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CALGARY WOMEN'S NEWSPAPER

Student's Union Challenged:

"BATTERED WIVES" APPEAR IN CONCERT...

The punk rock group, "The Battered Wives" performed at the University of Calgary October 30 in spite of last minute efforts by faculty, students and community groups to have the concert cancelled.

Over one hundred demonstrators blocked the second and third floor staircase leading to the MacEwan Hall Ballroom in an effort to make concert-goers aware of the seriousness of the issue of violence against women. The protestors distributed leaflets and Calgary Women's Newspapers (the May issue on battered women shelters in Alberta) despite hostility from the crowd waiting to enter the ballroom. One woman, holding a young child, was knocked to the ground by an over-enthusiastic fan, while another had her placard ripped from her hands. When demonstrators tried to sing, "We Shall Overcome", they were greeted by a chorus of jeers and obscenities from the fans.

The students — most of them members of the Social Work Students Society (SWSS) — were supported in their protest by the Calgary Caucus of Women and the Law Association, the Calgary Housewives Association, the Calgary YWCA, Calgary Status of Women Action Committee and Calgary representative of the National Action Committee on the Status of Women. University of Calgary Chaplains also objected to the appearance of the band. The Student's Union however, refused to offer any apologies for having invited the band to perform.

Policy Ignored

By inviting the band, University of Calgary's Student Union ignored the National Union of Student's specific policy on the issue. A resolution, passed by the NUS, states: "Whereas we live in society that both subtly and openly exploits the subject of violence and, in particular, violence against women; and whereas the number of incidents of women being raped and beaten is on the increase; and where as there is a need for students to refuse to allow violence to be exploited in this way at student expense by actively opposing the actions of any person or groups who endorse initiate or use violence against women; THEREFORE BE IT RESOLVED that NUS/UNE urge all post-secondary student associations to refuse to book bands that exploit violence against women."



Press Conference Fizzles

The furore created by protests over a concert by the Toronto band the Battered Wives, drew representative of Calgary's straight and alternative media to the University of Calgary like flies. From noon till two, camera crews, reporters, demonstrators, and students milled about the stairs outside of the MacEwan Hall Ballroom, all jockeying for positions. Reporters sporting suitably serious demeanors, interviewed everyone and anyone concerned with the event. At appropriate moments flood lights were switched off and on. Student Union executive members rushed about casting an anxious eye at the media, demonstrators, and audience.

The afternoon's tensions spilled over to the post-gig conference. Security at the doors was tight. Media representatives were asked to identify themselves and efforts were made to bar the organizers of the protest. Members of the Social Work Student Society (SWSS), a key group in the organization for the protest, were eventually allowed to enter as representatives of the society's newsletter. An argument erupted when Ann McTavish, a SWAC board member, demanded entry. Earlier that morning McTavish was told that only two feminists would be allowed at the press conference. By two o'clock that number had dwindled to zero. After some hasty diplomatic negotiations — worthy of Henry Kissinger — a victorious McTavish entered the room. At the start of the conference the room was packed. As one reporter noted, "I haven't seen this much press for any group since the Abba concert."

The press conference set a record for brevity. After a total of three questions, the spokesperson for the

group, guitarist and singer Toby Swann, walked away in a huff. Three questions later the conference was over. It all started out quite innocently. Reporters asked about the group's name and the protests that followed the group around the country. Swann replied that the band was fed up with demonstrations and that they "want to be known for their music, not their name." He stated that the band does not approve of wife battering. "We have nothing to do with the social problem." The group's name was chosen while members of the band were drinking in a Toronto bar. "We chose the name because it was a good joke."

Swann's devil-may-care attitude changed to consternation in response to a question from the CWN. When he was asked to comment on the charge

that the group was hypocritical because they exploited an issue that was still socially acceptable, and that they would never dream of using an overtly racist name such as the "Paki Bashers" or the "Funky Niggers", he retorted with an articulate "f k off". A member of the band explained Swann's hasty departure as a display of artistic temperament.

Asked if he thought that the band would have made it out of Toronto (where new wave groups are a dime a dozen) if they had not used such a sensational name, Swann shouted from across the room a defiant "No."

The last two questions dealt with the group's logo. They denied responsibility for it. "The logo was drawn up for us. It has nothing to do with us." So much for a band that "just wants to play music on its own terms."



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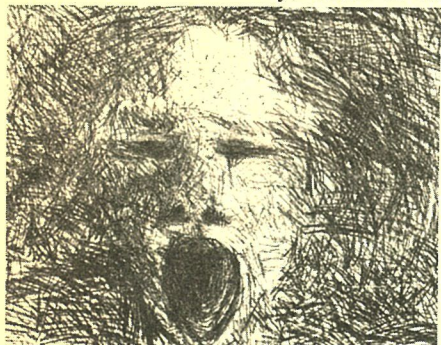
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Feminist Therapy Needed

Many women have had negative experiences with counselling and therapy due to sex role stereotyping by the counsellor. Such experiences can range from being limited by traditional assumptions about "a woman's place" to sexual advances made by a therapist in the guise of "helping" the client. A sexist bias may be evident from the therapist's choice of words or from a sense the woman has of not having her concerns taken seriously.

Although it is well documented that women represent over 50% of mental health consumers, until recently very little attention has been paid to their special needs or to the relationship between women's roles and emotional distress. To the contrary, much of the



Source: cws/cf

research on which psychological theories are based, was done by male researchers, on male subjects, and it was simply assumed that the results applied equally well to women. In addition, traditional male behaviors (aggression, dominance, etc.) have generally been seen as indicators of a mentally healthy person, while traditional female behaviors (passivity, showing emotions etc.) have been looked upon as signs of pathology. Given all of these factors, plus the fact that the helping professions tend to be dominated by men, both in number and in power and authority; is it any wonder that women may be dissatisfied with their experiences in counselling?

Fortunately, one of the advances that has grown out of the Women's Movement is an interest in counselling women as a specialty area. Along with this interest has come relevant research, new theories, and specific standards for counselling women. Nonsexist counselling is beginning to be recognized by many professionals as a basic set of standards position is not solely the result of her: women. Nonsexist counselling acknowledges the connection between an individual's personal problems and the sexist society in which he or she lives. For example, a woman's difficulty in attaining a management position is not solely the result of her personal deficiencies, but likely has a great deal to do with management's at-

titude toward the promotion of women. It may also be related to the woman's socialization as a female, which tends to discourage women from developing many of the skills currently demanded of managers by industry. A nonsexist approach would emphasize such a woman's strengths and encourage her movement toward fulfillment, without regard to gender.

Feminist therapy, another new counselling approach developed out of the Women's Movement, takes nonsexist counselling a step further. It considers social action, which attempts to change society in the direction of equality for women, to be an important part of therapy. The ultimate goal of feminist therapy is social and political change. For example, the woman trying to achieve a management position might, as one of the last stages in her therapy, decide to form an action group of women in her company to pressure management to promote women.

Nonsexist and feminist therapy are both being used to differing degrees by some counselling is often finding out who uses these approaches. Women should not hesitate to shop for a therapist who is compatible with the values she holds to important. A good therapist will be willing to answer your questions about the way she/he approaches counselling. The National Organization for Women has put out an excellent booklet called, *A Consumer's Guide to Nonsexist Therapy*, which provides useful guidelines and information about choosing a counsellor.

A small group of Calgary women, in the helping professions, are currently in the process of exploring the feasibility of setting up a Women's Counselling Center, which would use a nonsexist and/or feminist approach to counselling. We are trying to determine whether Calgary women see the need for such a service, specifically geared to meeting the needs of women. If you believe such a service to be necessary and valuable, we would appreciate an indication of support for the idea by filling in the coupon below and sending it to Calgary Women's Newspaper, C/O Y.W.C.A., 320 5 Ave S.E. Calgary T2G OE5, attention: Women's Counselling Center. No name necessary.

I support the concept of a Women's Counselling Centre in Calgary, based on the principles of non-sexist and/or feminist counselling.

Yes _____ No _____

RAPE CRISIS CENTRE

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(We have a 24-hour answering service at the above number.)

We give support and counselling to women who have been sexually assaulted — be it recently or long ago.

We are available in crisis situations on a 24-hour, 7 day-a-week basis.

We will provide information about police investigation, medical needs, and legal procedures, and will accompany a woman through this process if she desires.

Speakers and material are available through the Rape Crisis Centre Office, located at #202 - 723 14 St. N.W.

Comments:

Protest Justified

As the emotionally charged atmosphere surrounding the protest against the Battered Wives begins to subside, it is worthwhile to examine some of the charges and countercharges that were raised in the heat of the debate. Unfortunately this debate will continue outside of the mainstream media. Calgary's media treated the whole event as if it were a travelling road show. Both the protestors and the band were shortchanged in the process. For example, the band's musical accomplishments, or lack thereof, were totally ignored. The issues raised by the protestors were reduced to a few catchy phrases and important questions were buried amid the sensational coverage. These issues were not of a frivolous nature and they deserve to be treated in a serious and responsible manner.

Charges Levelled

Two major charges were levelled at the protestors. The first was that the protestors were acting as censors and that they were denying freedom of artistic expression. The second charge was that the protestors were exploiting the band for the sake of publicity. By stopping to this level they were demeaning their cause and contributing to the notoriety of the group. These two charges display a fundamental inability to deal with the central issue raised at the demonstration. (it is interesting to note that they were usually prefaced by some crocodile tears over the sad state of battered women.) Wife battery is a complex issue that cannot be reduced to an abstract concept or blamed on the temporary derangement of a few individuals. What can be noted is that the problem is compounded by societal attitudes that objec-

tively condone violence against women. The purpose of the demonstration was to point out just one example of how the issue is treated like a campy joke.

The charge of censorship would be valid if the protest were aimed at blocking a particular art form. At no time prior to, or after the demonstration, was the group's right to play a certain type of music ever questioned. The protestors were not leading a crusade against new wave music; they were questioning the band's exploitative approach to a serious social problem. Certainly the band was quite clear that their success was partially due to their name. It is undeniable that the band did get a lot of free publicity. But this is due to the sensationalistic methods of the media. Those cynics who told the protestors that their cause was just, but they shouldn't be making any noise, didn't even question media treatment of the whole affair. In effect the protestors were being told that even though the problem they were protesting was serious, it would be resolved if they just stayed in their little groups and worked on the problem quietly. Unfortunately, violence against women will not go away until we break down the attitudes that foster the problem.

In essence the protest was directed at the group's name. So, what's in a name? Can't you take a joke? In the past decade we have come to recognize that racist slurs reinforce racist attitudes. In the same way names such as the Battered Wives reinforce the social acceptability of violence against women. The issue is larger than a single demonstration directed at one rock and roll group.

by Natalie Chomiak

TIPTOE THROUGH THE TROLLOPS...

by Beebo Brinker



Are feminists the worst enemies of the women's movement?

A letter in October's CWN makes this accusation, and deserves to be answered. In the opinion of its author, Mrs. K. Toane, we are narrow minded and hateful, blaming men for women's problems, and whining and moping about our sorry situation instead of rising above it. As an outsider to the movement, Mrs. Toane's impression of the world of feminism is unfavorable.

If her feelings about the Women's Movement are shared by everyone but the inner circle of hardened feminists, maybe we should start listening. Listening — because I am not sure explaining is going to do any more good.

In the name of promoting freedom for women, we appear instead to have perpetrated a message of hatred — not only of men, but of women who choose not to be active supporters of the movement.

Any revolution (yes, I know, you don't like the world revolution, but it is an ideological revolution) must have popular sympathy and support to attract a large enough following to be successful. Instead, I have the feeling our body of support is becoming smaller and smaller. Many successful, hardworking women attribute their success to their own determination and skill. Feminists, in response, set the matter straight by claiming no woman could have done anything if it had not been for the hard work of the women's movement. This self-congratulatory behavior is inane, whatever the source. We negate the independent

achievements of our sisters, and these successful women see the attitudes of feminists as being anti-success.

The women's movement is a haven for failures, they say. We are supportive only of women who continue to live out the cycle of oppression, fear of success, and self-defeating behavior. Women who are successful in society whether through their own hard work or through good family connections (a legitimate enough way for men to get ahead) are, by their achievement, male-identified and unworthy of congratulation.

So this is where our dedication has gotten us! I wonder at times whether advances in women's rights legislation have come about because of our efforts or in spite of them. Many intelligent women refuse to believe that the women's movement is working on their behalf, and to their benefit. What we say and what they see are so divergent that I think we should stop assuming that people even want our message. Because we have not listened, the women's movement now has all the credibility of those door-to-door missionaries — and don't we all enjoy sitting around yakking about how we put the run on this one or that one by our imaginatively contemptuous behavior.

I hope the women's movement can show the world that we do not totally resemble the rest of these missionaries. We have minds open enough to see that things can be different for women. Let us open our minds to the opinions of those we claim to represent.

ASWAC News

by Marg Smith

One of the resolutions passed at the 4th Annual ASWAC conference requested all members to write to Greg Stevens, Minister of Personnel Administration, asking that he reconsider applying the principles of Affirmative Action and Equal Pay for work of Equal Value in an attempt to remove the imbalance between women's and men's pay in the Public Service.

In the absence, at present, of good working definitions of both concepts, we would ask instead that all members and interested people write to Mr. Stevens in the following manner. Of course it will not be very effective if we all write exactly the same! Please modify the request according to your own personal style. Please, also, keep the ASWAC office informed of any reply you get, so that we can coordinate our strategy.

To: The Hon. Greg Stevens
Minister for Personnel
Administration,

Room 406
Legislative Building,
Edmonton.

Dear Mr. Stevens,

As an Alberta woman concerned with the horrifying statistics contained in the recent report on Women in the Public Service, I believe that strong measures are necessary to correct the great imbalance between men's and women's salaries and opportunities for advancement in Alberta's public service.

Therefore I would urge you not to be influenced by the recommendations of the Alberta Human Rights Commission, but to review the whole report, including all 32 of its recommendations.

I hope to hear from you soon regarding your decision in this matter.

Copies To:

Bob Clarke, Room 204 Legislative
Building
Grant Nottley, Room 213 Legislative
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Your own MLA, and ASWAC,
Box 1573, Edmonton

to ASWAC box 1573 Edmonton T5J 2N7

I would like to be a member of this healthy and busy organization.

I enclose a membership fee of \$5.00 and a donation of \$_____

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NAC News

by Pat Preston

To all the Calgary and Edmonton women who opened their doors and their hearts to the NAC executive, Oct. 18 dinner guests and conference visitors, many thanks. This year's ASWAC conference left us all with good feelings. Our commitment to unity is stronger than ever before. We are all eager to begin the task of renewing the struggle for equality for women. This time we begin full of hope that, by working together, the battle will soon be won.

Last column I mentioned a NAC meeting with Employment Minister Ron Atkey. This time I want to pass on information gleaned from a similar visit to Minister of Health and Welfare David Crombie. One point stressed by NAC at the outset of the meeting was the importance of preserving Medicare. Both provincial cutbacks affecting hospital care and opting-out by physicians are seriously undermining the universality and accessibility of medical services. The minister assured us that the government was committed to the principles of universality, accessibility and portability of medical services across the country. He was, however, unsure of what form of federal pressure could be effectively exerted on the provinces.

NAC also referred to the Plan of Action issued by the Liberal government and which was weak in the area of concrete programs but filled with more research plans. Crombie was, surprisingly, not familiar with the

document which created such a stir on its release just before the election.

The concern that women are encouraged by doctors and by the drug industry to use mood-altering drugs to deal with stress in their lives was also pointed out at the meeting. It was suggested that the government provide some leadership in discouraging this approach. Crombie agreed there was a problem but was unsure as to how it could be tackled by his department. The NAC position on freedom of choice in the matter of abortion was not supported by Crombie. He seems to see the issue as a more collective one, involving the individual and the community. How collective decisions regarding abortion could be reached was not discussed.

A need for more federal initiatives in the areas of health and safety for women workers was pointed out. It is not enough, for example, to promote the "right" of workers for safety as some provinces have done. This right should be accompanied by action, including the elimination of health hazards. We also argued for the reinstatement of larger universal family allowances. This income is, of course, the only money some women get which is regarded as theirs alone. Crombie said he prefers a need-oriented program, which NAC argues would effectively cut off some women from income of their own.

We also pointed out the unacceptability of gearing benefits to family income rather than individual income because such a scheme would be extremely

'79 Conference: Unity, Strength Apparent at Edmonton Meeting

I feel it is very appropriate that I have been asked to write my personal impressions of the 4th Annual ASWAC conference for this Mental Health issue of the newspaper — because my strongest impression was one of great health, both on the part of the organization, and its individual members. Briefly, I felt at the end of the weekend that we are more united, credible, courageous, assertive, creative and solvent than ever before in our history, and I was left with a feeling of great hope for the future which I know many other participants shared.

It's going to be a busy year — just

look at the list of resolutions passed at the conference tell us that — but I believe that it's going to be our best yet in terms of achievement and growth. Join us, and help us get Alberta moving from here to Equality.

1979-'80 ASWAC Steering Committee
Joe Evans Edmonton for a second year
Susan Karamessines Edmonton
Ilona Klemm Edmonton
Patricia Krasinski Calgary
Marnie Olchowecki Lethbridge
Susanne Rhyason Red Deer
Sheri Tait Edmonton
Janina Vanderpost Edmonton
Evelyn Vardalas Grande Prairie
Derwyn Whitbread Edmonton

United Way Rejects CBCA

Donations to the Calgary Birth Control Association (CBCA) total more than \$13,000 since the United Way rejected CBCA's application for membership in their agency early last month. When the United Way announced their decision to reject the CBCA, the agency admitted the services of the CBCA were needed in the community. CBCA was rejected on the grounds that admittance would be 'divisive to the community.'

The United Way decision disappointed and angered many long-term CBCA supporters.

Not on Merit

"This is a serious issue in relation to all voluntary agencies in the province who may wish to apply for funding," Planned Parenthood Alberta, stated, adding that the CBCA had been told they would be judged on one set of criteria, although the ultimate decision was apparently based on another.

"In the case of the CBCA, clearly the decision was not based on merit. There is probably no other organization applying for United Way funding that has been so thoroughly investigated. This

Investigation Thorough

in itself is discriminatory. It is unfortunate the United Way Board felt the need to use different criteria for assessing the worthiness of the CBCA — that is political acceptance rather than the fact they fill a social need." Planned Parenthood is an affiliate of the CBCA.

Although donations to the CBCA from the community have been generous, they cannot be relied on as a long term funding base. The CBCA Board has not decided if they will re-apply for admittance to the United Way in 1980. If they do, supporters will have to become more vocal in their demand that the CBCA be recognized for the service it performs — not the controversy it creates.

Commitment to Unity

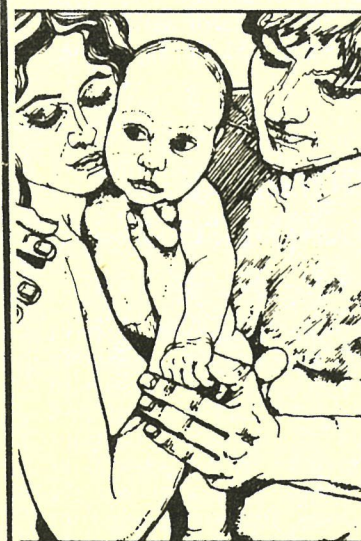
discriminatory against women.

An upcoming meeting is being arranged with the minister of Finance John Crosbie. Such a meeting would be the first time a finance minister had met with members of a women's group. But, we were told, we should not feel any discrimination because the minister also does not meet with volunteer firemen.

Recommendations for changes in or comments on the NAC constitution MUST be in at the next meeting of the executive December 1. Please study the constitution and write out any

suggestions your group has for changes. Mail them to me at 417 11 St. N.W., Calgary or send them directly to the NAC office at #906, 40 St. Clair Avenue East, Toronto. All NAC member groups should do this NOW.

Please let me know of any workshop suggestions you have for the annual meeting. We are interested in offering workshops and information on subjects or issues the member groups want. Let me know your preferences. All suggestions regarding the annual meeting would be welcome. Call me at 283-3451 evenings.

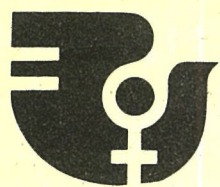


THE CALGARY BIRTH CONTROL ASSOCIATION

THE CALGARY BIRTH CONTROL ASSOCIATION is located at THE OLD YWCA, 223 - 12TH AVENUE S.W. We are open MONDAY through FRIDAY, 9 a.m. - 5 p.m., and MONDAY through THURSDAY EVENINGS, 7 - 9.

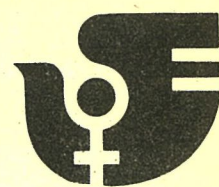
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We are everywhere . . .

INTERNATIONAL SHORTS



Women's issues have a curious way of not respecting borders. Regardless of the citizenship papers we carry, we face many similar problems. Patriarchy is a truly international phenomenon. Certainly none of us live in a society where true equality has been achieved. While it is true that women in underdeveloped countries are faced by burdens unlike those encountered by women in an industrial

state, our common fate as women provides a fragile bond. Given the reticence of the media to cover the Women's Movement, particularly its international aspects, C.W.N. would like to help by providing a regular coverage of the international scene. In this way we hope to highlight the variety of ways that women are organizing themselves throughout the world.

● Abortion Issue Mobilizes European Women

Throughout Western Europe women are marching and organizing to secure their right to safe and legal abortions. On the weekend of October 6, 1979 twenty thousand French women marched through the streets of Paris demanding that the French government renew the country's abortion law. The original law, which was approved in 1975 following five years of bitter debates, permits abortion on request during the first ten weeks of pregnancy. Debate on the renewal of the legislation is scheduled for the month of November.

In the United Kingdom activists in the National Abortion Campaign, the National Union of Students and the trade union movement have organized a series of actions designed to defeat the Corrie Bill (see CWN, September, 1979). These actions include the organization of meetings in towns and cities throughout Scotland, Wales and Britain; the circulation of a petition defending a woman's right to abortion, and preparations for demonstrations. On October 28, 40,000 women and



men held a mass demonstration in London. On February 5, 1979, the Tuesday before the third reading of the Bill, the National Abortion Campaign is planning to mobilize a mass lobby of the House of Commons. At this time their petition will be handed over to legislators. NAC is calling on trade unionists to organize widespread actions on this day. A mass assembly of women will picket the House of Commons the day of the third reading of the Bill.

In Spain, the trials of women who had illegal abortions were cancelled following bitter clashes between demonstrators supporting and opposing a woman's right to legal abortions.

● Feminist Art Institute Opens

Women artists have traditionally experienced difficulties in the male dominated art world. In North America feminists have launched a variety of projects to combat the prejudices facing women artists. These projects have included the organization of all-women exhibitions, research of women's contribution to the development of art and the creation of galleries designed to showcase women's art. Recently feminists have extended their efforts into the field of education. In New York the Feminist Art Institute is offering educational programmes that combine a supportive group experience in feminist thought with nontraditional instruction in art theory, techniques, and women's folk traditions in art. The Institute, which has secured spacious facilities overlooking the Hudson River, has organized a two year certificate programme and a variety of summer courses. Further information may be obtained by writing to: New York Feminist Art Institute, 352 Spring Street, New York City, 10013.

● Women Against Pornography March Through Times Square

In recent months a number of feminist organizations in the United States have organized a variety of actions designed to draw the public's attention to the highly controversial issue of pornography. Arguing that the depiction of violent acts in pornographic literature encourages an ever escalating number of beatings and rapes these organizations have declared a war on pornography. Antiporn actions have been organized on a local level throughout the country. In Seattle a chapter of Women Against Violence Against Women forced Paramount Pictures to remove objectionable ads for its sex and violence thriller *Bloodlines*. Approximately four thousand women from several midwestern states marched through the red light district of Minneapolis demanding safe streets. The New York based Women Against Pornography group conducts tours for women of the Manhattan porn district. On Saturday, October 20, 1979 the group organized a march on Times Square. The purpose of the march was to combat "a four billion dollar pornography industry that feeds on the abuse and exploitation of women."

● Gays & Lesbians March on Washington

On October 14, 1979, approximately fifty thousand lesbians and gays took part in the Gay Rights March on Washington. The purpose of the march was to gain support for congressional action that would prohibit discrimination based on sexual preference. March organizers expressed hopes that President Carter would sign an executive order that would prevent discrimination within the federal government and in the military. Organizers also hoped to bring the issue of the discrimination faced by gay parents in child custody cases before the public.

A broad coalition of individuals and organizations endorsed the march. This coalition included the National Gay Task Force, the Gay Rights National Lobby, the Metropolitan Community Church, the New American Movement, the National Organization of Women, Washington mayor Marion Barry, and attorneys Flo Kennedy and William Kunstler. Speakers at the rally reflected the composition of the coalition. They included Lucia Valeska, co-executive of the National Gay Task Force; Eleanor Smeal, president of the National Organization of Women; Bety Santoro, spokesperson for Lesbian Feminism Liberation and Harry Britt, San Francisco City supervisor.

The march was part of a weeklong programme of activities. October 15 was declared National Lobbying Day. Throughout the weekend activist groups organized caucuses and conferences to discuss ways to advance gay rights. These activities included a three-day Third World Conference of Lesbians and Gays and the second annual Law and the Fight for Lesbian and Gay Rights Conference. Washington Mayor Barry proclaimed October 10 - 17 as Gay Rights Awareness week.

NATIONAL SNIPS

● Canadian Feminists and Lesbians Harrassed at Border Crossings

As the summer drew to its end hundreds of women from Toronto, Southern Ontario, Ottawa, Montreal and Winnipeg — most of them lesbians — set out to the Fourth Annual Womyn's Music Festival in Hesperia, Michigan. Expectations were high. Organizers of the festival expected a turnout of approximately six thousand women. The weather forecast was good and everyone was looking forward to some mellow ambience. These expectations were rudely shattered when the women attempted to cross over the American border at the Sarnia/Port Huron crossing.

Women seeking entry into the U.S. were peppered with questions such as: "Do you deny that you are a lesbian?", "What do you do in bed?", and "When was the last time you slept with a man?" Many of the women were detained and interrogated, and up to fifty women were refused entry. As a rule those women who admitted to being lesbians were turned away. Lesbians were not the only victims of this harassment. Every member but one of the all-women's affinity group that participated in the Darlington anti-nuclear demonstration in June was refused entry into the country. The most serious incidents involved women who carried passports other than British and American. A German woman travelling to the festival with Canadian friends had her visa cancelled and her passport stamped "Inadmissible — sexual deviant" when she admitted that she was a lesbian.

American Immigration officials justified their actions on the basis of a law that gives border guards the right to bar sexual deviants from the United States. The border guards ignored a memorandum issued on August 2, 1979 that stated that quarantine inspectors should no longer stop aliens solely on the basis of suspected homosexuality.

This harassment did not go unchallenged. Members of the American based National Gay Taskforce are collecting information on the incidents and has received a commitment from the Immigration and Naturalization Service for an investigation. Canadians are asked to express their concern by writing letters to the Department of External Affairs. Letters should be addressed to: Flora MacDonald, 125 Sussex Drive, Ottawa K1A 0G2. Copies should be sent to Lucia Valeska, NGTF, 80 Fifth Ave., New York, N.Y. 10011.

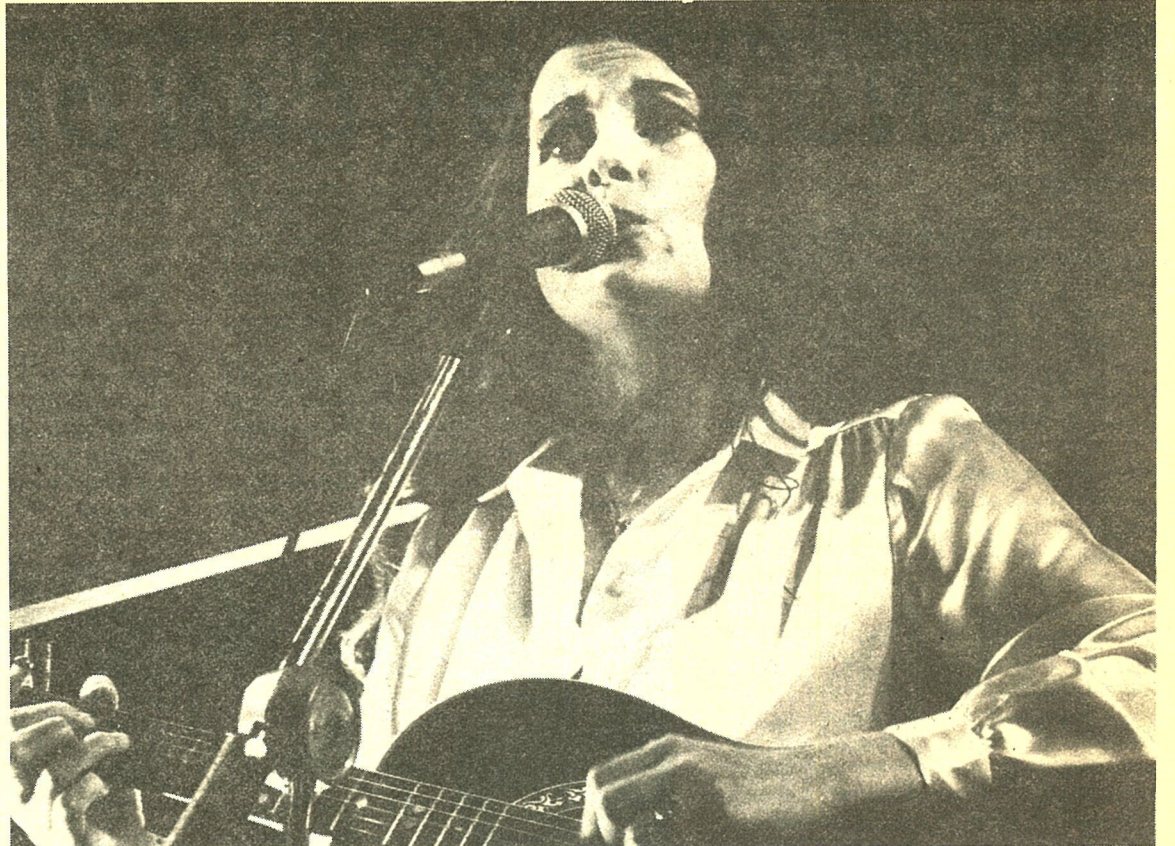
● Ottawa City Hall Censors Feminist Display

As part of their fiftieth anniversary celebrations of the persons case Ottawa civic officials approached the Ottawa Women's Centre to organize a display in the foyer of the City Hall. At the time no restrictions were placed on the content of the display. Feminists took this opportunity to focus attention on some of the problems that face contemporary Canadian women. Among the questions they raised were abortion and women's sexuality.

City Hall officials were not amused. At the opening of "Persons Week" they removed materials from the display that they claimed were controversial and offensive. The material in question included brochures and pamphlets produced by Canadian Association for Repeal of the Abortion Law and statements on women's sexuality. The feminists were furious. They noted that the materials were removed without their knowledge and at no time were they given the opportunity to defend themselves. Ironically fifty years after the persons case was won feminists still have to face hostility and derision.



Nellie McLung Theatre Troupe from Winnipeg



Sylvia Tyson



Pat Preston, winner of the YWCA "Women's Advocate" Award



YWCA Anniversary Display Case

ANNIVERSARY CELEBRATIONS

Winners of the YWCA Women of the Year Awards were announced at the Women Celebrate Women banquet October 18. They are: Vern Slater, founding member of the Calgary Birth Control Association, for Community Service; Eva Reid, a columnist for the Alberta, Business and Professional Category; Eileen Higgins, Arts; Lorna Cammaert and Carolyn Larsen, Education; Jeannette Pick, Health; and Patricia Preston, NAC representative and past chair of the Calgary Status of Women Action Committee, Women's Advocate.

Photos by Martine Charles and Dana Marks



Margaret Atwood reading from her latest novel



Sandi Scott officiates at the opening of the YWCA Resource Centre

Did You Know:

HAVING A BABY CAN DRIVE YOU CRAZY

by Faye Huggins

After seven years of marriage at age 27, I gave birth to my son. The childbirth year changed me more than any previous life experience, as I know it must any woman. I would like to share my experience with post- (after) partum (birth) crisis and resolution with women in hopes that some of the fears and pains can be eliminated, and others understood.

Three weeks after I had miraculously changed from a happy, healthy pre-greger to a happy, healthy mother and child, I just as miraculously changed into a heavily drugged patient on the psychiatric ward of a local hospital. Though I was never directly informed by my doctors, nurses, or family I did finally ascertain that my disorder, impairment, illness, or perhaps best my condition, was postpartum psychosis. Psychological disequilibrium accompanies all pregnancy and is as characteristic and natural as the physiological changes, although it is not recognized or dealt with as such. Many women experience some form of postpartum depression or emotional stress which is part and parcel of this life cycle period of crisis and maturation. Few however know any of the reasons for depression or what can help them resolve the emotional changes in their life. In my case the postpartum disturbances became acute. More than 4,000 women (one in every thousand who give birth) are hospitalized every year in the United States with severe forms of mental illness. At least 20 percent, or 800 women, are permanently incapacitated.

Deciding to have a baby was a difficult decision for me to make. For about two years prior to my pregnancy, I wrestled with many inner conflicts. I was raised in a large, religious, happy working class family in Pennsylvania, and had lots of experience with children, I really enjoyed them, but didn't necessarily accept motherhood as the way for me, as a woman. I had undergone several major changes in my life with my sanity still intact. I was the first in my family to obtain a university education; I had achieved a career as a professional musician and moved to Canada (2,000 miles from my home); I had married a professional man. I wasn't willing to give up my career, and knew that the demands of a child would escalate my work load as much or more, as it did when I married (despite efforts towards equality). At the same time I felt pressured to consider having a child, because I was in my late twenties. Then there were the more gloomy global factors to ruminate over: economic disaster, population explosion, environmental destruction, nuclear war, etc. Most important, but least considered, was whether my husband and I wanted to have a child together. We didn't communicate very openly or well on the topic and I felt little emotional support from him in making a decision. He was preoccupied with his own career and identity. He wasn't opposed to the idea, however, so that counted as passive consent.

At the end of that two year time I felt I wanted a child, that a child would bring added happiness to the years ahead and that I could be a fine mother, wife and working woman. My husband's interest and excitement expanded with my tummy over the nine months.

I had a healthy and happy pregnancy, and didn't curtail any of my normal activities. Books, friends, and sister were my best sources of knowledge and support and I felt very lucky to have many resources outside of the normal medical ones which I found very inadequate. This angered me then and angers me now because making and having a baby is a very fragile, and precious thing.

Childbirth was not lickity-split for me. Labour was long and painful, and inescapable. Our baby was big and

healthy and beautiful, and immediately after the birth I felt strong, competent, beautiful and in touch with the wonder of life itself. My heart had never been so full of joy and pride. And the stitches, hemorrhoids, and bashed tailbone were really fun!

My high continued at home and was intensified by the excitement of many visitors and the arrival of my parents who had come from Pennsylvania to celebrate the birth and help care for us. Soon the stress of extra people,

the baby was born my husband and two friends (one a doctor) took me to emergency to see my M.D. I realized, once there, that I wasn't going to be talked to and advised or prescribed but rather admitted. I became highly emotional i.e. I was scared to death and mad as hell. I demanded to see my best friend in hopes that she could see an outpatient alternative. I was completely powerless to help myself and my frightened husband relinquished all his power to the doctor. The situation

felt, was a great injustice as I certainly had a lot on my mind. At the very least I feel I should have been clued in to why this happened to me and what it was all about. But I had already been extremely depersonalized as a person and elated new mother.

Once back home I really felt depressed, helpless, scared and angry. How to pick up the pieces of my self plus mother wife. I had not talked through all those real thoughts and



Source: Our Bodies, Ourselves

round the clock feeding demands and care of a newborn baby combined and I began to have problems allowing myself to relax enough to sleep. Emotionally I was overwhelmed, and began to be flooded with intense feelings ranging from joy to sadness, over past happenings in my life and my love for the baby. It seemed as if my subconscious was constantly regurgitating all my unresolved emotions, beliefs and values at a time when I could least deal with them (emotionally or physically). My entire system was overloaded. In the middle of the night I would sit listening to my much loved classical music, and cry as my emotion ran away. I felt totally alone, and unable to share my profound insights.

After about a week home from the hospital my thoughts and behavior became more disturbed. I felt disassociated from myself, as if the real me was outside of me and observing me. I talked constantly and without inhibition to close and distant friends at all hours of the day and night. At times I felt confused and unable to remember things. At other times I felt the more extreme and terrifying symptoms of psychosis reared their ugly heads in my mind: I felt paranoid, and began believing that my family, doctors, police, and secret agents, were talking about me and that CBC programs and newspapers and books were referring to me; I had complex delusions that I was the Second Coming for real (and of course, a woman). I kept telling myself these things weren't true but they seemed so real. The crazier my thoughts got the more I hid them from my family... and myself for the most part I still felt like "me"; just a more intense me.

My husband and family grew concerned. They never talked to me (see they really were talking behind my back!). Instead about three weeks after

made me appear really crazy I'm sure, for I felt and was, in fact, a captured woman, a captured new mother. In classic style the white coats came to take me away with a big dose of drugs.

The first few days in hospital were horrifying. I feel sure the massive amounts of drugs intensified the psychotic symptoms and added hallucinations, depression and confusion. However, the treatment did take effect



Source: Our Bodies, Ourselves

and the symptoms disappeared. I was very unhappy about being in the hospital cut off from my child, husband and home. However, I was very excited to be on the "inside" and experience first hand mental illness. Eventually my baby roomed in with me. I managed to hang onto my sanity for three weeks when I was judged well enough to be released. My means of getting released were to take my drugs, be passive, be a good mother, and rest. I received no active therapy although a psychiatrist was assigned to me. This, I

felt, was a great injustice as I certainly had a lot on my mind. At the very least I feel I should have been clued in to why this happened to me and what it was all about. But I had already been extremely depersonalized as a person and elated new mother.

Once back home I really felt depressed, helpless, scared and angry. How to pick up the pieces of my self plus mother wife. I had not talked through all those real thoughts and feelings and they were still there ready to explode. And explode they did. The strain on my relationship with my husband, close friends, and family was intense. It took about 4 more months to settle down and get off the tranquilizers. Over a year of trying to understand.

There are two main theories currently

to explain postpartum disturbances: the physical-stress theory and the social-stress theory. First, the tremendous physical stress of childbirth — that is, hormonal imbalance and the bodily of labor — coupled with loss of sleep can trigger disturbances. And second, an overload of social stresses, including one's background and one's current environment, can trigger disturbances. In the cases of psychotic postpartum disturbances the theory is that mental illness is precipitated by postpartum stresses rather than deepseated individual disturbances.

I was amazed to find a great deal of

medical research on this topic. I wish I had known more before my crisis, because I feel much can be prevented by establishing supportive environments. I can see why I was a likely candidate and hope that doctors will begin to recognize the mind-body connection and begin to treat the whole person. But until such time, I hope my story will have an educational impact. The fact is that emotional and psychiatric stress are characteristic of the childbearing year. It is a period of maturational crisis in a woman's life which, when resolved, results in emotional growth. My experience was extreme and I would hope fewer and fewer women would suffer this extreme as more emphasis is placed on postpartum adjustments. My experience did result in a great deal of personal growth and respect for the strength, sensitivity, and fragility of the human mind, body, and spirit, and ever more love for my child.

The Law and Psychiatric Commitments

by Sasha Pawliuk

Consider the scenario: a woman has filed for divorce and interim custody. Suddenly she is committed by her husband to a mental institution, unable to reach the outside world for help. When finally released, she finds that the divorce is over, she has been declared an unfit mother, and her husband has custody of the children. Is this merely a figment of someone's dramatic nightmare, or is it possible for such horrors to occur in Alberta, 1979?

First of all, it is not possible for a person to have their spouse committed without any medical interference. Under the Alberta Mental Health Act, there are three avenues to a compulsory psychiatric examination, excepting the criminal courts. The first route is through an examination by a therapist or physician. This professional must be prepared to sign a certificate stating that the person is suffering from a mental disorder and is a danger to himself or others. This "conveyance and examination" certificate must indicate when the examination took place, and distinguish which facts in the report were actually observed by the doctor, and which were merely communicated to her/him. In other words, a doctor cannot issue such a certificate merely on the basis of a phone call from a conniving spouse trying to put their partner away. The conveyance and examination certificate is sufficient authority to detain and treat the person in it en route to a hospital and for twenty-four hours after arrival. Once there, (s)he must be examined as soon as possible, and if no further certificates are issued, our hypothetical mental patient is free to go.

But what happens if, after this quickie twenty-four hour psychiatric assessment, the doctors are not satisfied that the patient should be released? At this point it is possible to detain someone for an additional thirty days, but the procedure necessary to do this is more stringent than that for the initial certificate. Now two doctors (or a therapist and a doctor) must examine the patient separately and each come to the conclusion that not only is the person mentally ill and dangerous, but that there is no other way to treat her/him except as a non-voluntary patient. The Act calls this a "formal patient". The "admission certificates" of these two medical persons must contain the same information as the conveyance and examination certificate. In order for the patient to be kept at that particular hospital, one of the people issuing the admission certificate must be on staff there. Thus, unless our conniving spouse has contacts at the hospital, it is unlikely (s)he could arrange to have her/his mate detained a further thirty days for no reason.

After the month is over, two more "renewal certificates" are necessary to confine the patient for an additional two months, and after that point the certificates need only be renewed every six months. Thus, it seems there are sufficient safeguards in the Alberta Act to dissipate our worst nightmares about padded cells and thrown-away keys.

The first road to the mental hospital involved submitting to an examination in the first place, before the original conveyance and examination certificate could be issued. However, since the very nature of a mental disorder sometimes renders people less than cooperative, the Act makes allowances for this. (S.33) Anyone who has "reasonable and probable" grounds for believing that a person is mentally ill or in a condition presenting a danger to himself or others may lay a charge against that person. This information must be brought under oath before a provincial court judge, who, in her/his turn must not treat it lightly. He/she will take a back history and ascertain

the symptoms of the prospective patient. The judge must be satisfied that an examination is necessary in the interest of the person's safety or the safety of others, and that there is no other way by which this can be accomplished. Effectively what happens at this point is that a warrant is issued to apprehend the person for an examination, and the police will deliver him/her to an appropriate psychiatric facility. The person who enters the hospital in this way is treated as if s(he) came in under a conveyance and examination certificate, and will be released in twenty-four hours unless two admission certificates are issued. Since there is no law disallowing one spouse from laying an information against the other, it is quite possible for a husband to bring such an information against his wife or vice versa.

However, such an attempt is not likely to succeed if frivolously made, for a judge will need ample evidence that the order is necessary before violating the civil rights of another person. The office of the director of the Alberta Mental Health Association reports that though numerous inquiries are made about this procedure, the Association itself initiates very few. Information from the Provincial Judge's Chambers indicates that altogether 108 charges have been laid under The Mental Health Act since January: roughly 11 a month.

The third route is employed when the police themselves observe behaviour "that in a normal person would be disorderly" (s. 34 (1) (c)) and therefore has little bearing on our consideration of possible domestic abuses of the Mental Health Act. Suffice it to say that should the police have sufficient reason to believe that a person may be mentally disordered, and in danger of hurting him/herself or others, they have the authority to convey that person to a psychiatric facility. This procedure does have relevance in an emergency situation that occurs when it is impossible to swear an information before a Judge in chambers, such as the middle of the night. Once again, the patient would have a mandatory twenty-four hour psychiatric examination, and then be released if no certificate were issued.

The act allows that a formal patient may be prevented from seeing visitors if a doctor considers it would be detrimental to her/his health. However, it is expressly stated that this rule does not apply to the patient's lawyer. (s.45) It is also forbidden for the staff of the facility to "edit" any mail sent to the outside world from a patient. (s.44) So, you may heave a sigh of relief. Under Alberta legislation it is very unlikely that a person will be detained in a psychiatric institution groundlessly. But exactly what bearing does a person's mental state have on his/her divorce, or custody application?

First of all, it is possible to annul a marriage if, at the time of the ceremony, one of the parties was of unsound mind. Being "of unsound mind" in this case means being unable to understand the nature of the marriage contract, and the rights and duties it creates. (Brosseau v. Belland, [1932] 2 W.W.R.632) This obviously presents a bit of an evidentiary problem, but should such mental incapacity be established, the marriage is deemed to have never taken place. Such an action need not be commenced by the husband or wife; a third party may seek the declaration of nullity.

The problem of "lunacy" of one of the parties to a divorce was considered in an Alberta case in the early fifties. (B.v. B.(1951), 1 W.W.R. (NS) 629,[1951] 2D.L.R. 847.) Provisions are made in the Alberta rules of court allowing mentally incompetent persons to be represented by a "next friend" who acts in their best interest at a trial. The decision in this case was that insanity by either the petitioner or

respondent is not a bar to divorce. As long as the lunatic litigant is allowed all the procedural safeguards justice sets out, the divorce may be granted.

What effect does a stormy psychiatric background have on the issue of custody in a divorce action? In awarding custody to either parent, the paramount consideration for the judge is the best interests of the child. Many factors are weighted, including financial status, age and sex of the child, and physical and mental fitness of the parents. Obviously, should the judge be of the considered opinion that one of the parties seeking custody is mentally deranged, it would not be in the best interests of the child to be placed in the custody of that parent.

As to the question of access, the courts are most reluctant to deprive children of the influence of one of their parents. (Csicsiri v. Csicsiri (1974), 17 R.F.L. 31) In another case, the Ontario High Court allowed access to a mother under rather extreme circumstances.

During a bout of insanity she had killed three of her four children. When released from the mental institution in which the court had placed her, she and her husband resumed their marriage. They had three more children before separating. In allowing the mother supervised access to her remaining children, the court said that

it could not accept that it would be better for children if they were cut off from all association with one parent. (O. v. O. (1976), 28 R.F.L. 389)

Fortunately, courts retain jurisdiction over custody matters. This means that should a situation change dramatically from the time the custody order is made, the order may be varied, always keeping in mind that the best interest of the child must be served.¹

It would seem on the surface that under Alberta legislation a rational person cannot be detained in a psychiatric facility solely at the instigation of their spouse.² We can only hope that a twenty-four hour assessment period allows adequate time to distinguish between the emotional upheaval of a sane person in the throes of a marriage breakdown, and the symptoms of mental illness.

¹However, once the custodial parent and the environment are sedately established, it would be difficult for a "recovered" parent to wrestle custody back.

²But, would suicidal tendencies at the time of the marriage breakdown constitute "a condition presenting a danger" to themselves?

Big Brother in a Bottle . . . Women's Librium

by Sharon Fogarty

Feeling a little anxious or nervous lately? A little depressed perhaps? Maybe you've had a few rough days at the office, or perhaps you've got the pre-menstrual bitches? If your response to these tensions is to go to your doctor and get a prescription for tranquilizers, anti-depressants, barbiturates or sedatives, you would not be unusual. And you would certainly be doing your share to keep the old economic wheel a-whirlin' for a few major multinational corporations that produce these psychotropic drugs.

Psychotropic drugs are drugs that affect the psyche. The psyche refers to the cerebrospinal nervous system, or the mind. These mood-altering drugs are prescribed as palliatives for tension, anxiety and depression. I say palliatives advisedly because they are band-aids, and not cures.

The common finding of many studies dealing with psychotropic drug use is that WOMEN USE THESE DRUGS MORE THAN MEN DO. Not only are more mind altering drugs prescribed for women, it appears that they are generally prescribed for longer periods of time than for men. And it is the married, white female over forty who is most likely to receive these prescriptions. Changes in this profile may appear, however, as we see more and more advertisements focusing on tranquilizer use for the board-room executive, a category which includes at least some males.

It is occasionally worth a writer's effort to include a direct quote from an original source, right from the horse's mouth, so to speak. I would like then to quote directly from a glossy two page ad in a recent *Family Physician*, for the drug Hydergine. It may give a picture of the great humanitarianism behind some of the advertising. The visual image depicted is one of an elderly woman with bedraggled messy hair and the same kind of expression:

"The elderly patient with 'gray area' symptoms may not always be aware of these early and subtle changes . . . or able to articulate them. But the patient may be humiliated and hurt by the inability to control confusion, lack of selfcare, dizziness, mood-depression, and unsociability . . . problems that

can alienate patient from family, from friends, and even from self."

The ad goes on:

"Hydergine therapy . . . given early, when symptoms are still mild to moderate . . ."

Do confusion, lack of self care, dizziness, mood depression and unsociability constitute a disease? A disease that is treatable by the administration of a drug?

Ah, but we are not finished. MILD confusion, lack of self care . . . that the patient CAN'T ARTICULATE are grounds for drug 'therapy.'

By the way, dizziness, one of the symptoms the drug is suggested for, happens to be one of the possible adverse side effects of the drug. 'And what's wrong with wrinkles anyway?' we might ask.

Another ad, in the same copy of *Family Physician*, for Demi Regoton, an antihypertensive, notes as one of its priorities, that the drug "Enhances patient compliance." Interesting, isn't it?

The tranquilizers Valium and Librium run first and third in sales among prescription drugs globally. Hoffman-Roche, their Swiss based manufacturer was described by Fortune as "one of the most profitable enterprises on earth."

In 1974 the corporation recorded sales of \$1.9 billion, up from \$1.4 billion in 1973. One can guess that when a corporation spends \$400 million on advertising that those ads are thought through pretty thoroughly by someone, somewhere.

Advertisements convey meaning not simply through verbal content, but also through images. Not only are women, in particular menopausal and elderly women, exploited; but doctors too are used. Does the largely male population of doctors become ministering heroes simply by waving their magic wands and their prescribing pen? A doctor with any sensitivity at all, male or female, is put into a dilemma when his or her patients come asking for pills to deal with problems that are essentially problems of human existence, individual or social. Psychotropic drugs are used

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Theatre Reviews:

Of Time, Space, Women and Men

by Natalie Chomiak

I rarely give testimonials — be it for films, commodities, art, restaurants, or theatre — but in October I fell under the magical spell of two very dynamic, exciting theatre troupes. Their approach to the theatre, philosophy, art, politics, and their materials varies greatly but both troupes capture and enchant their audiences. By the time you read these reviews neither the Nellie McLung Theatre Troupe nor the Theatre Network production of *Sarah and Gabriel* will be performing in Alberta but if and when their productions should arrive in your city or town find the time to go and see them.

As the theatre lights open their metallic eyes the set is empty. Your eyes sweep across the stage and gaze at a filmy backdrop of slate-blue cheesecloth webs, a table bearing bottles, beakers and assorted scientific paraphernalia, five wire mesh cages housing a troupe of brooding chickens, an old pot-bellied stove, a trunk, another table and some chairs. From the side of the stage voices, a guitar, piano, flute and drum blend into a haunting melody. The chickens began to scratch, dance and cluck in time to the music. What is this place? What year is it? Why are those chickens on stage?

These musings are interrupted by the appearance of a woman dressed in a long skirt and an old fashioned blouse. Aha, you say, this must be a period piece or maybe she is a remnant from the back-to-the-land movement. But nothing is as it seems. The wind begins to moan and we are introduced to Sarah — a contemporary film maker researching the life and loves of the legendary Luke Dawe. Luke Dawe, the Casanova of the Wild West, is going to be her springboard to fame. But where, she asks, did the farmhouse appear from? The townspeople told her that the house burned down long ago. Gabriel is anything but cooperative and Sarah departs into the night. By the time she returns the audience is hooked on this musical-mystery.

The mystery begins to percolate. Gabriel discusses her research into a blood disease, her experiments on chickens, food, and life on the isolated farm. Sarah talks of her childhood, her lovers, and her film project. An emotional tug-of-war binds the two women. They view each other with mutual suspicion and mistrust. In turn, each woman reveals some aspect of her life only to withdraw into the safety of silence. But then, they are both trapped

If It Hurts, Pop A Pill

continued from Page 7

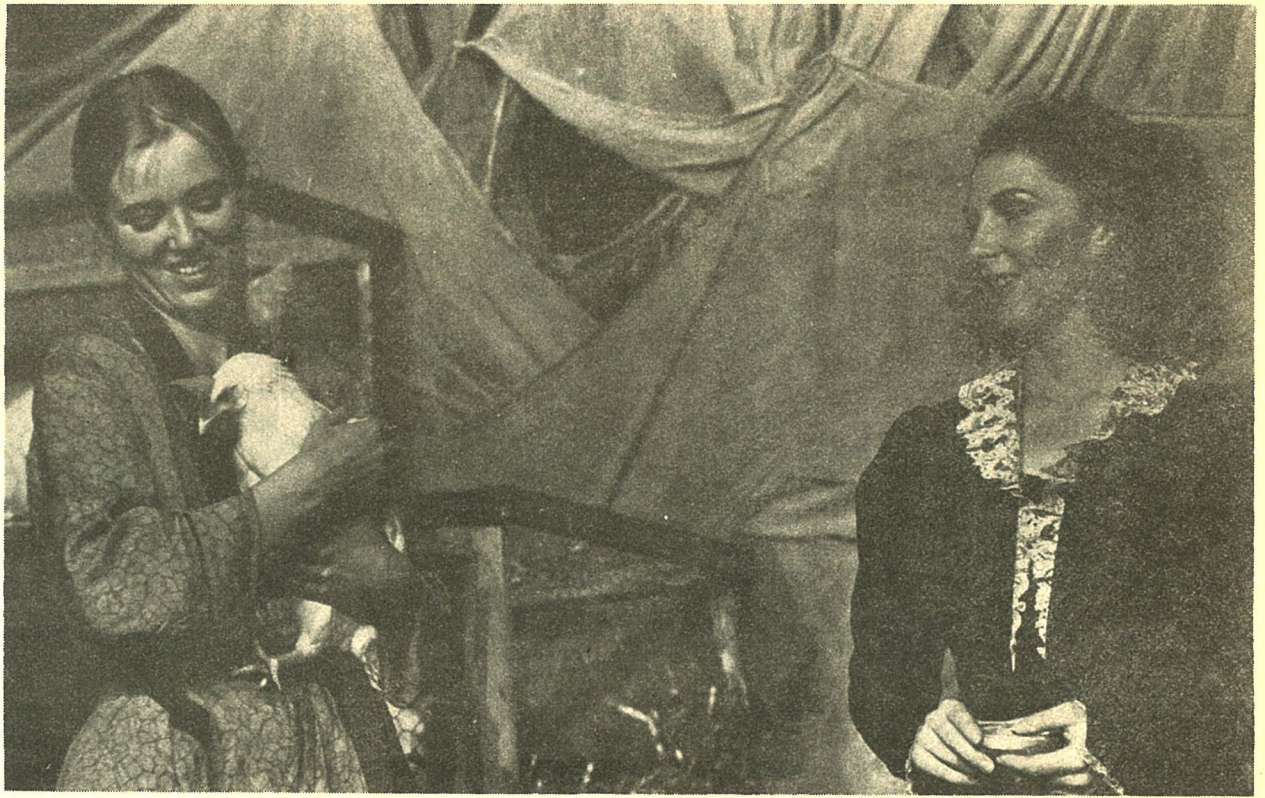
largely to help people adapt to their living conditions. They do not even help a person successfully accept, let alone change, them. ADAPTATION BY OBLIVION, folks!

The hype has been that even the most minor of discomforts should not be endured. We must be 'treated' for everything from missing a night's sleep to old age, as though they were diseases. Ivan Illich has called it the medicalization of the human condition. For every discomfort, anxiety or distress there is an expert to be consulted and a pill to be popped. The great, great loss in denying our pain is in denying the very basis of our growth as human beings. We also lose sight of the social conditions that might be part of our pain.

If a person is dissatisfied with their role in society, and manifests anxiety and depression as a part of this process, then who is profiting by treating that person with tranquilizers and anti-depressants. Who really is profiting?

If you have any questions or concern in the area of drug use or alcoholism, or healthy lifestyles, please feel free to contact the author at 269-6101 (days).

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in the farmhouse, at least until the storm outside begins to subside, and this forces them into an uneasy intimacy.

Inadvertently Gabriel tells Sarah that she knew Luke Dawe. Sarah seizes the opportunity to learn more about her celluloid hero. What about Dawe's mysterious disappearance? Did Gabriel know his sister? The scene explodes when Sarah supports her characterization of Dawe as a fun loving hedonist by quoting from his official biography. Gabriel fishes a faded notebook full of love poems out of her trunk and talks of a man dramatically different from the myth. Dawe, she claims, was a dreamer, a gentle poet whose womanizing days ended by the time he met her. She talks of his jealous sister Mary and the hostilities of the townspeople. But this is 1979? Gabriel insists that it is 1905 and that she was Luke Dawe's wife.

How and why these women end up in this unexplained time zone doesn't matter. (Time exists only as a hostile force outside the farmhouse). What grips our attention is the friendship that develops between the two principals. It is a long and painful process. Suspicion and hostility are broken down by confrontation. Each woman challenges the other to understand her life, her concerns. In one of the most effective scenes in the play Sarah and Gabriel ransack each other's possessions and exchange clothing. It is a turning point in the drama. Their very conceptions of what it means to be a woman is questioned. Khaki pants are exchanged for petticoats and flowing gown; a high collared blouse for a no-nonsense t-shirt. By discarding the last of their external constraints they are finally able to delve into the differences and common bonds that link them.

The plot continues to twist, turn and tantalize. A delighted Gabriel walks over to the door and carries on a conversation with Luke. Sarah, to her horror, cannot see a soul. What happened to Dawe? Was he murdered or did he leave for the coast? Could this be the anniversary of the burning of the Dawe homestead?

As the play ends the very magic that brought the women together threatens to destroy them. It is a testament to the creative and dramatic skills of Sharon Stearns (Gabriel) and Tanya Ryga (Sarah) that this is the most powerful moment in the play. They manage to transcend a difficult dramatic situation and turn it into a touching yet cliché-free ending. Sheer theatrical alchemy.

Bouquets for the five talented women that wrote, performed, composed, directed and sang in this unique theatrical production.

Unsung Heroines of the Canadian West

It was the kind of day that breeds existential angst — a grey, overcast October afternoon in the "chrome-on-redneck" capital of Canada. The kind of day when you begin to question what you are doing and why. You begin to wonder if the cynics are right about change not occurring till we are old and grey. Is it worth it to keep on talking of change when it keeps on receding into the distance? The blue's, the mean reds, hurried, harried and harrassed. It had the makings of one of those days. Were it not for the Nellie McLung Theatre Troupe it probably would have turned out that way. As part of the celebrations marking the opening of the Women's Resource Centre at the YWCA the troupe was performing a theatrical sketch "Votes For Men." It was a delight — witty, pointed, and funny.

The musical drama is based on an actual incident in the long drawn out struggle for women's suffrage. In 1914 the Women's Equality League in Winnipeg — led and directed by activists such as Nellie McLung — rented out the Walker Theatre and put on a performance that lampooned the suffragettes' opponents. Their performance of "Votes for Men" was a great success and the League gained in members and support for their cause. The Tory government of Rodmond Roblin was defeated and in 1916, Manitoba became the first Canadian province to grant the vote to women.

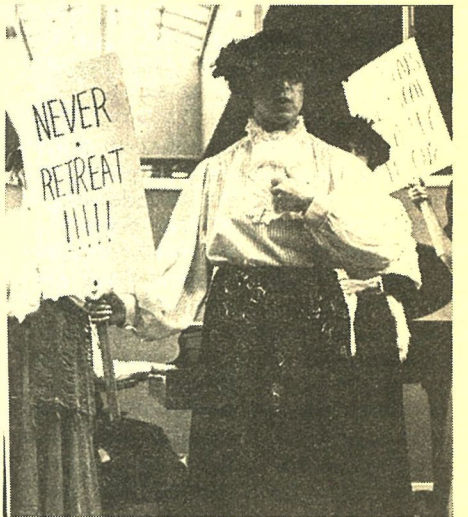
Although the text of the play was lost, sufficient information was available to reconstruct its basic format. The founder and guiding light of the troupe, Millie Lamb, together with

four other members of the company, have created a drama worthy of their pioneer foremothers. Through drama and song, they demolish the arguments that have been used to deny women equality and the vote. This is not an ordinary historical period-piece — the parallels with the predicament of women today is strong and striking. The music is rollicking and infectious. From beginning to end the pacing is upbeat and consistent.

Votes for Men is only one piece in the troupe's arsenal. Since their formation in 1968, the company has performed dramas that range from the Greek classic *Lysistrata*, to modern feminist plays like Myrna Lamb's *Mod Donna* and original skits created by the troupe's members. Their performances have delighted and shocked audiences in Winnipeg and throughout Manitoba. From their formation the troupe has used drama as a weapon for social change. In the best traditions of agit-prop and Brechtian theatre they explore the issues, institutions, politics, and cultural norms that shape our existence. Complex social issues and intransigent social attitudes are summed up and teased apart in skits and song.

Over the past ten years the troupe has experienced numerous personnel changes and growing pangs. The group originated as a women's liberation guerilla theatre project. However, they outgrew the parameters of the project and make a commitment to rethink and stabilize the group. Currently the group is composed of eleven women and one man — Millie Lamb, Sharen Mundwiler, Justine

Pimlott, Phyllis Toews, Barb Dennet, Gwen Friesen, Tusia Kozub, Irene Haig, Jill Glover and James Vitte. Surprisingly only a few of them are professional artists or musicians. Their numbers include social workers, students, clerks, a roofer, mothers, political organizers and an ex-teacher.



The Nellie McLung Theatre is one of those rare and underutilized resources available to the feminist community. Certainly they deserve more national exposure. If your group is planning a benefit and/or a cultural evening it will be worth your while to engage the troupe. Judging by audience response in Calgary, your evening will be a great success. For more information write to: Nellie McLung Theatre Troupe, c/o Millie Lamb, 1100 Wolseley Avenue, Winnipeg, Manitoba R3G 1C6.

In Defense of Reformism

by Bevelyn Park

My first reaction to the realization that women were in many ways second class citizens was anger — raging, virulent anger. Legally we were persons with all the attendant rights, privileges, duties and penalties; in reality, we were discriminated against in a myriad of subtle and not so subtle ways. In my anger I was prone to blame everyone and everything — except, of course, my perfect self. Then I began to examine the social, political and economic environment in which I lived and to compare it to other systems operating in our world. I concluded that our Canadian, and by extension the Western, system of democracy, with its many flaws, is still the most equitable historical human system by which to conduct our affairs. The democratic capitalist system is the only system thus far which has demonstrated that it can guard the freedom of the individual, accommodate human diversity and still ensure a reasonable degree of social order. Individual citizens are controlled neither by an individual demagogue or by the multitudinous masses. They are governed by themselves, for themselves and of themselves, to paraphrase a very famous statement of democratic principle. Therefore, I have become a reform feminist — a person who promotes equality for women by advocating legislative and legal reforms and by attempting to change traditional sexist attitudes through criticism of the fallacious reasoning upon which these attitudes are based.

Anger is a healthy and vital emotion. It provides one with the impetus to protest an existing condition and to begin the task of changing that condition for a better one.

Freedom vs. Tyranny

But it has its dangers as well — the most grievous being self-righteousness and arrogance. This self-righteous and arrogant attitude is just as reprehensible when displayed by feminists as it is when displayed by the powers that be, whomever they might be. In order to succeed admirably, any reform movement must be more rational, more tolerant, more compassionate than the existing structure. We wish to build a better, more equitable society, not simply to exchange one set of prejudices for another. In fact, as reformers, we must be diligent in exposing and fighting to abolish inequities while guarding against becoming the very people we abhor — the self-righteous people who know what's best for us better than we ourselves do.

In their anger against the restrictive traditional role many feminists have turned to socialism as the answer to all of our problems. Socialism becomes the universal panacea for all human woes — social, political, economic, religious. The socialist doctrine is strikingly reminiscent of the Christian doctrine at its most extreme, except that socialism replaces an all-powerful god with an all-powerful state. Of the two systems, I must say I prefer the Christian because at least absolute power resides in god, an abstract concept open to a myriad of interpretations with no one person or group possessing a monopoly on divine truth; the socialist usurps this abstract concept and concretes it in the form of the state. Human beings are fallible and, therefore, our human governors must always be called to account, restricted in power and changed if necessary.

Because I rejected socialism as the answer to women's problems and was witnessing the control that it was gaining in the women's movement, I opted to become actively involved in the local feminist organization. I concluded that this was the most direct way to influence the movement. I



Source: Branching Out

wished to see our organization become an advocate of reforms in our present system rather than an advocate of the replacement of our democratic capitalism by socialism. I believed, and I still do, that many women are alienated and intimidated by socialist rhetoric and, unfortunately, choose to avoid it rather than confront it. I hoped to encourage, by my example, these women to become active feminists and to challenge the concepts with which they disagreed. The women's movement is working to change our world into a more equitable world for women — in the home, in the marketplace, in the government. Because any changes will affect, directly or indirectly, all women, each of us has the right and the responsibility to attempt to institute reforms that embody her personal philosophy. I continue to urge women to exercise this vital right and responsibility.

One of the best ways in which to influence the course of current events is to become directly and indirectly involved in politics. Feminists must continue to run for office and encourage and support other women seeking political positions. If two candidates, a woman and a man, fulfill our political and ethical principles, we should vote for the woman. It is of great importance that the proportion of women in government reflects the proportion of women in the population. It is also very crucial for feminists to evaluate the present political parties' positions on women's status, with more emphasis on what each has actually done

to improve our status and less on what each promises to do at some unknown future date. The attitudes of political candidates as manifested in their words and actions are of prime importance when assessing them for fitness to represent us in government. Some parties glibly promise utopia because they know they haven't a hope in hell of forming the next government. As they

gain popularity and approach victory, they become more pragmatic and change from saviors to sinners like the rest of humanity. This is not an indictment of them as impostors; it merely illustrates the point that the attributes of any party that wishes to govern democratically must include a willingness to compromise and to tolerate other's opinions.

Low Value Placed on Volunteer Work

Traditionally, women have been the majority of the members of volunteer groups. There is nothing intrinsically wrong with volunteer work; the disillusionment of many volunteers happens when they realize what a low value is placed on their work. Research assessing the economic value of all volunteer work must be publicized repeatedly and women's publications should be in the forefront of this publicity. Feminists should encourage women to seek and accept positions of power in voluntary organizations and thus directly affect policy. A prime example of a Calgary organization in which feminists should become board members is the United Way. The next time that the Calgary Birth Control Association's application for membership in the United Way is submitted, we would have direct influence on the vote and, hopefully, be able to change it from a negative to an affirmative one. What better way to strike a blow for reproductive freedom?

Women, men and children are influenced most profoundly by role models. How we feminists act and live is going to change people's attitudes concerning women's capabilities far more than all the rhetoric in the world. We must apply the discipline of rigorous thought to each problem in order to arrive at an equitable, workable solution; we must be willing to re-examine and re-assess our conclusions in view of new evidence; we must continue to distrust simple answers to complex questions. Freedom is not a simple concept. In fact, to be truly free requires constant thought and continuing choices; it is often much easier to let the other make one's choices. But I know that women have the intelligence and the emotional stamina to become free individuals. I do not believe that the world will be the best of all possible worlds when women become equal partners with men but I do know that it will be a better one because it will be a more equitable one — and that is at least part of the definition of better.

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Book Reviews

Solving Women's Problems, Hogie Wyckoff
New York: Grove Press, 1977.
Reviewed by Julie Anne Le Gras

It is not so very long ago that having your own shrink was fashionable: overcompensation for the embarrassment of needing one, perhaps. If being crazy was frowned upon, then, at least, one could be expensively crazy

and thus give one's discomfort an image of eccentricity. Seeing a counsellor was a little less glamorous — everyone knew their fees were less — but one could make up for that deficiency by crapping on the shrinks.

Hogie Wyckoff craps on shrinks, too — and good. She does it constructively, though. She offers an alternative in the form of Radical Psychiatry. By "radical" she means the literal meaning of the word: change from the root, fundamental change. The word "psychiatry" is defined in its original Greek meaning: the art of soul healing.

Greek physicians saw healing holistically: one cannot separate the body and the soul or mind. An ailing body has an effect on the mind and vice versa. Thus, for one to be healthy, the other has to be healed as well. Wyckoff holds that conventional psychiatrists are stuck in the medical model, viewing the unhealthy soul as one afflicted with an illness. The person who is called "patient" is to be cured from the inside. It is "her problem" that she cannot cope. She has not learned to adapt to normality (read: banality, a crazy environment). In contrast, Radical Psychiatry operates on the basis of two assumptions: first, that people are good and that if left alone in a nurturing environment, they will develop in a positive and life-promoting way; and second, that people feel bad because they are oppressed by forces outside themselves. Thus, Radical Psychiatry

uses positive assumptions while conventional psychiatry operates from a negative view of people.

As I write this, I cannot help but muse about the term "patient". The doctor knows all, the patient knows nothing. The patient is dependent on the doctor's knowledge of medical treatment and, all too often, Freudian theories. The patient, I'm convinced, has little ground for being patient — who wants to go through a process of five years of psychoanalysis and come out several dollars lighter but not necessarily healthier? About Freudian theories: I once had an argument with a young budding female psychiatrist. She was treating (note that word) a young man for frequent nose-bleeds and insisted that the cause was "fear of castration". She became quite annoyed with me when I suggested that she ask him if he spent a lot of time in extremely dry environments.

But back to Hogie Wyckoff. The theory behind Radical Psychiatry has everything to do with power, with the re-claiming of one's own power over one's own life. In practice, this process takes place in groups of supportive caring people who help one another identify sources of pain and encourage and support behaviour which will alleviate the pain and bring the person in touch with her own power.

Much emphasis is placed on co-operation (vs. competitiveness), intuitiveness (vs. rationality), action (vs. reaction). Wyckoff also deals extensively with sexrole scripting, the externally imposed sex-specific behaviours which limit our potential to become fully human beings. The book contains a combination of theory and practice, with the caution that any group needs a leader who has been trained thoroughly. Participants often become leaders themselves.

In reading *Solving Women's Problems*, I searched for an acknowledgement that there might be problems with which a group cannot deal. These may be of a purely medical nature. We know that certain physical diseases cause behaviour and mood changes. There is, now, also evidence that schizophrenia is caused by

dysfunctional brain chemistry and possibly could be treated by biochemical methods. I failed to find such acknowledgements and am left to wonder if a Radical Psychiatry group leader is trained to spot the people who are in need of purely medical treatment. Wyckoff has amply, but only, described the successes — and they are impressive. I hope, though, that Radical Psychiatry does not fall into the trap of the same elitism of which it accuses conventional psychiatry.

Radical Psychiatry appears to offer a systematic, sound and positive alternative to traditional methods of dealing with "crazies". I am reminded of Lily in *The Women's Room* who refused to give in and continued her fight for what she considered sanity — and ended up in a mental institution. Radical Psychiatry, says Wyckoff, puts the power back where it belongs: in the hands of the people themselves. Anyone can become a Radical Psychiatrist. There is no professional association, no protection of the profession. A commitment to helping yourself and others is the basic requirement.

A particularly pleasant impression left with me is that of how Wyckoff views "women's problems." Throughout the book the problems women experience are presented as problems imposed on women by society. It is good to see that we don't get the problems dumped in our laps as "ours" only. It is also good to hear it once again: we have power, and if we have lost touch with it, we can support one another in the struggle to reclaim it.

Solving Women's Problems and Love, Therapy & Politics by the same author as well as other books on women's mental and physical health are available from Common Woman Books. In addition, the store sells records, jewelry, T-shirts, cards, posters, stickers and other feminist items. To obtain an up-to-date catalogue, enclose 50¢ and mail your letter to: Common Woman Books 11460 - 95 St. Edmonton, Alberta T5G 1L4

Solving Women's Problems



Featuring Books of interest to Women; as well as Books on such topics as Astrology, Philosophy, all religions, Natural Foods, Health, Poetry.

Books new in this month are:
Every Woman's Book: Practical Guide to Holistic Health
Dr, Paavo Airola

Gyn/Ecology
Mary Daly

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Radical Feminism Explored

Gyn/Ecology
The Metaethics of Radical Feminism
Mary Daly 1978 Beacon Press, Boston
\$25.00

reviewed by Gwen Barnes

Author Mary Daly, according to the dustjacket blurb, is a "Revolting Hag who [teaches] theology at Boston College." She's also a whiz with words

and a terror to typographers.

I started reading her book in August, just as the September CWN was going to press. At first, I thought, reading its 424 pages during my spare time seemed to be a practical idea. I hoped to churn out a review quickly enough to fill some troublesome gaps on the book review page. Luckily for CWN, though, we got some excellent reviews to fill up the holes, and I settled into a reading project that was to take two months! Gyn/Ecology is not a book that can be read quickly or superficially.

Many "scholarly" feminist books are of the mashed potatoes, vegetables and gravy style of writing, with only a few meaty ideas: minced, tenderized and predigested. The usual compendium of garble verbiage (i.e. verbal garbage) to be found in politically-oriented books makes such works deceptively easy to read. The lack of a strong basic theme is disguised by split infinitives, passive massive verbs and the ever-popular not un-configuration (i.e., the not unblack dog chased the not unsmall rabbit through a not ungreen field). Expecting to be enlightened by these massive, erudite tomes, I come away instead hungry and dissatisfied. A person cannot live by jargon alone.

Daly, however, puts forth her ideas strongly and with austerity. One doesn't skim over anything. There is no adulteration (the origin of this word, and of its sister, adultery, is interesting — loosely, their meaning is "to screw around with something/one), no extravagant phrasing, no disguising of her ideas.

continued on Page 11

Talk to



Phyllis Ellis

Information is their business at the Alberta Women's Bureau, and Phyllis Ellis and her staff give it to you from the woman's point of view... your rights, responsibilities and other requirements.

The Alberta Women's Bureau is building a library of information on topics affecting women in business, legal and social situations. Listed below are some of the subjects already completed. Send for any of them. They're free.

If there is a topic of particular concern to you, talk to Phyllis Ellis or her staff about it. They'll help.

- ☐ Ending a Marriage: Separation, Annulment and Divorce
- ☐ Alberta Labour Legislation of Interest to Women in the Paid Work Force
- ☐ Probate Procedure
- ☐ Helping You Cope with Widowhood
- ☐ Wills and Estates for Albertans
- ☐ Insurance: The Woman's Point of View
- ☐ Changing Your Name
- ☐ Children: Custody and Access
- ☐ The Illegitimate Child
- ☐ Establishing a Good Credit Record

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Feedback

Reader Comments on Abortion

Dear Editor,

Once again the topic of abortion is in the news with the Pope's recent visit to America and the United Appeal's refusal to support the Calgary Birth Control Association. It is a subject that has been the cause of heated debates, political successes and failures, and much more — not to mention the untold feelings of guilt and heartbreak

experienced by women who have undergone or contemplated abortion.

In writing this letter I am not trying to influence those people who are rigidly opposed to abortion for whatever reason. That would be a futile effort and I wouldn't want to try. I do however feel this letter could shed a little light on the subject. One point should be made clear. I am neither for

nor against abortion itself. The important thing here is that each individual has the right to make her own choice in this matter and to be in charge of her own life free from feelings of guilt and the pressures of others who would like to impose their own wills or beliefs on her. The efforts of those groups who oppose abortion on moral or religious grounds are, I am sure, very sincere, but these well-meaning people who are "pro-life" are wrong in trying to impose their values on others and they are also looking at life from a very limited point of view.

In order to put abortion in its proper perspective, one must know that man (woman) is *not* simply the result of a chance biological union of egg and sperm, the soul coming into being only after conception has taken place. Man is not just a physical body possessing a soul that lives on after death. Man is Soul. Period. He has a mind and body only because he needs them to operate in this world of matter, energy, space, and time. Soul, an atom of God, with all the potentialities or attributes of God lying latent within It, must undergo an extensive period of training in the "school of life" in order to become a co-worker with God in the universe. The earth is where he learns to overcome his negative traits and learns that his true identity is Soul whose natural home is in the very realm of God, the Ocean of Love and Mercy. When Soul enters the body it generally does so at birth, selecting an environment that will provide the learning experiences it needs in a particular lifetime. What possible difference could it make

if a woman chooses not to take on the responsibility of bringing up a child? Absolutely none! No life has been destroyed. That is impossible and absurd. Life is Life and it cannot be destroyed. Soul is the only part of man that lives and it always lives in eternity. What appears to be life in the fetus is only a bio-chemical function of cellular enzymes. This growing mass only lives in the same way as a growing cyst does. But man clings to his mistaken views on what is life and reality.

When a woman chooses abortion, she only refuses to provide a vehicle for life (Soul) to enter. No sin or guilt is involved! Only freedom to be herself!

Sincerely,
Betty Swinehart

Women Believe They Oppress Themselves

cont'd from page 10

Her "big idea" is that women are oppressed by male authority (androcracy) in ways far more encompassing than the obvious issues that concern the women's movement. The entire fabric of society — not just western society — is held together by a system of denial, destruction and mutilation of women directly and indirectly by men. That many of the worst crimes against women, for example the genital mutilation practised in Africa, are perpetrated by other women: mothers, sisters, older women in the group, is turned by Daly into a convincing argument that we have been misled by males into believing that we are oppressing ourselves and our sisters, and that men have no involvement or responsibility.

She discredits the tradition-bound opposition: the historians, the psychiatrists, the bureaucrats, by quoting directly from their writing — adding emphasis to make obvious the flaws in logic, the absurdity, and the outright hostility that otherwise remains buried in jargon. For example, in a chapter on *Suttee* or Indian widow burning, she quotes from Vern Bulloch's *The Subordinate Sex*: "Nowhere was the concept of inferiority of women more exemplified by the custom of suttee, the Hindu rite of suicide of widows by self-immolation (emphasis Mary Daly's)."

Daly answers: "One might well ask whether any scholar would dare to describe the massacre of the Jews in Germany as a Nazi 'custom'."

Her argument is well-constructed —

both through her concise writing style and by her innovative re-structuring of the language. She coins many new words, and renovates many familiar ones. Some of the most illuminating new used words are *Male-factors*, *Man-ipulated*, *Re-sister*, *Re-versing*, and, my personal favorite, *The/Rapist*. While some of her word divisions have no etymological basis (*The/Rapist*, *Man-ipulated*), many other words find their original meanings once they are divorced from present-day connotations (*re-search*, *re-call*, *re-form*).

Those of us who are uncomfortable at having our ideas challenged; those who see the liberation of women chiefly as an economic struggle; those who will not preach what they would practise for fear of fundamental upset in their own lifestyles — will not enjoy this book.

And those of us who are not frightened by an idea — naked, unshrouded by jargon, enticing us to retaliate — to reclaim what rightfully belongs to us — will find the book dizzying, inspiring, irresistible. We will recognize the source of women's anger and see that our anger has been man-ipated to be used against ourselves. Our solutions to the "custom" of gynocide, now that the "problem" has been forced to show himself, are best arrived at individually. To do so as a group would constitute seditious conspiracy.

Gwen Barnes is a revolutionary typographer who believes that the computerized phototypesetter is mightier than the pen. Swords are for lunatics.

Punk Rock Energetic

Wanda Ross, a high school student on a work experience program with the CWN, reports on the "Battered Wives" concert.

CWN staff believes that the bands musical capabilities should not be ignored because we protest their name.

One of the more notorious punk rock groups, "The Battered Wives" from Toronto, played at the University of Calgary last month. Their music is typical of punk rock groups and the lyrics touch on such subjects as sex, drugs and suicide.

Although punk rock has been around for a few years, it is now finally being accepted as a new trend in music. The craze has caught on and most people are enjoying this new style of music.

Originally, punk rock began in England but now it's becoming more popular all over. It is the kind of music that people, especially teens, can relate to. The songs deal with everyday hang-ups, what people like and the problems people face in life.

The four member group was very energetic as they blasted their lyrics to an almost packed MacEwan Hall ballroom. Most of the crowd, some of whom were punk rock fanatics, enjoyed the free concert and showed it by dancing, and clapping their hands. A

few people who weren't impressed left the concert after they got a glimpse of a real punk rock band.

The band's music really got the audience going with such titles as "Love is Balls", and "Sex, Drugs and Rock and Roll". Though "The Battered Wives" may not be one of the best punk rock groups, they do succeed in getting people up and dancing, singing and having a good time which is what the band is all about.

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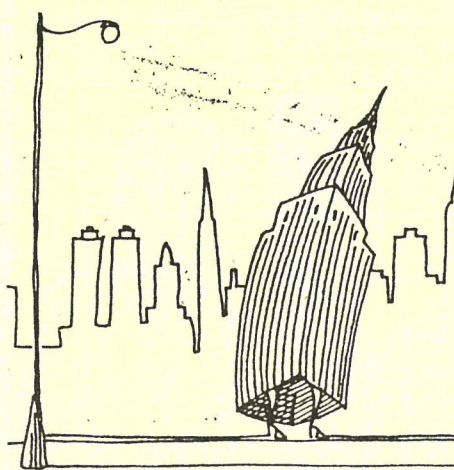
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Gay Club Opens

Calgary has a new gay club to offer a needed alternative to Myrt's and the Parkside. Fifty-Fifty, located at 704-14 St N.W., opened for business October 6.

It's a woman-owned club with a gentler, more laid back approach to good times. The disco dance floor is there, but the volume is a shade lower than is usual, the sound selection is not strictly disco and the speakers are directed to the dance floors; not the seating area. You can engage in conversation without knowing sign language. Pool tables will be installed shortly.

Fifty-Fifty is, for the time being primarily a bottle club, open Wednesday through Sunday; 7 - 12 p.m. Wednesday and Thursday, 8 - 2 a.m. Friday and Saturday, 2 - 12 p.m. Sunday. Admission is \$3.00 Friday and Saturday nites, \$2.00 other nites.



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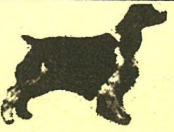
A dearth of feminist books in Calgary? Not at CITY LIMITS BOOKSTORE! New titles include Gornick's *Romance of American Communism*, Morgan's *Lady of the beasts*, Greer's *Obstacle Race*, Didion's *White Album*, Atwood's *Life before Man* and Eisenstein's *Capitalist patriarchy*. A sample from the best range of feminist literature available at the former south Laughing Rooster.

Enjoys Paper

To CWN's Staff:

I would like to tell you how much I am enjoying your newspaper, I find Kathy Zang's articles on the Christian Feminists particularly interesting, as well as the Book Reviews. In the recent September issue I really appreciated the section on International Shorts and the critique of the Soap Operas. It is articles such as these that have helped to extend my awareness of the ways women are oppressed, and to clarify and confirm my stand against the oppression of women. I find it a lonely position, shared by so few others, and your newspaper gives me much needed support.

YOURS SINCERELY
Joan Glanfield



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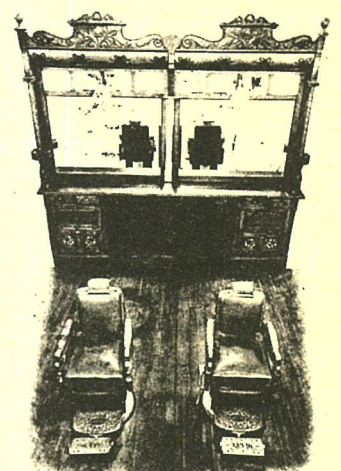
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Photos this Issue by Dana Marks and Martine Charles.

What's Happening

Every Tuesday Evening commencing Nov. 13 (7:00 - 9:00 p.m.) Legal Aid Clinic. Location: Women's Resource Centre, Calgary YWCA 320 - 5th Ave. S.E. Appointment to see a lawyer can be made by phoning 263-1550 Local 397.

Lesbian Friendship every Tuesday night 7 - 10 p.m. at the Old Y, GIRC coffee room, third floor, 223 - 12th Ave. S.W. Friendly discussion of topics concerning lesbian women. Support and encouragement for women coming out. For more information call Lynne or Gwen, 278-2133 evenings.

Nov. 21 - 23: Workshop: Developing Your Leadership Potential. Location: University of Calgary. Time: 9 a.m. - 5 p.m. Fee: \$100. Contact: Faculty of Cont. Ed. 284-5431.

Nov. 22: Newspaper Staff Meeting: SWAC Office YWCA 320 - 5th Ave. S.E. Calgary. Time: 7:30 p.m. contact 262-1873.

Nov. 24: Gay Community Day. Location: Old "Y", 223 - 12 Ave. S.W., Calgary. Time 1 to 6 p.m.

Nov. 28: Reclaim the Night March Meeting. Anyone interested please attend. Location: SWAC OFFICE YWCA. Time: 7:30

Nov. 30 - Dec. 1: Contemporary Dance Performance by Margie Gillis. Location: University Theatre, U. of C. Time: 8 p.m.

Nov. 30 Women's Dance: sponsored by the wimmin's collective. CUPE Hall, 104 - 13 Ave. S.E. Time: 8 p.m. - 1 a.m. Cover:\$3.00 Tickets available from collective members.

Dec. 8: Book Fair: sponsored by Common Woman Books, Edmonton. Location: Resource Centre, YWCA Calgary. Time: noon - 5 p.m.

Dec. 8: Women Artists in Alberta Exhibit. National Exhibition Centre, Red Deer.

Dec. 9 Workshop (First of a continuing series) Being Assertive, Communicating Effectively, Decision Making & Creative Job Search. \$35.00, 10 a.m. to 3 p.m. Foothills Educational Services, #306 Market Mall Professional Centre. 247-2023

January - May: Women and Film Festival Featuring a variety of feature films concerning women. Sponsored by the Status of Women Action Committee. For further information, contact: 262-1873.

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If you have a Classified Ad for Calgary Women's Newspaper, contact Dana Marks at 262-1873. Rates are \$1.00 per line.

Announcements

Women's hockey is a reasonably recent addition to Canadian sports. The Alberta Wild Roses is a women's hockey team residing in Calgary. The team is in a desperate financial situation. If anyone is interested in helping to sponsor the team or give a donation, contact Debbie Goss 265-3460 or 282-8690.

Women In Focus is a non-profit feminist women's video/film production and distribution center. At present they are working to expand their videotape distribution library. They would like to hear both from individual women producers and women's groups who have or are working on videotapes which they would like distributed. Women in Focus now has 38 women produced videotapes on women's issues and their lives. These tapes are for rent/sale. A catalogue is available upon request. For more information contact Women in Focus Production and Distribution Centre, #6 - 45 Kingsway, Vancouver B.C. Canada V5T 3H7

Women who have chosen to live on their own often have to deal with experiences of loneliness and anxiety. If you are interested in giving support to these women, please call Jo-Ann at the Calgary Women's Emergency Shelter at 245-2727, or 245-4442 between 9:00 to 4:00 p.m. weekdays.

During the ASWAC Conference, several pieces of pottery were removed from a display table in the Law Building, at the University of Alberta. If you saw anyone removing the pottery from the table without paying, please contact Melva Read, RR#4, Vermillion. Call 853-2045. This is Melva's only source of income. All arrangements will be kept strictly confidential.

Calgary Women's Newspaper staff apologizes for the lateness of this issue. Technical difficulties delayed the layout of the newspaper. Thanks for your patience.

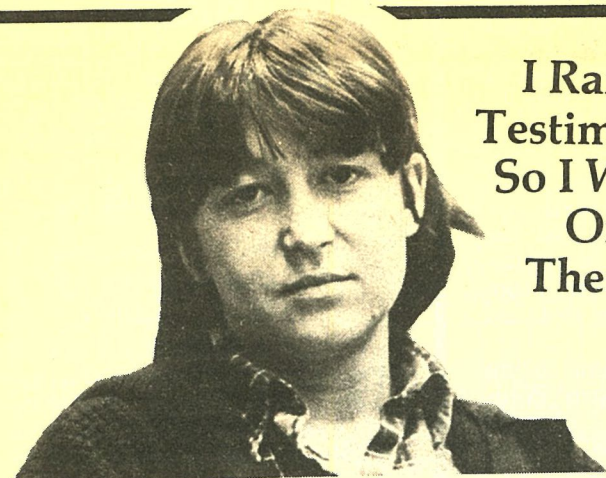
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