met during the Learned Societies. Women there were united to discuss the prospects of socialism and feminism in English and French Canada. The women at these meetings felt it was imperative to continue the discussion and the development of ideas and so have been working towards a socialist-feminist conference for 1984.

The discussion group, in addition to others like it throughout the country, is in part a building block towards that conference. Each discussion group is expected to produce a newsletter over the next 9 months in order to facilitate and provide the conference planners with an agenda of issues representing socialist-feminist women's interests across the country.

The group plans to meet on a monthly basis, with its first planned meeting having been in March around the issue of pornography. For more information call Julie White at 234-8508.

BOYCOTT

The Nestles boycott is not over. The World Health Organization is trying to collect a million signatures around the world to support the boycott of Nestles in general and Taster's Choice coffee in particular.

Nestles products include Nescafe, Encore, Decaf, Taster's Choice, Nestea, Quik, Libby's Souptime, Maggi Soups, Crosse and Blackwell, Nestle Crunch, Nestle Puddings, Wispride, Cherry Hill Cheese, Swiss Knight Cheese, Montclair Mineral Water, Stouffer's, L'Oreal, Lancombe and Beechnut baby foods.

Support the fight against Nestles' attempt to force their baby formula on Third World women by joining the boycott.

UPCOMING EVENTS

WOMEN'S MARCH FOR PEACE ON MOTHER'S DAY. Take part with other women and girls in a solemn march for peace on Sunday, May 8th, in Ottawa, where we will form circles around the parliament buildings. We assemble at Major's Hill Park at noon.

- * Show solidarity with English women who encircled a nuclear base at Greenham Common.
- * Pressure Ottawa to represent the vast majority of us who voted for balanced arms reduction at the U.N.
- * Tell members of parliament that you don't want Canada involved with the arms race — oppose testing the cruise missile in Canada.

We are hoping that other family members will show support by releasing balloons at the Eternal Flame and by joining us afterwards for a celebration in the park. Bring harmonicas, guitars, frisbees and a picnic lunch. Child care will be provided during the march.

For more information call:

- * days — Esther (232-6382); Wilpf (236-2976)
- * evenings — Giselle (729-5343)

THE WOMEN'S HISTORY PROJECT is planning a Summer Institute to be held at the Ontario Institute for Studies in Education (OISE) from June 13 to June 30 this year.

Members of Canadian women's associations (charitable, religious, union and employment organizations) will be brought together with teachers and professional historians to study the history of women's associations and associational life in Canada. The women will work together to produce resource material.

Contact:

Paula Bourne
Research Officer
Women in Canadian History Project
OISE
252 Bloor Street West
Toronto M5S 1V6

THE COMMITTEE ON WIFE ABUSE of the Pinecrest-Queensway Community Service Centre is sponsoring a one-day workshop on services to abused women, to be held on May 5, 1983 (location to be announced). We hope to have a real **working** workshop, with the active participation of about 45 front-line people from various settings who are at present (or could be in the future) providing direct services to abused women. Although we recognize the need for continued education about wife abuse in the Ottawa social services community, we expect participants to already be informed about the issue and to have a woman-oriented approach. Basic education about wife assault will therefore **not** be an explicit part of the workshop. What we do hope to achieve is the following:

First, to provide a forum for sharing information about groups and individuals working on the front lines of social, community and health services settings who are providing direct services to abused women; facilitating networking among workers; putting faces to names and making new contacts; finding out about new projects, etc.

Second, clearly identify and document where the gaps are in services for abused women in the Ottawa area.

Third, to develop strategies for coordinating and improving services.

A summary report of the workshop proceedings, and perhaps a handbook of services in the area, will be produced after May 5. Right now, we are at the stage of gathering ideas and suggestions from potential participants to find out what they would like to see at the workshop, and how they could best profit from such a day.

If you would like to contribute and/or would like to form part of a network and be on a mailing list, and/or would like a copy of the report, please contact Alma Estable at 820-4922 or 232-1823.

MAY 1st CELEBRATIONS

On May 1st, to commemorate the original Labour Day, Peace Works is organizing a demonstration and day of activities. They are asking people to form a human chain by linking arms from National Defence Headquarters to the Unemployment Office, both of which are located on Laurier Avenue.

The two end points are symbolic of two major issues concerning Canadians today: unemployment and disarmament. The human chain attempts to unify to two, thus explaining the two-fold theme of the day, "making the links".

The intensified militarism has legitimized the mass movement of resources and money away from employment schemes, social services, education and job training and worker intensive peace-time industry to the technologically intensive production of military paraphernalia.

The human chain is just one of the many activities going on that day. Prior to the chain at 2:00, there will be a picnic and rally beside the National Arts Centre on Elgin Street. A night of entertainment and speeches, sponsored by the Ottawa District Labour Council, CUPW and other labour organizations, will end the day

of celebration for the workers of the world. We encourage all women on May 1st to unite in solidarity with all other workers in protest of the undermining of our existence and in celebration.

AN INTERNATIONAL PERSPECTIVE

NETWORKING IN THE FEMINIST PEACE MOVEMENT

by Marymay Downing

British feminist and peace activist, Marion McNaughton, visited Ottawa recently as part of a North American tour to strengthen the international feminist peace movement.

Marion lived in the U.S. for 4 years, working with feminist support systems for victims of violence against women, and participating in the Women's Pentagon Action. She speaks of how she, like many other feminists, came to see the links between "masculinity and militarism."

Back in her native Britain she has been active in the Greenham Common Women's Peace Camp and the Campaign for Nuclear Disarmament (CND). The Ottawa women who met with Marion found her reports on these British developments both fascinating and inspirational.

The women's peace camp has maintained a presence of protest at the Greenham Common U.S. Air Force base (where the Cruise missile will be deployed) for over a year and a half. Living conditions she describes as "squalid". Not even tents are permitted, so the women are essentially living in the open under the constant glare of base floodlights, with plastic sheeting strung over a clothes-line serving as their only shelter, a camp-fire and a source of water across the road as their only amenities (except when nearby sympathetic townspeople offer their homes for a few hours of privacy and an opportunity to bathe). There are 15-30 women living there at any one time, with groups from all over the country coming and going according to their own timetables. The anarchistic characteristic of the camp has effectively served as a base for an endless series of demonstrations and civil disobedience actions (our press has reported some of the larger ones) which have been very influential in fostering the public discussion of nuclear disarmament that fuels the European peace movement.

An important aspect of the British feminist peace work that Marion emphasized in her Ottawa visit is the way in which it empowers every woman involved, demonstrating simultaneously in the protest against militarism women's vision of what we want to put in the place of patriarchy. The demonstrations are carried out without central leadership, organized by chain letters and word-of-mouth, allowing each woman to feel her own responsibility and power (and obviating the need for expensive advertising!). The demonstrations are actions that every woman participates in, instead of standing around passively like flocks of sheep while a few people shout at them through loudspeakers. Furthermore, these actions reinforce women's reality rather than focusing on the military. For example, in the December 1982 action at Greenham Common, 30,000 women brought children's clothing, photos of loved ones, even wedding dresses, which they wove into the fence

surrounding the base and left there as a statement of what they were working for, rather than what they were protesting against.

Marion described the feeling of urgency that has motivated the British peace movement since NATO's decision in 1979 to deploy Pentagon-controlled nuclear missiles in Europe, and U.S. talk about fighting, even initiating, a nuclear war limited to Europe. She explained how the grassroots Campaign for Nuclear Disarmament, with 1,500 chapters across the country, has consequently resolved to use civil disobedience as its primary strategy in recognition of the fact that such life-threatening military decisions are completely by-passing the democratic processes. She pointed out how women are particularly effective in civil disobedience actions. British police are reluctant to use violence against groups of women, can't arrest large numbers because of the lack of women's prisons, and, since those few that exist are low-security, can't suppress the tricks women get up to when there. I can still hear Marion laughing and see the twinkling mirth in her eyes as she described the scenes of women dancing on missile silos and prison rooftops...

Marion believes strongly in the power of women networking internationally and sharing news of our efforts directly, without depending on the press. We all feel stronger when we know we aren't isolated. She would love to hear what you have been up to and can be trusted to pass the word along. Send her artwork too. She'll pass it on to women who are arrested to help keep their spirits up. Write to:

Marion McNaughton
Aisling Cottage
Back Church Lane
Leeds LS16 8DW
England

For more information about Marion's visit to Ottawa and the feminist peace movement here, write to:

Marymay Downing
150 Rochester St., No. 2
Ottawa, Ontario K1R 7M4
or call (613) 237-3495.

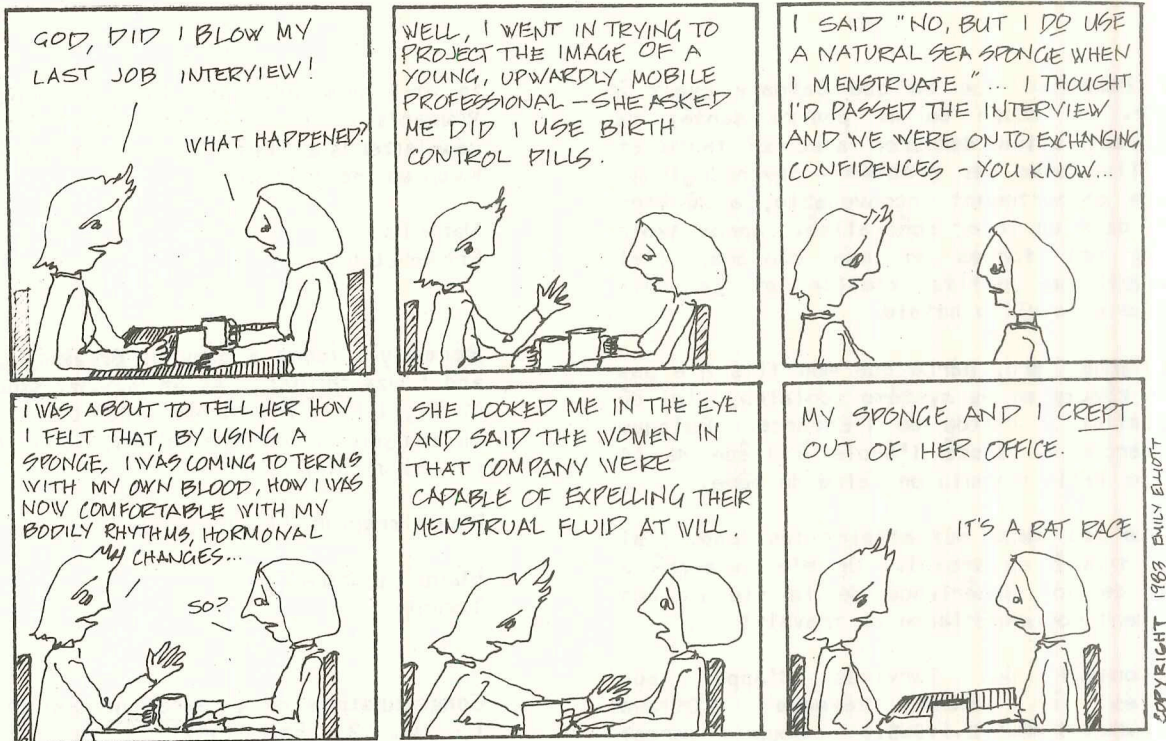
ONE WOMAN'S VOICE

The body of 9-year old Sharin Keenan was found stuffed in a refrigerator in a rooming house in Toronto earlier this year. This is one woman's letter to a friend after she heard.

by Maristella Palmieri

Carolyn called at 2 in the morning and she said they found her little body in a refrigerator. i cried so hard. i couldn't say anything i was helpless as helpless as being stuffed in the refrigerator myself. why is man so violent? what madness lingers in his soul? what rage against a little child so vulnerable against the black sun, standing in a puddle and excusing herself for being afraid. we must live in this life with fear for ourselves. women and little children, the men that they give life to, the little men that grow into monsters to kill their mothers and themselves, the helpless children gone mad.

Omni-violence which surrounds the lives of women and their children. The fear of omni-



violence which does not exist in the world of men. Margaret Atwood asked a group of men what their greatest fear of woman is; they replied, "to be laughed at by a woman". she then asked the group of women what their greatest fear is; they replied "to be killed by a man".

It is an unjust horror we live with each pore of our woman's bodies. To have to hide in our flesh, for fear for attracting a man who thinks you're laughing at him.

I'm sorry I'm laying all this on you, i just keep getting these shivers when i least expect it, shivers of fear and vulnerability. shivers of life.

I cannot justify creating a life for fear of creating more horror. i know how much you are touched each day by your daughter's life and wish i could create a heaven on earth for the few people i trust with my breath. to take, and mold some good out of all the rage - some harmony for this time round.

I love you both.

LE VOIX D'UNE FEMME

UNE FEMME FACE A LA PAUVRETE

- par Monique Albert

Je viens d'un milieu moyen et assuré. J'avais ma dixième année et un cour de coiffeuse.

A 21 ans, je me suis retrouvée dans un mariage intolérable, avec deux enfants, une petite fille de 7 jours et un fils de 21 mois. J'ai dû prendre une décision douloureuse - laisser mon mari et retourner à ma ville natale avec mes enfants. C'est alors, qu'à 21 ans, j'étais seule avec ni argent, ni logement, ni fourniture et un nouveau né malade.

A cause de mes allergies, je n'ai pas pu

travailler comme coiffeuse.

J'ai demeuré avec ma parenté pendant un an, durant laquelle il m'a fallu subir une chirurgie majeure. Par après, je suis démenagée dans un logis à prix-moderique situé à 10 milles de ma famille. Là j'ai dû faire face à l'ennui, la dépression, l'isolement et le manque d'argent. Vivre d'assistance sociale fut le plus gros fardeau.

Espérant de recommencer ma vie, je suis retournée aux études au Collège Algonquin. Peu après, je me suis remariée dans le but d'établir un vrai foyer. Malheureusement, ce fut un autre échec dans ma vie.

Après deux opérations pour le cancer et maints abus physiques et mentaux, je me suis encore retrouvée seule avec mes 2 enfants. Pour la deuxième fois, j'ai dû subir les tourments de cour familiale, divorce, pensions alimentaires, logement et Bien-Etre Sociale. Mes enfants ont aussi soufferts, et sont encore marqués par tous ces événements. Ma petite fille a frôlé la mort à l'âge de 5 ans et son frère aîné, même surdoué, est encore hyperactif et hors de contrôle.

Ma mère est morte de cancer en 1977; j'ai pris soin d'elle pendant presque 2 ans, essayant en même temps de garder mes enfants stables, heureux et bien nourris, toujours en existant de prestations sociales.

En 1979, je suis encore retournée à mes études, cette fois à l'Université Carleton. Je n'y ai resté que 4 mois durant lesquels j'ai dû changer de gardienne au moins 3 fois. En plus, j'ai été victime de 7 vols pendant cette période de 4 mois. Pas de petits vols! J'ai perdu mon stéréo 2 fois, le contenu de mon congélateur (il était plein), tous les bijoux de ma mère, tout mon linge et même de la vaisselle.

J'avais mon voyage!!! Un ami me donna l'opportunité de refaire ma vie à Calgary. Cette fois, une crise cardiaque et un accident d'automobile m'ont fait réaliser que le besoin d'un entourage familial était

plus important que ce que Calgary avait à offrir. A cause de ma pauvre santé, ma fille est allée demeurer avec sa tante et mon fils, avec ses problèmes psychologiques et son comportement inconvenable, a dû être placé dans un foyer spécialisé. Après avoir repris mes forces et mon courage, j'ai rassemblé ma petite famille et je suis revenue à ma ville natale.

Un an plus tard, parce que mon fils n'a pas pu se réadapter au système scolaire, j'ai dû le confier à l'aide de l'Enfance. Puisque mon garçon a laissé l'école à l'âge de 14 ans, ma fille a voulu en faire de même.

Lorsque mon moral eut atteint son fond, j'ai enfin trouvé un emploi. On m'a embauché à cause de mon expérience de la vie et non seulement mon expérience de travail!

Le Conseil des Services d'Appui aux Familles à Faible Revenu d'Ottawa (S.A.F.F.R.O./O.C.L.I.S.S.) nous permet d'aviser les gens de leurs droits et de combattre contre la pauvreté.

Imaginer, un salaire au lieu du Bien Etre!!! Je ne changerais pas cet emploi pour tout l'or au monde!!! Je suis Co-Ordinatrice d'Education Publique pour cet organisation à buts non-lucratif. Comme je me sens bien dans ma peau!!!!!!!

Les francophones intéressés à obtenir plus d'informations au sujet du groupe francophone de SAFFRO peuvent appeler Florence Kingsbury à 232-2677.

LETTERS

Keep those letters coming. Women have been writing us from across the country to express support, share their comments and ideas and give us names of other interested women and groups.

Here's a few letters we've received:

* * *

I really enjoy your publication! I have photocopied items and passed them to other women ... called the University of New Brunswick Counselling Centre and gave them your address, suggesting that they should request it for the women's unit of their centre, and intend to provide the new Guidance people on our English Community Colleges in the province with details so that they too can take advantage of your excellent paper.

I am a Women's Employment Counselling Outreach Project, as the enclosed card explains, and have been working with and for women in N.B. since 1974. In my efforts at networking I have joined CCLOW, CRIAW, NAC, Ottawa Women's Network, to name just a few. I cannot begin to tell you how networking has helped me over the years ... the support and sharing I have experienced warms the heart.

I most certainly wish to be on your mailing list and will pass the word on to all women I meet.

In the meantime, we have a struggling new Women's Centre in Fredericton. This type of newsletter is a 'must' for a gathering of women. Keep up the good work.

Marie Patrick
Fredericton

* * *

Recently I found a copy of **Breaking the Silence** and I was thrilled. As an M.S.W. student at U. of T., I have felt feminist content so lacking in an analysis of social problems. Can you put me on your mailing list?

Please keep up the good work.

Elaine Jacobson
Toronto

* * *

Congratulations on an excellent newsletter! (Vol. 1, No. 2, Fall 1982) I have read many publications on women's issues, but never one which was so informative and as clearly laid out. A boon to both the newly interested and the long time aware I'm sure.

One area I would like to see women more involved in is Urban Development and Renewal via Citizen Action Groups. Much Urban Development and Renewal depletes low rental housing stock and creates offices or housing which are unaffordable or inadequate for single mothers, the female pensioner, students and other low income groups. This is an area we haven't been seeking preventive community measures by exerting pressure at City Hall.

We usually find ourselves saying "ouch" after we've been hit by some new "development", instead of keeping an eye open for city zoning and future proporsals in council. Better to prevent the blow before it comes, or at least, if it is inevitable, to be certain we receive a fair percentage of the development. It is hard to turn back a council decision after it has been made. We would be more effective to present our case during the proceedings.

Related to Urban Development and Renewal is the drive for heritage preservation and renovation in preserving the character of our cities. Renovation, "in-fill" projects, can increase housing density, leaving intact a visual, historical heritage for our children. Renovations create 50 more jobs per 100 workers, as compared with outright demolition and construction.

It is in our interests as women comprising 60% of the poor in Canada (National Council of Welfare 1979) to ensure that at least a percentage of the developments provide us with adequate housing.

I would be interested in any information on current activities/associations in this area.

Please put my name on your mailing list.

Keep up the good work!

C.L. Ireland
Ottawa

* * *

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FOR FUTURE ISSUES

Can we add you to our mailing list?

Please complete, detach and mail to:

Breaking the Silence
Feminist Caucus
School of Social Work
Carleton University
Ottawa, Ontario K1S 5B6

Attention: Sherry Galey

We encourage you to enclose:

- * comments on the newsletter
- * information & notices for future issues
- * names of others who would like to receive copies

Donations will be gratefully accepted. Cheques can be made payable to the Feminist Caucus.

Name: _____

Telephone: Res: _____

Bus: _____

Address: _____

Organization or Place of Work: _____

Do you want your name placed on the mailing list? _____ Do you want additional copies to distribute? _____ How many? _____ Where did you first get a copy of **Breaking the Silence**? _____ Which volume and issue was it? _____ Can we

add your name to our list of women interested in forming a network of women interested in bringing feminism into social welfare? _____

LATE NEWS:

NOTE ON YOUR CALENDAR

May 25 - Talk by Jo Vellacott
"Constructive Caring:
Children and the future

8 p.m.

Citizen Building
1101 Baxter Road
Conference Room

Info: 224-2364