

INTERNATIONAL WOMEN'S ISSUE

pages 7-17



Agenda

Friday

- **COFFEE HOUSE** featuring Penny Lang. H-651. 20:30-24:00. \$2.00. All Welcome. For info. call 879-8406.
- **MEDITATION, PRAYER AND SPIRITUAL WISDOM.** International Meditation Institute SGW H-820. 8:00 pm Free.
- **DEADLINE FOR IRON RINGS** for graduating engineering students available at ECSA in rm. H-880-10.
- **CRSG ENTERTAINMENT SPOTLIGHT.** Interview with François Prevost from 1:30 to 2:00 pm and interview with Robert Fripp of King Crimson at 3:00 pm.
- **SKI DAY** at Avila with band "1945" at Broadway Bar. Buses leave 8:30 pm from each campus. \$6 for lift, \$9 for lift and bus, \$6.50 for rentals. Tickets available at both CUSA offices, Reggies' Pub and at the Guadagni Lounge Coffee Bar.

Saturday

- **WOMEN'S HOCKEY FINALS.** Concordia vs. Titans at 10 pm.
- **SELAH,** an evening of reggae presented by the African Students' Association. Members of the Manic will be on hand, Hall Bldg., 9:00 p.m., 7th floor cafeteria, \$3.00 admission.
- **LATIN AMERICAN STUDENTS' ASSOCIATION** presents a Salsa-disco party with "Clan 5". Holiday Inn 420 Sherbrooke, Salon D. 8:00 pm-3:00 am \$4.50 in advance, \$5.00 at door.

Sunday

- **MENS HOCKEY FINALS.** Chicutimi at Concordia. 1:00 pm.
- **CRSG GENERAL MEETING.** Important all members attend. H-642. 2:30 pm. For info call 879-4598.

• **INTERNATIONAL WOMEN'S DAY.** With films, slide show, multi-ethnic show and food, arts and crafts, childrens program. Centre Latin Americain 1224 Champlain near Papineau Metro Noon to 8:30 pm Free. For info. call Anna 271-2548.

• **LADIES MORNING MUSICAL CLUB** presents Ingemar Korjus, bass-baritone and Stephan Rawls, pianist playing Schubert and Wolf. Tickets available at Place des Arts. Adults \$7.50, student \$5.00. For info call 932-6796 or 487-2822.

• **COMPAGNES, BRISONS NOS BARRIERS.** Un regroupement de femmes immigrantes vous invite à une manifestation à l'occasion de la "Journée internationale de la femme." Au Programme: film, exposition de photos, kiosques d'information, dégustation multi-ethnique. Centre Latin Americain 1224 Champlain, métro Papineau. Midi à 20:30. Communiquez avec Anna 271-2548.

• **WHY NOT SPEND** a fun evening bowling with Hillel at the Chomedy Recréatheque? Sunday March 6th, 8:00 pm. For info call 931-0826

Monday

• **CONCORDIA CHRISTIAN FELLOWSHIP** weekly meeting for bible study, prayer, and fellowship. 10:30 am Belmore house. All welcome.

• **RABBI YEHUDAH FINE** from New York speaks on "Cults- What should the community reaction be?" Congregation Beth-El, 1000 Lucerne Rd. TMR. All welcome. For info call 845-9171.

• **MOVIE "HIGH SCHOOL CONFIDENTIAL"** A 50's classic on "decadent youth". McGill Leacock auditorium Rm. 132. 6:30 and 8:30. \$1.99, tickets available at Dutchy's.

• **DEADLINE AMNESTY INTERNATIONAL** poster competition. Prize \$50. Should include the words "Amnesty International". For info. contact Lindsay Dubois 286-0377.

• **CONCORDIA ENGLISH DEPARTMENT** presents Richard Mitchell: "Revenger of the Invisible Idiot or How to Profit from the forthcoming Disappearance of Just About Everybody". In the Drummond Science Auditorium in DA-105 at 8:30 pm. at Loyola.

• **THE ASSOCIATION OF RELATIVES** and friends of the mentally and emotionally ill group discussion on coping with problems on mental illness in the family 7:30 pm 4333 Côte Ste. Catherine Rd.

• **ELECTRO-ACOUSTIC** composers group. 8:15 pm. Rm-AD-5. Loyola.

Tuesday

• **CHOIR RECITAL.** Full pew crew. 8:30 pm. Loyola chapel.

• **RECEPTION** with guest speaker His Excellency Mr. Gerard Pelletier. Topic "Is the United Nations obsolete?" 7:30 pm 2070 Peel. Free.

• **WEALTH AND POVERTY: A BIBLICAL PERSPECTIVE.** Featuring Dr. W. Ellis. 4 pm-6 pm H-333-6. Free.

• **"FOOD AND FITNESS: FACT OR FICTION"** by Sheila Murphy. 8:00 pm H-762. RSVP Pat Menzies, 879-5897.

General Information

• **SKI PASSES FOR ST. SAUVEUR AND JAY PEAK.** \$11.00 weekday. \$12.00 weekend. Passes can be purchased at CUSA office Loyola. For info. call 482-9280.

• **NEW YORK.** March 24-27. Quad-occupancy \$92.50 Cdn., \$76.00 US. Contact Sophie 336-7348.

• **PHILOSOPHY DEPT,** presents J. Krishnamurti and Dr. D. Bohm on "The nature and transformation of human consciousness" on video every Friday a 8:00 pm H-420. Free. For info. call 932-6362 after 5 pm

Classified

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ANOREXIA and **BULIMIA** are being treated at the Montreal Centre for Personal Growth. For more information phone 284-0062

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LOOKING for small storage space for the months of April, May, June. Call Debbie 286-8107 after 6.

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ALL RECORDS, cassettes, new & used \$2.00 off. Magazines 1/2 price. Déjà Vu 486 St. Catherine W. 866-6016

Ad Salesperson WANTED. For Xcétéras, an annual arts publication. Ads must be canvassed starting April 1st, and throughout July. Paid by commission. Candidate must have some experience or related experience. Call Dwight Smith at 523-0870 after 6 p.m. or at Cusaset, Inc., 879-4314 between 9 a.m. and NOON.

All electronic repairs: cheap prices, excellent quality. Leo, 279-1979.

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Pripstein's camp: Last staff openings - sailing, computers, pottery, judo, photography, electric guitar, windsurfing. June 26-August 19. Call Ron, 481-1875.

French tutoring. All levels, special rates for groups. 14 years experience, free assessment. Mr. Vais. 737-8722.

Subletting, spacious 1 1/2, close to Concordia downtown, call 481-0767 after 1:00 p.m.

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Share apt. 4 1/2 unfurnished room, non smoker 148/m utilities included. 2 blocks Vendome metro. 488-9664, evenings, weekends.

Metropolitan News - 1248 Peel St., corner St. Catherine, Montreal newspapers, magazines, fashion magazines, and maps from all parts of the world, by jet every day - Maariv, Yedioth, Haaretz, and all Israeli papers available at noon Sunday, same day.

Professors, mature, serious students. No business experience necessary. Earn good money in your spare time. For appointment 464-3475.

Typist: experience - student term papers. Loyola vicinity. 484-3451.

Metropolitan News - 1248 Peel St., corner St. Catherine - newspapers, magazines, fashion magazines, and maps from all parts of the world, by jet every day - Toronto Star and Ottawa Citizen available same day at noon - needs permanent help, Mon. thru Fri., 8 to 5.

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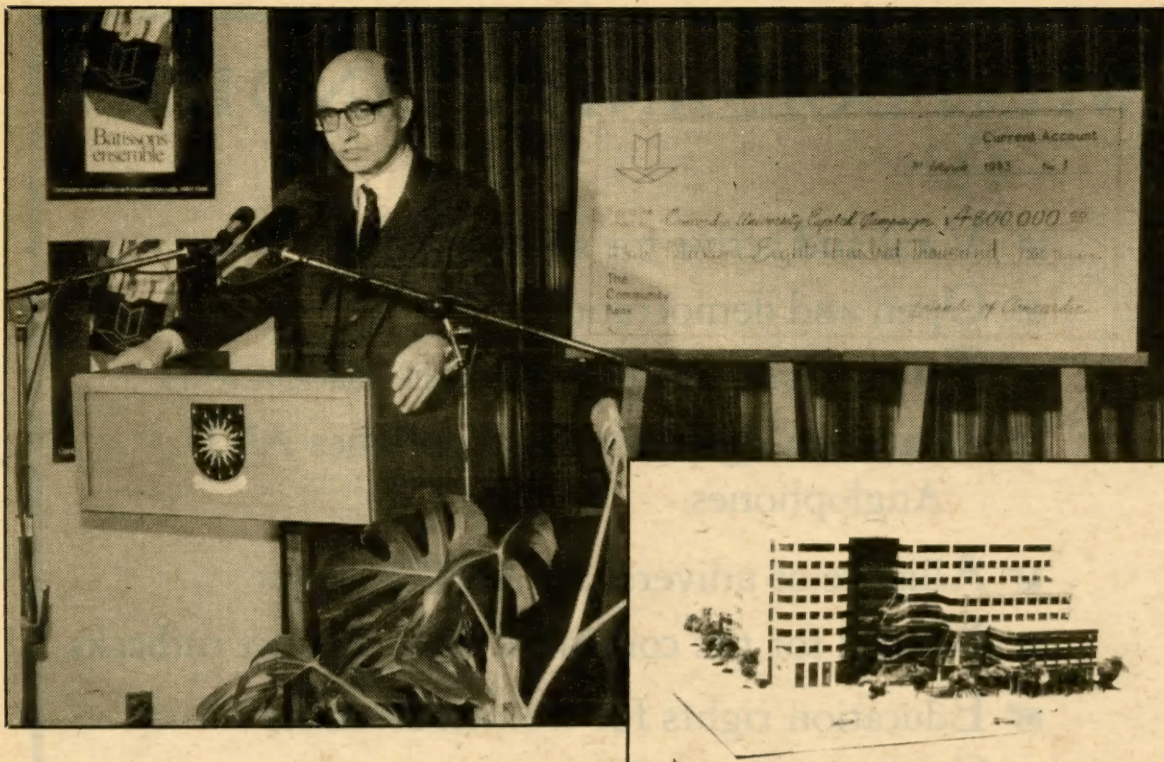
Internal Transfer Procedures Fall 1983

Internal Transfer requests for entry to full-time studies for the 1983 fall term in the following Faculties must be received by the Admissions Office not later than April 15, 1983.

Faculty of Engineering and Computer Science
Faculty of Commerce and Administration
Faculty of Fine Arts

Transfer Request forms are available from the Admissions Office
SGW Campus, N105; Loyola Campus, AD206.

Are you interested in writing for our Literary issue? If so come to *The Link* H-649 or call Claire at 879-4585. We need your help!



No, this is not John W. O'Brien trying to bribe his way into another term as rector. His pay cheques aren't quite up to the \$4.8 million mark. Rector John, seen in this unusually flattering picture, has, however, contributed hours of his free time to constructing the inset scale model of the new library centre from popsicle sticks and bits of string. The campaign may have just begun, but with \$4.8 million in pledges already in, people are starting to look for a name for the new centre. Proposed: The J. W. O'Brien Memorial Photogenics Research Institute.

Embassy blamed for stabbing

Fear stalks Iranian students

•by Barry Silverman•

The stabbing of an Iranian student outside the Hall building last week was caused by the direct involvement of the Iranian government, claim the Muslim Iranian Students Society (Supporters of People's Mojahedin Organization of Iran), an anti-Khomeini group.

Massoud Ramzi, a Mojahedin representative said the Khomeini regime "is carrying on a campaign of terror" against supporters of the opposition to the regime around the world.

Ramzi said the Iranian embassies are coordinating the attacks, which are often aimed at students.

Mohamed Reza Khalegi, a civil engineering student and Majahedin supporter needed five stitches to close a slash in his face suffered in the stabbing last week. After the incident his assailant ran off shouting

"death to Mohajedin."

Anti-Khomeini students in France, Germany and Pakistan have been attacked by what the students say are terrorists squads.

Concordia is a focal point for activity because the majority of Iranians in Canada are in Montreal. There are about 150 Iranian students at Concordia and about 1,500 in Montreal.

Elizabeth Morey, Concordia's International student adviser estimates that 90 per cent of the Iranians at Concordia are Mojahedin supporters.

The anti-Khomeini students are worried that the embassy in Ottawa has been sending spies to Concordia to monitor their activities, which include selling newspapers and setting up information booths.

This week Employment and Immigration Canada announced new

measures allowing Iranian visitors to apply for permanent residence without leaving the country.

Nearly half of the 2,000 Iranians in Canada expected to benefit from this program are students, whose funding has been cut off by the government for their anti-regime activities.

Under this new program Iranian visitors, students and Minister's Permit holders will be allowed to apply for landed immigrant status, under two categories: if they have relatives here both able and willing to assist them; or if they have been here a minimum 12 months. These measures are similar to those brought in to aid Poles, Salvadorans and Lebanese, except that they would only apply to people currently residing in Canada.

In Africa

Universities not serving poor

•by Susan Marshall•

There has been rapid growth in university populations in Africa but universities are unable to admit all those who are eligible for entrance, said Joe Barkan speaking at McGill.

A professor of political science at the University of Iowa, Barkan said that rapid population growth and expansion of primary and secondary education has led to increased demand for university space on the continent.

Barkan was in Montreal to present a series of three lectures on development and education in Africa at McGill and Concordia Universities.

Currently the University of Nairobi can admit only one-quarter of those eligible for university entrance, said Barkan, who has taught and done research in Uganda and Tanzania.

He said employment opportunities in the public service are declining in Africa and a significant number of

university graduates are moving into jobs in large corporations.

Barkan said people in rural areas of Africa are falling behind those of urban areas, and their purchasing power is decreasing.

He said there is a need for the growth of autonomous community organizations for local affairs in Africa, and he called for a "delegation of authority" to rural areas.

There is a need for, "local people, organized by local people to meet local needs," said Barkan. He said the state must promote these organizations or rural areas will continue to decline.

Barkan described an "urban bias" in the country. "There is an assumption that peasants can't think," he said.

"I would contend that peasants are capable of articulating their rights," he said. "I don't think you could find a situation where you'll find a totally isolated peasantry. People who operate at the centre sell

peasants short."

Barkan said the state should award bonuses to civil servants in rural areas of the country to nurture local organizations to emerge. He said this would cost little in relation to what is currently spent on more grandiose development schemes which fall flat.

Errata

We'd like to make a few additions and corrections to our Tuesday's Legislative Councillor candidate coverage.

Domenic Poppadia is a Commerce candidate Silvia Romero is in Engineering and Computer Science. Michael Thompson is an Arts and Science candidate. And Larry Cobb, in Arts and Science, was incorrectly listed as Larry Cobby.

Tone down cost of military spending

•by rob clément•

Ten and a half per cent of all taxes go to the military, according to Gaétan Blais of l'Association québécoise des organismes de coopération internationale (AQOCI). At a press conference this week he said that on top of the 10.5 per cent of taxes which go directly to the military, there are also funds for research and industry which actually aid in the build up of arms.

AQOCI is initiating an information campaign designed to increase public awareness in the financial implications of the arms race. To this end it has recently published a book, *my choice is PEACE*.

Produced by the Third Avenue Resource Centre, (TARC), the book focuses on what options people who want to get involved in the peace movement but do not know how. The book offers as examples the actions that a number of women and small grassroots organizations have done.

Joann Geschlecht of TARC says, "we wanted the focus to be on women because we have been really active and have not been recognized."

Francine Pelletier, editor of *La Vie En Rose*, is one of the people who the book looks at. She feels that sexism can be linked to militarization as the power structures are the same.

"The idea that violence is sexy is the same. Be it sexism or militarism, the whole world loves a macho," she says.

Over 50 per cent of the arms production in Canada occurs here in Québec, according to Pelletier. This is a little known aspect of the military structure which she feels people do not know about.

AQOCI representative Blais was quick to point out under questioning that their tax information campaign is not aimed at getting people to refuse to pay their taxes. This year AQOCI want to sensitize people to the fact that their taxes are spent in this manner and get them to choose between destruction or building he says.

The agency has initiated a Destroy or Build campaign which asks individuals to sign their choice and send it to AQOCI. They in turn will present Prime Minister Trudeau with all the signatures in May. Blais is hopeful that this Québec drive can get at least 40,000 names.

Their immediate goals are a freeze in all military spending followed by a 15 per cent reduction every year until eventually the military establishment no longer exists.

The money subtracted from the military AQOCI would like to see spent on development here and in the Third World.

Journalists cut while papers' profits rise

•by Elizabeth Thompson•

Seven of Canada's 10 largest media outlets increased their profits, last year, despite the worst recession since the Great Depression, Nick Fillmore, of CBC Radio's Sunday Morning, said last weekend.

Speaking at the fifth annual convention of the Centre for Investigative Journalism, Fillmore told the 450 Journalists in attendance that many newspapers and chains were cutting their staffs, and still making enormous profits.

Thomson Newspapers, owners of the Globe and Mail and many other Canadian newspapers, increased their profits by about \$4 million last year, to over \$100 million, he said.

Southam Inc., owner of the Gazette, among others, saw their profits fall by about \$14 million, or 58 per cent, from their \$41 million profit in 1981. However \$6 million of that loss was caused by Coles Books division.

They still managed to show a \$19 million profit, thanks to cost cutting measures which included the laying off of 400 employees.

"It's time for companies to make a choice between higher profits and journalism," Fillmore said.

Hard News, Hard Times, was the theme of this year's convention, which was held at the Park Regent Hotel. The delegates, which included journalists, students, and academics, were familiar with the effects of the recession upon their profession.

A reporter for the Kingston Whig-Standard told the conference that

journalists at that paper were offered the choice of either layoffs or selling ads and subscriptions. They chose the latter.

And yet it was never a question of the newspaper losing money, but only making less profits. Furthermore, the journalists were never shown the newspaper's books, to see the true financial picture of the situation for which they were being asked to sacrifice some of their spare time.

examples of some of the year's best investigative journalism was another feature of the convention. Among the items available were "Not a Love Story", and "In the King of Prussia"—a film about nuclear disarmament and civil disobedience starring Martin Sheen. "If You Love This Planet," an NFB film nominated for an academy award, and the subject of an investigation by the U.S. Justice Department was also presented.

About 35 Concordia students attended the convention and most found it worthwhile. "It's interesting to see what other journalists look like," says Michelle Francis, a second year journalism student.

The Centre for Investigative Journalism was founded in 1978 to promote investigative stories and higher quality journalism. Among its ongoing activities is a Latin America Committee which is looking into the treatment of foreign journalists in El Salvador. The centre is also lobbying the federal government for an effective freedom of information act.

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Payments range from \$50-\$500. Eligible subjects must be between the ages of 18-45, weighing 65-85 kilograms (143-187 lbs.). They must have a clear medical history, and not be taking any medication. They must have their own transportation.

To be accepted for participation on our panel and for more information please call 457-2580 or 457-2280 ext. 287 between 8:30am and 4:30pm or 695-1643 evenings.

PAPERS ARE DUE! EXAMS ARE COMING UP

Do you know how to take useful notes in class and from books?
Do you know how to prepare for objective and/or essay exams?
Do you know how to write a term paper?

If you answered no to any or all of these questions, why not sign up for a workshop in EFFECTIVE READING and/or WRITING A TERM PAPER to help you to acquire these skills?

Sponsored by the Centre for Mature Students
Presented by Ritva Seppanen, Composition Instructor,
Department of English

Loyola Campus

Effective Reading
Wednesday, March 16
AD-128
4-6 p.m.

Writing a Term Paper

Thursday, March 17
AD-128
4-6 p.m.

S.G.W. Campus

Effective Reading
Wednesday, March 9
H-662
3-5 p.m.

Writing a Term Paper

Thursday, March 10
H-635-2
3-5 p.m.

To register, call 482-0320, loc. 263 at Loyola, or 879-7271 at S.G.W.
Reserve early. Space is limited to 50 students per workshop.

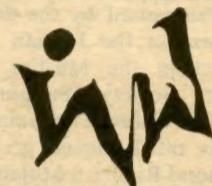
WHAT DOES ANEQ STAND FOR?

- Vocal and active for student rights
- Open and democratic
- Totally controlled by member associations
- Education rights for Francophones AND Anglophones
- Alliance of universities AND colleges
- Needed for the continued fight against cutbacks
- Education rights for women students
- Quebec students' only real voice

ON MARCH 8, 9 & 10 VOTE MEMBERSHIP IN ANEQ

the Association Nationale des Etudiants-es du Québec has always supported Concordia students. It's time we supported ANEQ.

International Women's Week



Monday, March 7	Tuesday, March 8	Wednesday, March 9
<p>WOMEN AND WORK "A Wives Tale" dir: Bissonnette, Duckworth & Rock A film about women's role in the Inco strike at Sudbury, Ontario. 12:00 noon rm.H110 Group Discussion - Women, Work and Unions. 2:00 pm 2170 Bishop Simone de Beauvoir Lounge Arts Café - An evening of celebration featuring: Reading: Fran Davis, Julie Bruck, Greta Nemiroff Dancing: Fritraven Sky, Elaine & Susan Singing: The Transistors FREE ADMISSION 8:00 pm at Café Commun/ Commune, 201 Milton</p>	<p>IMAGES OF WOMEN "Not a Love Story" dir: Bonnie & Klein A film about Pornography 12:00 noon Room H110 Panel Discussion - Perspectives on Pornography 1:30 pm rm: H110 Sing and Dance with Lucie Tremblay Co-sponsored with the McGill Women's Union Admission: \$3.50 8:00 pm 3480 McTavish</p>	<p>WOMEN AND VIOLENCE "Peur De..." A short film by Hedy Dab "Mourir à Tue-Tête" dir: Anne-Claire Poirer (french with english subtitles) A docu-drama which examines many aspects of rape. 1:15 pm rm. H435 Panel Discussion - Aspects of Violence Self-defence, violence and the law, rape crisis centres. Short talks followed by small group workshops. 3:00 pm rm.H651</p>
Thursday, March 10	Friday, March 11	Thanks to:
<p>WOMEN AND HEALTH "Regarde, Elle a les Yeux Grands Ouverts" (français) Document of a very special women's collective in Aix-en-Provence, France, who organize an abortion clinic. 1:30 pm rm. H937 How much control do we have over our own bodies? Speakers: Norma Meras Swenson, from the Boston Women's Health Book Collective, the authors of "Our Bodies, Ourselves" and Harriet Simon, activist and victim of D.E.S., a disease caused by the pharmaceutical industry. 3:00 pm rm H937</p>	<p>WOMEN AND PEACE Workshop - "Non-Violence and Civil Disobedience" A training for positive action affecting social change. 1:00 pm rm. H651 Film Premiere "Dream of a Free Country: A Message from Nicaraguan Women" A work in progress by Studio D. of the National Film Board of Canada 8:00 pm rm. H110 PARTY TIME! Join us for a dance. 10:00 pm Reggie's 7th floor of the Hall Building</p>	<p>Concordia International Women's Week Organizing Committee; the Quebec Public Interest Research Group of Concordia (Q-PIRG); the McGill Women's Union; CUSA; CUSA programming; Reggie's; Liason; Mike Hainsworth; Graduate Students Association; Café Commun/Commune; the NFB; Simone de Beauvoir Institute. and GSA.</p>

Unless otherwise indicated, the events are located in the Hall Building of Concordia University, 1455 de Maisonneuve Blvd. West.

• Comment •

Emile et l'histoire du Québec

Ça y est. Avec le voyage du pape en Haïti, les duvaliéristes au pouvoir vont s'assurer au moins une victoire partielle, morale et psychologique sur leurs adversaires de l'opposition à l'étranger et à l'intérieur du pays. Il fallait s'y attendre.

Cette victoire préparée de longue date et de main de maître par la clique duvaliériste vit ses débuts avec l'expulsion des Jésuites d'Haïti accusés de complot contre la sûreté de l'Etat sous le gouvernement de "Papa Doc" (surnom donné à François Duvalier, ancien président à vie de la République décédé quelque temps déjà), la formation d'un clergé indigène et la consécration du premier archevêque haïtien en la personne de Monseigneur François-Wolf Ligondé.

Parlant des Jésuites, Duvalier écrivait à la page 51 de ses "Mémoires d'un leader du tiers monde" ce qui suit: "J'avais fait appel aux Jésuites sans oublier qu'ils avaient été expulsés d'un grand nombre de pays (dont la Fédération Helvétique) pour immixtion dans la politique intérieure des gouvernements de ces pays souverains. Mais je nourrissais l'espoir qu'ils donneraient une formation adéquate aux futurs mem-

bres du clergé indigène et qu'ils comprendraient le sens de ma révolution nationaliste."

Cette victoire dont nous parlions plus haut vit son apogée au lendemain de la campagne plus ou moins réussie de libéralisation de Fiston Duvalier, dit "Bébé Doc" (surnom donné à Jean-Claude Duvalier, actuel président à vie de la République, lequel remplaça son père au décès de ce dernier), et après une série d'invasions plus ou moins réussies également contre le régime (celle de Bernard Sansaricq notamment) et plusieurs attentats à la bombe qui secouèrent tout Port-au-Prince, la capitale, y faisant des morts et des blessés mais laissant intact le système en place tant décrié par la conscience révolutionnaire mondiale. (D'après United Press International, un sondage effectué aux Etats-Unis démontre que Jean-Claude Duvalier est au quatrième rang parmi les chefs d'Etat les plus haïs au monde, alors que Khomeini, lui, occupe la première place. Fidel Castro, de Cuba, occupe le 16^e rang sur la liste, après Reagan, des Etats-Unis, qui s'y trouve au 12^e rang.)

François Duvalier, un des fondateurs de l'hebdomadaire "Les Gri-

ots", un des auteurs de "Le Problème des classes à travers l'histoire d'Haïti" avec Lorimer Denis, le principal artisan des "Mémoires d'un leader du tiers monde", médecin de campagne émérite, etc., aurait certes pu faire un bon président, n'eût été entre autres choses son entourage, qui interpréta mal sa doctrine, en particulier sa femme, Simone Ovide Duvalier, qui avait une très grande emprise sur lui, l'influence néfaste de certains pays capitalistes dont les Etats-Unis et sa trop grande dépendance par rapport à eux, qui l'emmena à mener une lutte sans merci au communisme, etc. Cependant, il n'a réussi qu'à se faire passer pour un dictateur.

De la page 109 de "Le Problème des classes à travers l'histoire d'Haïti", nous tirons le passage suivant qui vient de lui: "J'exhorte le pays tout entier (car je n'ai d'ennemis que ceux de la nation) à travailler avec moi au salut de la patrie." Puis ne rencontrant pas de collaboration, il s'attaqua à la bourgeoisie réactionnaire du pays et finit par créer une milice civile fortement répressive envers tous les opposants du régime, quels qu'ils soient, et composée d'éléments connus sous le nom de "tontons macoutes".

Duvalier fils, une fois président à la mort de son père, s'entoura de nouveau de cette même bourgeoisie. D'où cette phrase: "Mon père a fait la révolution politique, moi, je ferai la révolution économique." Il aurait dû peut-être ajouter que le vrai sauveur de la patrie fera la révolution socialiste.

A l'avènement de Jean-Claude Duvalier au pouvoir, les nouveaux manipulateurs de la politique, y compris surtout la famille Bennett dont Duvalier épousa une des filles, ont décidé de se débarrasser de tous les éléments gênants pour se construire leur propre fortune. (Tous ceux-là et leurs prédécesseurs ont-ils compris ou non qu'ils faisaient tort à l'idéologie de François Duvalier qui voulait entamer sinon une vraie révolution, du moins une réforme en profondeur dans la société?) Ils essayèrent en particulier de se débarrasser de la mère de Jean-Claude Duvalier lui-même, qu'ils firent partir à l'étranger, d'après certains.

Entre-temps, l'épiscopat haïtien s'est taillé une place de choix dans le vaste champ de l'Eglise. Ses pouvoirs se sont accrus et la plupart d'entre eux se sont consolidés à jamais. Parmi les évêques consacrés se trouve Mgr Colimon, dont plusieurs membres de la même famille ont choisi la voie religieuse.

De leur côté, plusieurs prêtres et journalistes résidant au pays (dont Sylvio Claude, en particulier) ont essayé de hausser leur voix contre le régime. Des intimidations ou des arrestations s'ensuivirent.

Entre-temps également, le pape faisait beaucoup parler de lui par ses multiples voyages à l'étranger, les at-

tentats dirigés contre lui, etc. Dès lors, il était normal qu'au cours d'un périple de quelques jours à l'étranger il eut l'idée de visiter Haïti pour participer en particulier à la conférence épiscopale des évêques qui aura lieu d'ici quelques jours. Ce geste voulu et consenti par le prélat de l'Eglise catholique, apostolique et romaine ne signifie pas nécessairement qu'il a accepté en même temps de cautionner le régime en place.

Aussi les Haïtiens en général, à quelque couche sociale qu'ils appartiennent et quelles que soient leurs opinions politiques, peuvent et doivent se sentir fiers de la visite de cet émissaire de Rome qui prêche l'harmonie entre toutes les Eglises et qui a voulu honorer les Haïtiens de sa présence dans leur propre patrie si meurtrie par la haine et la violence, la concupiscence et l'égoïsme et où bon nombre d'autres Haïtiens vivant actuellement à l'étranger auraient bien aimé être au moment précis où nous écrivons ces lignes, ne fût-ce que pour trouver provisoirement un apaisement et un soulagement à leurs déboires quotidiens et accueillir pieusement le Saint-Père.

Nous espérons du moins que ce voyage de l'ecclésiastique se termine sans anicroches, sans incidents fâcheux dans ce pays où le clergé qui vit jadis le jour sous François Duvalier constitue aujourd'hui, de l'avis de plusieurs, une des forces vives de la nation, sinon la plus grande au pays actuellement. Au Saint Pontife et à tous les représentants de l'Eglise qui les accompagnent, nous souhaitons un heureux séjour en Haïti.

Gérard Hector
professeur

• Letters •

Our own monarch

To the Editors:

Prime Minister Trudeau's recent Asian tour has highlighted four monarchies—Brunei (an absolute monarchy); Malaysia; Thailand; and Japan (constitutional monarchies like our own).

Queen Elizabeth told Quebeckers in 1964 that "the role of a constitutional monarchy is to personify the democratic state." Our constitution distinguishes between a head of state who is above partisan politics and a head of government who is at best the successful leader of a party.

Also constitutionalized is the role of the Governor-General, who represents the Queen but is chosen by the Prime Minister and only appro-

ved by the Queen. Mr. Robert Borden referred to the Governor as "an elected president."

Because we still share our sovereign with the United Kingdom, some Canadians think that our maple crown is somehow "colonial". Mr. Jules Leger noted that, on the contrary, "down through the centuries...a system under the crown...has enabled us to develop as a free people, despite our vast territory and cultural diversity."

If Canadians can no longer be content with a sovereign who comes here only at the Prime Minister's invitation, then either annual visits for the Queen could be recommended or a member of the royal family could be asked to reside here to assume duties now carried out by the Queen and her governor. Canadians would continue to respect Elizabeth II as head of the Commonwealth.

Ron Welker

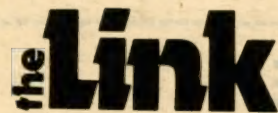
the Link

1983-84 ELECTIONS

Nominations are now open for the following editorial positions at *The Link* for the 1983-84 publication year.

- Editor
- Production Manager
- News Editors (3)
- City Editor
- CUP Editor
- Features Editor
- Entertainment Editor
- Sports Editor
- Photo Editor

Screenings and elections for the posts will take place Friday March 18 at the Sir George Williams office starting at 10 a.m. All voting staff members are eligible to run. Persons must have contributed to six issues this semester to be considered voting staff members. A list of voting staff will be published next week. Screening committees will be formed at today's staff meeting to be held at Loyola at 2 p.m.



Friday March 4, 1983
Volume 3, Number 39

The Link is published every Tuesday and Friday throughout the academic year by the Concordia University Students' Association. Content is independent of the university and CUSA. The Link welcomes signed letters; however, the paper reserves the right to edit or reject submissions. Editorial policy is set by an elected board as provided for in The Link's constitution. Current members of the board are: Liz Cooke, Avi Goldstein, Karen Herland, Claude Lacroix, Karen Parke, and Don Pittis. Anyone wishing to join The Link is urged to visit or call the offices on either the Sir George Williams or Loyola Campuses. Central mailing address c/o Concordia University, Sir George Williams campus, 1455 de Maisonneuve W., Montreal H3G 1M8. Mail subscriptions are available at \$15, \$10 for alumni. For national advertising The Link is serviced by Campus Plus (Canadian University Press Media Services Ltd.) 124 Merton St., Toronto (416) 481-7283. Typesetting by CusaSet. Printing by Imprimerie Dumont, 9130 Bovin, LaSalle, Que. The Link is a member of Canadian University Press.

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For those who are always asking, the Centennial building is the big dark brick building with fleur-de-lys and beavers carved all over it, just past Monsieur Hotdog walking from the campus east along Sherbrooke. There is a large blue CUSA sign out front that lights up at night.



Commerce Students Society Elections

- President •
- Executive Vice-President •
- Internal Vice-President •
- External Vice-President •
- Communications Vice-President •
- Secretary •
- Financial Vice-President •

Nominations open Mon, Feb. 28, 1983 at 9:00 a.m. and close Mon, March 7, 1983 at 5:00 p.m.

All nomination forms may be picked up from the CUSA secretary and must be completed and returned by March 7, 1983 at 5:00 p.m.

Courses for prisoners end

VICTORIA (CUP)—University students often have trouble finding time to study. At William Head, they have nothing but time.

But even here, at one of four penitentiaries where the University of Victoria offers university-level humanities courses, time is running out. Solicitor-General Robert Kaplan plans to terminate post-secondary education in Canada's federal penitentiaries this summer.

UVic officials first learned of the plan in January, and once the news reached the prisons response was swift.

"It was like a kick in the privates," said history major Kevin Lockhart. "Anyone who has been in prison a long time is conditioned to live in a restricted environment. You suffer from culture shock. You are told what to do all the time.

"The university program helps you get over this and gives you social skills to operate in society. This is one of the most important aspects of

the program. This program is the light at the end of the tunnel."

The 53 student prisoners at William Head started a petition to protest the cut, and in its first day of circulation 128 prisoners signed it.

About 150 prisoners are held at the low-medium security prison, and all have a minimum two-year sentence. All inmates must be employed, and one of their alternatives is university education. It entails a heavy academic load, and the pay is low compared to gardening or floor-sweeping, but the program has steadily attracted more prisoners since it started 10 years ago.

"There is no other program like it in the world," said sociology professor Phil Bartle. "It exposes inmates to ideas; it doesn't simply educate criminals. It provides a feeling of identity; a light in a depressing situation."

This "light" is evident in the success of the program. Most people who stick to their programs usually

pass. Not only that, they usually don't come back to prison.

About 55 per cent of those released from prison eventually return, but the rate is only 14 per cent for those who take university courses.

But Kaplan insists the federal government can no longer afford the cost of educating prisoners. Despite the success of the university program, and the costs saved by having fewer inmates returned to prison, Kaplan told the House of Commons Jan. 24 "my decision is a final one."

But a continued public outcry from students, educators, opposition leaders and prison officials has forced Kaplan to reassess his decision.

He met Feb. 4 with representatives of the Canadian Association for Adult Education, after which they announced Kaplan had agreed to review his decision.

Bob MacDonald, the 42-year-old grandfather who chairs the student council at William Head, is one of those who will fight to keep the program going.

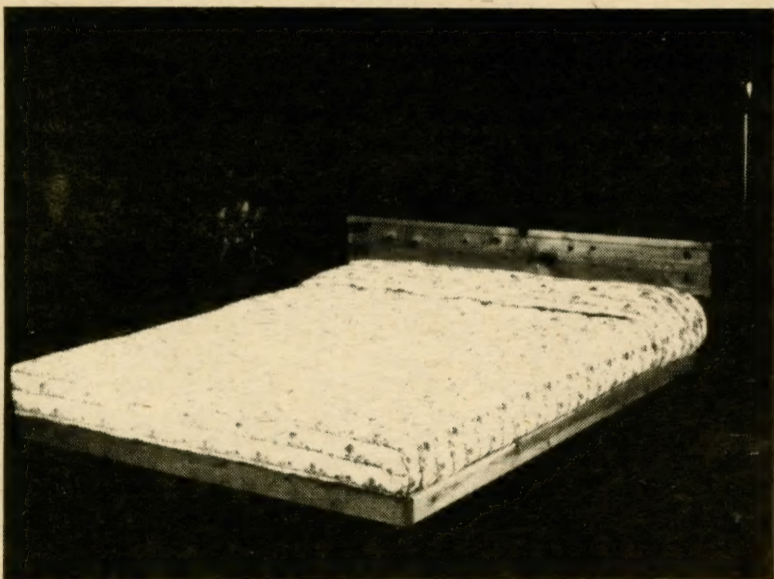
The William Head citizens' advisory committee also questions the decision. Committee chair Keith Jobson said in a letter to Kaplan: "Elimination of the program means that 55 out of 150 inmates will be unemployed...yet CSC policy requires that prisoners be employed. There is no readily available alternative employment in prison.

"The elimination of the program puts the warden and staff in an intolerable position."

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INTERNATIONAL WOMEN'S ISSUE

HAVE ANY QUESTIONS?

Where to go to find the facts

•by Mary Lamev•

The Women's Information and Referral Centre recently celebrated its tenth anniversary.

The project was started in 1973 as a newsletter by a small group of feminists from Montreal's centre east. Response was overwhelming and the organizers soon found themselves besieged by calls from women in search of information.

The centre soon took shape in an old

house on St. Famille Street, its goal being to provide quick and accurate information to the community.

Directed then, as now, by Mona Forrest, the centre originally answered some five thousand calls annually, as well as serving as a drop-in centre and meeting place for different discussion groups. Through the years, its function has changed to meet the needs of the community.

In an interview with *The Link*, Consumer

Help Officer Vera Kisfalvi described what the centre is striving for today. "Calls are still a major function. We answer about 30,000 of them a year and we try to have the necessary information at hand."

She added that many callers will not phone back or let staff people call them back. "Unless we're ready, the opportunity is lost," said Kisfalvi.

Every call answered in the last ten years has been entered into a log book. Kisfalvi hopes that someday someone will volunteer to compile the information with a computer. The result, she says, would be "a wealth of information."

Kisfalvi outlined other programs underway, such as a free clothing depot, UIC and Welfare information services, food vouchers and counselling on rental laws and immigration problems.

There are several discussion groups and courses offered in the centre, dealing with topics as diverse as consumerism, nutrition, female assertiveness training and language lessons.

Information is also available on other women's organizations, women professionals and various health services.

The centre produces *The Montreal Women's Yellow Pages*, the French volume is available for \$5 at the Centre. The English volume is still being compiled.

Kisfalvi explained that the centre changes as funding and the needs of the community change. "Ten years ago women were interested in consciousness raising, now they are

much more goal oriented," she said.

Because funding comes from the provincial and federal governments Centraide and, to a lesser extent, from private organizations and donations, money must constantly be juggled.

Comminiqu'elles, a newsletter put together by staff members, has gone from a monthly to a bi-monthly publication because of funding problems. An after-school program for neighbourhood girls had to be suspended for the same reason.

There are services that the centre does not provide. While visitors are welcome to stop by and pick up leaflets describing up-coming events, Kisfalvi said that it is no longer a drop-in centre. "Nothing in that way has been organized," she said. The centre is also not a shelter, nor does it provide medical services through referrals for both are provided.

Looking into the future, Kisfalvi outlined some of the centre's goals, "...to continue to supply information, because the more information women have, the better it will be for them."

The centre hopes to do some much needed renovations on the building and to renew the youth project for neighbourhood girls. In the future, the centre wants to build a gymnasium, because as Kisfalvi put it, "there are organizations for younger to teenage boys in the area, but there is nothing for girls."

The Women's Information and Referral Centre is located at 3585 St. Urbain. Telephone 842-4780 or 842-4781.

•par Geneviève Morin•

Nous savons tous et toutes ce que des femmes telles Marguerite Bourgeoys ou Thérèse Casgrain ont fait dans l'histoire, mais vous êtes-vous déjà demandé ce qu'Emilie, votre aieule, a fait? Et bien, Micheline Dumont, Michèle Jean, Marie Lavigne et Jennifer Stoddart se sont posé cette question.

S'adressant, lors d'un dîner conférence du Réseau des Femmes Professionnelles de Montréal, un groupe de femmes de carrière se réunissant mensuellement afin de créer un "réseau" d'amitié et d'affaires entre les femmes. Jennifer Stoddart et Michèle Jean, deux des auteurs, ont expliqué l'histoire de leur livre, *L'Histoire des Femmes au Québec depuis Quatre Siècles*.

C'est en 1979 que ces quatre féministes convaincues ont décidé de combler elles-mêmes une importante lacune dans l'"Histoire" du Québec.

Comme le disait Michèle Jean, "Nous pensions que ce n'était pas une si bonne idée que ça d'avoir exclu la moitié de la population de l'histoire".

Elles se mettront donc à écrire l'histoire de ces Emilie, ces femmes qui, n'étant ni héroïnes, ni féministes, avaient été oubliées. Cependant elles ne tarderont pas à se heurter à deux obstacles.

Premièrement, il leur faudra trouver de nouvelles sources ou "faire une nouvelle lecture des anciennes sources" afin de répondre à toutes les nouvelles questions.

De plus, elles devront redéfinir les dif-

férentes périodes dans l'histoire du Québec, en se basant sur des "dates importantes pour les femmes" au lieu des dates "masculines" comme la Conquête, la responsabilité ministérielle ou la Confédération.

Leur livre se divisera donc en 6 parties: les Commencements, de 1617 à 1701 (et oui, l'histoire du Québec ne commence pas en 1608 avec Champlain, mais en 1617 avec Mme Hébert...); la Stabilité, de 1701 à 1832; les bouleversements, de 1832 à 1900; les Contradictions de 1900 à 1940; l'Impasse, de 1940 à 1969; et finalement l'Eclatement, de 1969 à 1979.

Plutôt que les habituels changements de gouvernements, ce sont les "changements dans la façon de naître, de grandir, d'accoucher et de travailler" qui retiendront l'attention des auteurs. Elles veulent ainsi mieux faire comprendre aux femmes d'où elles viennent, pour que celles-ci puissent mieux décider où elles veulent aller.

L'accueil enthousiaste que le livre a reçu à travers le Québec (10 000 copies vendues en 3 mois) prouve à quel point le besoin était grand. *L'Histoire des Femmes au Québec depuis Quatre Siècles*, par son style empreint de simplicité, mais surtout de toute la philosophie qu'il sous-tend, est destiné à toutes les femmes.

Bien que celles-ci ne soient pas toutes nécessairement prêtes à lire un livre de plus de 500 pages, il est à souhaiter que plusieurs le fassent, ne serait-ce que pour savoir ce qu'est "l'histoire dite autrement".

LES FEMMES QUEBÉCOISES

Mais, qu'est-ce qu'Emilie a fait?

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Images

continued from page 15

Schiller has seen excerpts from one of the films which will be show. "In all excerpts women were always nude, and men were fully clothed. Also, any mention of a man was very positive, while mention of a woman

was very demeaning."

Pornography defines a narrow and artificial concept of what is sexually appealing. "There are no feelings of warmth or feeling and someone else defines the standards by which you should live," said Schiller.

Images reflect reality, at least to a large degree. As long as the images of women are of playthings and sub-human beings, not much social, pol-

itical or economic progress can be made for women, said MacGuigan.

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in this medium (university
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Ends Wednesday, March 9th

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CONVENTIONAL ENGINEERING

Meeting needed role models

•by Jennifer Feinberg•

Despite what most of us would like to believe, gender segregation is alive and well and living at Concordia as well as at other educational institutions across North America.

According to Concordia's Status of Women report released in November, women generally gravitate toward social science programs and not those fields requiring high technology, mathematics or science backgrounds.

The report points out that although the total female student population at Concordia approached the 50 per cent mark in 1981, this percentage is not representative of all the faculties. At registration last fall, only 8.1 per cent of all the undergraduates registered in engineering were women, compared to 67.3 per cent in Fine Arts, 64.4 per cent in Arts and 80 per cent in the B. Education program.

Increasing the proportion of women in the engineering field is one of the main goals of the 2nd Convention of Women Engineers of

Canada. The convention will take place April 28, 29 and 30 at the Château Champlain Hotel in Montreal under the theme "Women Engineering, Building the Future."

Many young women could make a career in engineering but because of mistaken perceptions and a lack of encouragement from society, few choose to consider this opportunity, according to Maureen Lofthouse, Co-President of the convention.

The Status of Women committee did not feel compelled to go into the reasons why men and women may choose fields of study traditionally known as male or female. However, it did place squarely on the shoulders of the university, the responsibility for providing equal opportunities in education and actively encouraging women to study in non-traditional fields.

The recommendations of the committee focused on the need for the university to initiate recruitment drives to attract women into male-dominated disciplines. The university is urged to use its resources and monies to develop advertising campaigns that

depict females in non-traditional fields.

The committee also recommends that the Concordia Liaison Office, rather than acting as merely a guidance service, should inform students about the trends of job prospects, salaries and area of study. Finally, the university is urged to ensure that the departmental liaison personnel include at least one woman to provide visible role models.

It is sad yet not surprising that only 1.5 per cent of the 115,000 professional engineers in Canada today are women.

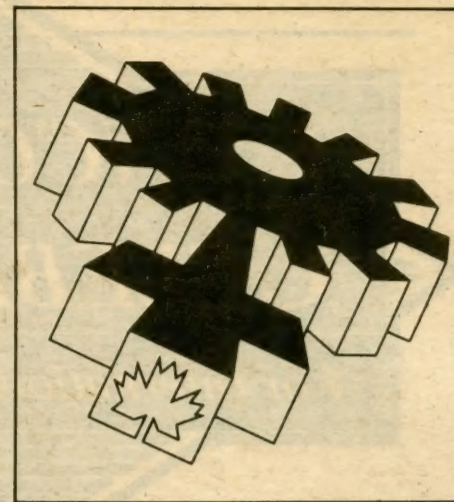
"In spite of the absence of role model, some women have chosen a career in engineering. We are ready to share our experiences with the younger generation, to tell young women that there is room for them in engineering and that their contribution is needed," said Lofthouse. To enable a better exchange, the 2nd Convention is extending a special welcome to university students and anyone interested in the engineering field.

"To be able to provide the highly skilled personnel that will be required in this age of advanced technology, we will have to summon all our human resources—and that means developing the potential of young women in areas in which they have been traditionally absent," said Micheline Bourchard, Co-President of the convention.

The three day convention will provide women engineers the opportunity to learn about future technologies and to exchange their views on professional matters. The 2nd Convention features speakers on microelectronics, telematics, biomedical and environmental engineering.

A National Film Board documentary film, commissioned by the 2nd Convention Organizing Committee will be premiered at the convention. The 30-minute film on the professional and private lives of three Canadian women engineers will also be distributed to schools throughout Canada later this year.

The convention will also look at the results of two national surveys—on women engineers and on employers of women engineers



—in an hour and a half long presentation followed by workshop discussions.

The 2nd Convention of Women Engineers of Canada has received moral and financial support from organizations and companies from all across the country.

"There is a tremendous untapped skill resource among Canadian women which needs to be drawn upon through efforts like yours and I strongly support your endeavours," said Ian R. Smyth of Canadian Petroleum Association.

"Your convention is sure to increase the interest of young college women in an engineering career," said Joseph Bourbeau of Hydro-Québec. "It can only help and increase the hiring of women engineers, which is a stated policy of Hydro-Québec."

Larry D. Clarke of Spar Aerospace said, "The two per cent statistic for women in engineering is an anomaly which should be addressed by reaching out to young women about to enter high school. They represent an untapped reservoir of talent that will in the future be of enormous benefit to all Canadian enterprises."

For more information about reserving a place at the conference call 845-6141.

CHALLENGING OCCUPATIONS

Moving out from behind the desk

•by Susan O'Donnell•

reprinted from *The Impact* by Canadian University Press

The scene is a familiar one. Fluorescent lights, an assortment of fan belts, tail pipes and cobwebs. The walls are covered with a thin coat of grease, it's thicker on the tool benches and thickest on the floor where a maze of red air hoses lie intertwined like oversize arteries. Pinups provide the decoration.

In the corner of the garage, over the pit, is a shiny new blue Ford Mustang. A mechanic is under the car draining the oil while music belts full blast from the open car door.

Only when the mechanic straightens up from under the car does something seem out of place. Leslie Anne Thomas wipes her hands on her coveralls before signing the work order.

Thomas is one of the new breed of auto mechanics. She is one of the few women mechanics who is breaking the barrier of the traditionally male-dominated field. She's getting her hands dirty.

She is one of the women across the country who is entering the "dirty" trades, like machining, welding, sheet metal working and carpentry.

Technological changes will be creating massive unemployment in certain occupations now dominated by women. These women will be forced to look for new jobs and many are finding the relatively high wages and good benefits available in the traditional and almost exclusive male preserves of the skilled trades.

Thomas, an apprentice mechanic, sees her new career as the logical culmination of her experience as a teenager when she spent most of her time helping her brothers and later, her boyfriends, fix their cars.

Linda Stewart is another woman who is getting her hands dirty. She says her family is still bewildered about her job. For 40 hours every week, Stewart grinds and scrapes corrosion off car bodies to prepare them for a new coat of paint. "By next year I will be able to repair and paint a damaged car so you will not be able to tell where the dent was," she

says.

After working for six years as a salesclerk in a department store Stewart was laid off. The next two years were spent wandering in and out of jobs like waitressing and answering telephones, but it wasn't until she found her current job of repairing auto bodies, that she was happy. What she likes most about her job is the variety of work and also seeing a project through from start to finish.

Although both Thomas and Stewart found their jobs through "friends of friends," many more women are being guided into trade jobs by various government department and college officials who say a woman's place is also in the shop. These administrators have established policies for funnelling women into non-traditional courses.

The federal department of Employment and Immigration defines non-traditional jobs as those which have less than 35 per cent female representation. Skilled trades are in the zero to five per cent category.

The government's booklet, titled *Women in Non-Traditional Training Programs*, defines the programs goal, "to ensure that women are fully aware of the wide range of jobs to choose from and that they integrate as equitable as possible into all occupations. Free choice of occupation is not only a basic right, but one without which there is a significant waste of human resources. In addition, good jobs are an economic necessity for an increasing number of women supporting families."

Government policies that steer women into trade programs may not raise eyebrows today, but not so long ago, these types of policies would have caused public outrage.

Eleanor Roosevelt would have been horrified. Keeping women out of hazardous occupations was one of the former First Lady's greatest causes. Up until 20 years ago, liberals, progressives, socialists and reformers of all kinds agreed on the need for laws to protect women from "dirty" jobs.

Even though women share in the work, historically they have never done the same

tasks as men. Today the vast majority of women occupy only three major categories—clerical, sale and service. Women still face limited promotional opportunities and remain in low status positions.

A 1981 Ontario conference on women in non-traditional roles found some disheartening discoveries. "Despite high divorce rates, changing lifestyles and the gradual breakdown of the family system, this stereotype (male the breadwinner/female the wife and mother who stays at home) still exists and has a major influence on the employment of women in the non-traditional occupations. And that was only two years ago.

The conference also found, "in wartime she becomes a patriot, by working in a non-traditional job. In peacetime, she is faced with a series of insurmountable obstacles in order to reach even grudging acceptance in a non-traditional program."

Prior to entering such a course, she will encounter resistance from her family and friends and often vocational guidance teachers and employment counsellors who question her motives, "Why go into something like that when there's a lot of good nursing and secretarial jobs around?"

One woman, a machine shop graduate, says she was often pulled off her machine to do office work. "Once they asked me to wash the walls!" she said. She refused and was left alone after that.

Another machine shop graduate realized after six months at work that she was given jobs to do that required her to do work away from the other workers, who were male. When she asked why she was told, "If you work too close to men, they might start having sexual thoughts."

The need for women to enter in non-traditional areas has been emphasized by Employment and Immigration minister Lloyd Axworthy. His new national training act does provide more non-traditional programs for women but it might be some time before all the problems facing women who want to enter these types of jobs will be erased.

CONCORDIA'S CELEBRATION

For International Women's Week

•by Karen Herland•

International Women's Week. It's different, it's ambitious, it's next week and it's a first.

At least as far as Concordia is concerned. And it might not have happened at all except for two people, an unidentified faculty member and Janet Mrenica. They had the idea last semester.

They received a grant from the provincial government, reserved both the mezzanine and room H-110 for the week of March 7-11 and got the ball rolling.

Just what comes from this effort will not

be clear until next week, but the agenda looks promising.

Each day next week will be given over to a different theme, work, peace, violence and health. All are looked at from a woman's perspective.

Each day provides films, speakers, workshops, discussion groups in all combinations.

A meeting for interested students was held last November. Students from all faculties, graduate students, members of the Simone de Beauvoir Institute and a few men attended.

Cynthia Davis was elected facilitator, a

title she feels represents the non-hierarchical structure of the ad-hoc committee. "We worked mostly by consensus," said Davis. "The group was supportive." Particularly since many women were taking on roles and duties they had never tried before.

By Christmas the project was underway. Committees were formed and speakers found.

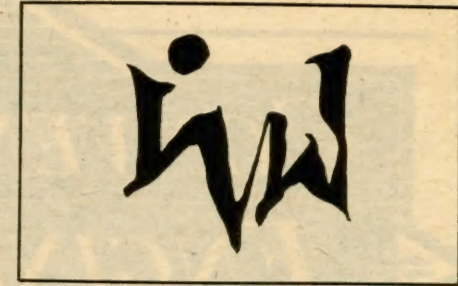
Some of the highlights of the week include Monday's Arts Café, which will feature local women performing their work. It will take place at Café Commun/Commune. As well, Friday will be the premiere of "Dream of a Free Country: A Message from Nicaraguan Women". This work is still in progress.

On Thursday the speakers on women's health will include one of the authors of *Our Bodies, Ourselves*, as well as Harriet Smith, a victim of DES, a cancer-causing drug used in the 50s.

The event closest to Davis' heart will be Friday's workshop on Non-Violence and Civil Disobedience. Davis said that the group who attends this practical training workshop will probably be able to organize and use their skills.

International Women's Day, March 8, will feature a screening of *Not A Love Story*. The original plan was to follow that with a debate on censorship, instead an open discussion will take place.

"It was hard to get people to speak publicly for censorship," said Davis. "It's easy to ban literature that degrades other minorities, but women are not recognized as such." Davis feels that the issue still needs to be



addressed.

Throughout the week the mezzanine will have booths featuring the condition of women in other countries as well as booths run by various women's groups in Montreal.

Davis wonders if perhaps more international content couldn't have been added. The group's 30 members "realized how localized we are," she said. "It's harder to see beyond ourselves and our problems."

She did say the experience helped the group to understand that problems are faced by women all over the globe.

The group was funded not only by Quebec's government but also by CUSA and other organizations within the school. They also received support from the McGill Women's Union, the National Film Board and Q-PIRG.

After the week is over, the group will have served its purpose. However, the support and encouragement it received is indicative to Davis. "We were filling a need," she said. "Concordia needs a strong women's organization."

BEGINNING A REVOLUTION

El Salvador's women lead the way

•by Andrée Boucher•

The brutal repression that prevails in El Salvador aims to preserve a regime whose archaic nature is perhaps most apparent in its treatment of women. Women in El Salvador are virtual slaves: They are peasants with no rights, tied to a tiny patch of land, working for the benefit of large landowners and subject to continual sexual harassment. On some large plantations, it is still the custom that when a woman is married, she must spend her wedding night not with her husband but with the "lord" of the estate.

If the women dare flee this life of misery, they often end up working as domestics in the cities, subject to arbitrary and arrogant bosses. Or, they may become prostitutes, living in abhorrent slums. It is not easy to find a decent job when you can neither read nor write. Approximately 75% of Salvadorean women are illiterate. Those who do get an education end up in low-paying jobs: in the textile and service industries, hospitals, etc. Women are thus over-exploited in a society where exploitation has already passed its tolerable limit.

Carrying the burden

The economic plight of these women is often aggravated by the burden of large families, a burden they may have to carry alone. The father has been killed, has disappeared into the army or para-military, or has simply left after fathering a number of children. The *machismo* associated with archaic social structures (such as El Salvador's) contrib-

utes to this paternal irresponsibility.

Abortion is, of course, illegal. Thousands of women do obtain abortions, however—in the worst possible conditions imaginable. Although official statistics are unavailable, it is estimated that for the whole of Latin America, 30% to 50% of pregnancy-related deaths are the result of abortions performed under unsanitary conditions.

No medical control

Contraception is inaccessible in the countryside, where there are no medical clinics; in the cities, it is available, but the absence of medical control produces another kind of health problem. Depo-Provera, an injectable contraceptive known for its hazardous side-effects (which include cancer) can be bought without a prescription all over Central America. This phenomenon stems from certain requirements of the World Bank: Before granting a loan to the Salvadorean government, it often stipulates that drastic measures must be taken towards a decrease in the birth rate of the country. The availability of contraceptives is thus in the interests of the Salvadorean government, but drug safety is accorded no importance. Under these conditions, women have no real control over their fertility and are condemned to having large families without the financial resources to make ends meet.

Women most active

Given these conditions, the spirit of resistance of the Salvadorean women is hardly

surprising. Women form 40% of the guerilla ranks; certain unions, made up for the most part of women, are among the most active. Of course this is not a panacea for all women's problems; this is no guarantee that the specific demands of Salvadorean women will be satisfied. Yet this nevertheless represents a great transformation of traditional sex roles. Many organizations were set up by women to break up their isolation and permit them to organize against the horrible repression that currently reigns.

This organized struggle of women, this involvement with the guerilla forces, is often an absolute necessity, against a régime that does not even permit human survival. It is certain that no serious improvement in the condition of women is possible without the overthrow of the dictatorship.

Controlling their lives

Nicaraguan women have, with the revolution, won great victories. Their independent organization in their battle against Somoza and after the overthrow has given them the weight to gain a hold on their own lives.

Victories Won by Nicaraguan Women—Measures Enforced Since 1979

- Recognition of the equality of men and women in the Bill of Rights
- Legal guarantees against paternal neglect, e.g. obliging men to contribute financially to their children's welfare
- Maternity leave of twelve months
- A law prohibiting the use of women as commercial objects in the media
- Equal pay for equal work

This is in addition to various programs that particularly affect women: daycare centres, literacy campaigns, health campaigns, etc. . . .

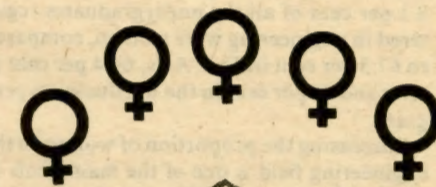
The AMLAE, a major women's association, has been very active in the achievement of these improvements. On the other hand, they have been forced to reduce the scope of the various programs because of the necessity of consecrating much of their resources to the fight against imperialist intervention.

High cost

The cost of armaments needed to defend Nicaragua against American-sponsored attacks from Honduras is, of course, considerable.

Once again, our solidarity against American military intervention in Central America is of great importance.

This article was translated by Anita Anand and David Alper.



MARCH EIGHTH

A brief history

- On March 8, 1857 women from the garment and textile industry in New York staged a demonstration protesting low wages, the 12-hour workday, and increasing workloads. They called for improved working conditions and equal pay for all working women. Their march was dispersed by police, some of the women arrested, some trampled in the confusion.
- Three years later, March 1860, these women formed their own union and called again for their demands to be met.
- On March 8, 1908, thousands of women from the needle-trade industry demonstrated for the same demands, plus some new ones: legislation against child labour and for the right of women to vote.
- In 1910, the German labour leader Clara Zetkin proposed that March 8 be proclaimed International Women's Day in memory of those earlier struggles of women for better lives.
- Over the next 60 years, March 8 was celebrated mostly in socialist countries.
- By 1967, with the rebirth of the women's movement, the practice caught on in North America.
- In the past five years it has become a widely celebrated day for most women's organizations and groups. Rallies, forums, panels, conferences, demonstrations and school programs will all be part of this year's celebration.

—reprinted from Ms. magazine

At Concordia, the event will be celebrated all week long with seminars, conferences, film presentations and speakers.

KHOMAINI'S REPRESSION

Chadors, sigheh and blood money

•P. Jahani•

"Women are free in the realm of education and in professions, just as men are. Islam does not exclude women from social life but elevates them to a platform where they are not objectified, where they can assume responsibility in the structure of the Islamic government in accordance with their development." — Ayatollah Khomeini on women's position in an Islamic society.

New dimensions

Today, more than four years after these words, the oppression of women by the Islamic Republic has taken on a new dimension. More than ever before, the women of Iran are considered as subhumans and mere instruments of production. This is only natural in a repressive regime that has rightfully identified half of its enemies: Women.

During the February uprising of 1979, women were in the forefront of all the demonstrations. They played a significant role in the overthrow of the Shah's hated regime. They had risen to demand equal

rights, to achieve equal status and treatment, and to restore their human dignity. They had risen to put an end to all those years of injustice, degradation, and exploitation once and for all. That is precisely how they came to be the target of attacks by the regime of the Islamic Republic which had come to seize the fruits of the Iranian peoples' struggles.

Must wear veil

On March 7, 1979 the eve of International Women's Day, Khomeini decreed that all women employed by the government must wear the "chador", an all-enveloping black veil, an extension of the four walls of the home.

On June 29, 1980, mandatory veiling was imposed. No exception was made for women of other religious convictions.

Considered immodest

The first women to lose their jobs were the radio and TV announcers, whose presence on the airwaves was considered immodest.

Then women lawyers were forbidden to practice and dismissed from their jobs. Next it was the women workers who were laid off by the thousands during the industrial slow-down which followed the insurrection.

According to the fifth article of the bill, the testimony of a woman witness has half the legitimate value as that of a man.

October 2, 1979 marked another gloomy day for women when a bill was passed, once again legalizing "sigheh" (polygamy), a reactionary Islamic law enabling a man to enter into a temporary marriage which he can terminate at any time at will. The fate of the victims of this medieval law is usually nothing but prostitution. The law had also lowered the marriage age for girls to thirteen.

Bill of Retribution

To further their acts of repression and barbarism against the women and all laboring or working masses as a whole, the rulers of the Islamic Republic passed "The Bill of Retribution" which further exposes the true character of men who regard as an unalterable, holy principle, the inequality among men and women. According to the fifth article of this bill, the testimony of a woman witness has half the legitimate value as that of a man. In the case of premeditated murder, this article invalidates women's testimony altogether. If a man murders a woman, he could be prosecuted only if the woman's relatives could pay half of the man's "blood money."

This "blood money" refers to the devastating fact that women are considered half as important as men in Khomeini's Islamic government. So, if the relatives of a female

victim want to prosecute a male murderer, they have to pay money to the man. In other words, they buy the other "important" half of a man and then they can take him to court.

In prisons

Today, in the former prisons of the Shah, women are raped before being executed. Girls as young as thirteen are facing firing squads. Sexual abuse is routinely combined with torture. However none of these savage acts have been able to break the peoples' defiance and determination, and the struggles of the Iranian men and women continues against facism.

Once again history will be a witness to the fact that savagery and repression are futile tools of despots.



HOME OF THE MACHO MALE

The wearing of Mexican patience

•by Maya Khankhoje•

Mexico was the venue of the International Women's Year Conference sponsored by the United Nations in 1975. It is also the birthplace of the word *macho*. It is the land where the *casa grande* (big house) and the *casa chica* (little house) thrive side by side, to the chagrin of wife and mistress alike. An after-dinner joke that periodically makes the rounds recounts the story of the profligate husband who returns home in a fog of tequila and perfume, only to be met by an irate wife who accuses him of just having visited the little house. "For your information, my dear," quips our Mexican *macho*, "this is the little house."

Double Standard

The story survives, but the patience of Mexican women is wearing thin. A grim aspect of the double standard has sometimes surfaced at the funeral of some prominent and not-so-prominent men whose death was mourned by more than one widow.

This has been a fact of life in Mexico for so

long that the IMSS (a combined welfare-medicare agency) started recognizing common-law marriages and their issue long before it became a trend in the rest of the world.

The IMSS has, as its logo, the national eagle sheltering a nursing mother and her child under its protective wing. For all that Mexico is a patriarchal society, the mother figure is sacred to the national ethos. This is evidenced in the cult of the Virgin of Gaudalupe—the patron of all Mexicans—and has its roots in the pre-Columbian pantheon, peopled by many female deities embodying all that is life-giving and life-sustaining. As we shall see, such an idealization of womanhood imposes a double burden on women.

Like Mother Earth

On the one hand, the female component of the man/woman equation is expected to be passive, just as Mother Earth, the nurturing medium for life, needs to be fertilized by the male seed to make it bountiful. On the other

hand, chastity and motherhood are held in such high esteem that men seek in their wives what they have received from their mothers. Hence they often seek a sexually meaningful relationship outside the confines of the hallowed home.

This dichotomy in the perceived role of women in society leads women to seek self-definition through the social standing of their menfolk. Needless to say, women without a partner are only fit to "dress saints"—a reference to the fact that pious unmarried women used to sew silken robes for religious sculptures. Some still do.

Ideology of domination

The Roman Catholic Church is the main vehicle for the ideology of male domination. The characterization of Eve as the original sinner and the ban on contraception are cases in point.

Traditional society expects women to undergo different passage rites, starting with the confirmation ceremony at the age of 10, passing through the coming-out ball at 15 and culminating in the long march down the nuptial aisle. In all cases they must wear a virginal white gown, further reinforcing the concept of sin. Women who do not walk through these different steps are somehow viewed as less than whole, which explains the sex bias seen in educational and professional patterns.

It is not surprising to see that higher learning and professional training are mainly middle-class phenomena—rich women "need not" and poor women "cannot." Out of this relatively small proportion of women professionals, many will stop working after marriage, with the exception, perhaps, of those engaged in traditional fields such as education, the arts and languages.

Social welfare work is another socially acceptable outlet for the well-to-do. The frustration of middle- and upper-class women is compounded by the fact that they often have no outlet for their professional

skills.

For the majority of women in Mexico—working-class and peasant alike—frustration is not the issue. Survival is. That and the attainment of minimum human dignity.

Poignant contradictions

They suffer all the contradictions that men suffer in a very rich land with very poor income distribution. Only more so. They have the multiple burden of bearing and rearing numerous children as well as working for a living and sustaining the household single-handedly, while the men spend their irregular wages on liquor or other 'manly' pursuits.

This contradiction within an already contradictory social structure is made all the more poignant by the fact that very often the only job open to such women is in the domestic sector. Here they are exploited by other women for whom they work long hours at minimal wages.

The outlook for the future hinges on the dynamics of social change. It is interesting to see that awareness of the role of women in society is very closely linked to an understanding of the problems of society as a whole. Workers in factories, university women and peasants are beginning to cast off their old personae as wives and virgins and mistresses to assume their true vocation as *compañeras*. *Compañera* means mate, friend, companion. It also means comrade-at-arms.

A militant role

Mexican *compañeras*, together with other Latin American *compañeras*, are playing an active and often militant role in the process of social change. This is especially true of the peasant *compañera*. Her roots are entrenched in the bountiful Mother Earth, but her aspirations soar like the flight of the proud Mexican eagle. On March 8, her struggle will also be our own.

•by Dolores Chew•

As the tourist posters will inform you, India is a land of contrasts—Himalayan mountains and blistering deserts, continuity and change, centuries-old customs and space-age modernity. What they neglect to mention are the other contrasts—opulence and starvation, myth and reality.

In India there is a woman Prime Minister (who once claimed to be the *only man* in her cabinet), all women have had the vote since independence from British rule, and no need has been felt for an ERA movement because the Indian Constitution, drawn up by the Indian Republic's founding fathers and mothers guaranteed equality for women a long time ago.

Eminent historical personages have often commented that the state of a country is best judged by the condition of its women. To see how India stands up to this measure, let us examine some statistics.

The sex ratio of the country has been declining. In 1901 there were 972 females for every 1,000 male, while in 1971 the ratio declined to 930 females per thousand males (according to a 1974 Govt. of India report).

India is perhaps the only country in the third world where mortality amongst infant females has increased in the past couple of decades. In India the life and dignity of women are trifles—there are daily reports of dowry murders, and rapes of women by police officers have become common-place. Besides these "sensational" occurrences there are the statistics of grinding poverty that force millions of Indian men and women to spend their days in abject misery, with little hope of a better tomorrow. It is economic privation, which is impartial to men and women, that sets apart Third World women from their counterparts.

To say that the condition of Indian women is due solely to class differences would be wrong. However it does contribute to an already repressive situation. Class and sex are inextricably combined, as feminists in India have been discovering. Sexual equality alone will not improve the lot of Indian women.

Brides are not for Burning

A ghastly phenomenon that has been sweeping India, especially in the north, is bride-burning. Actual murder by burning is the most extreme manifestation of dowry-connected torture and beating of women by their in-laws. Although dowry as an institution has long been outlawed in India by the Dowry Prohibition Act, the custom has not ceased. Because the practice is so difficult to prove, it has flourished without legal prosecution.

The amount of dowry varies according to the status of the prospective groom. An IAS (Indian Administrative Service) officer now fetches one of the highest dowries. Engineers also demand larger amounts and if the groom resides abroad, in the US or Canada for instance.



THIRD WORLD CONDITIONS

Inequalities built into society

Dowry payment by the brides' parents can be viewed in two ways. They want to get an ideal husband for their daughter—ideal in the terms of social acceptability rather than compatibility—and they also want to rid themselves of the burden of a daughter. Having an unmarried daughter on one's hands is still one of the bigger social tragedies.

The phenomenon of dowry-murders has been occurring among the middle-class and nouveau-riche. A bride is harangued by her in-laws to get more dowry from her family in cash or kind—a scooter, a video recorder, a television, a refrigerator.

Dowry murders cannot be simply described as a crime of men against women, because women (mothers-in-law and sisters-in-law) are implicated as well. Rather it shows the oppression of a society against its women and it also shows the terrible consequences when a consumer-society mentality is grafted on to semi-feudal conditions.

Unfortunately, legally speaking, dowry murders are very difficult to prove because the deaths are ascribed to "accidents" caused when a woman is cooking. It is usually claimed that her sari caught fire.

However in rare cases where victims have lived to tell the horrible tale, they have been exposed to weeks, months and even years of physical and mental torture. In many cases the husband re-marries and sometimes the second wife also dies accidentally.

As the deaths are so difficult to prove, exact statistics cannot be given, but last July the respected Indian newsmagazine *India Today* placed the figures of dowry-related deaths in 1981 at 535 for Delhi alone.

Women's groups have mobilized to fight this horrendous phenomenon. In fact in Delhi a coalition of groups have formed to jointly fight dowry deaths in the city and last August demonstrations of approximately 8,000 people took place. In some cases the

culprits have been brought to justice.

Slogans raised at these demonstrations were "Tilak nahin, Dahej nahin, shadi koi vyapar nahin" (no tilak, no dowry, marriage is not a commercial transaction) and "Kharida hua jeevan sathi ab humko sweekar nahin" (We are not willing to accept a life partner who has been purchased).

Women's organizations picket houses where these deaths have occurred and encourage the neighbours to socially ostracize the guilty family. Women are also pledging not to attend marriages where dowries have been given. In India where the marriage celebration is usually a big event such an action if collectively undertaken can have a strong impact.

However, women's groups are beginning to realize that it is insufficient to protest deaths after they have occurred. More important is to lend support to women who seek help to escape from their in-laws because of mental and physical harassment. Often the women return to their parents' home. The parents usually persuade their daughter to return to her husbands' home because that is her rightful place and society has no room for a divorced woman. Women's groups are saying this is when the bride should be supported and helped to leave her husband.

Police Brutality and Women

The police in India have been called India's best-organized gang of criminals. Women are not spared by them. From all over rural and urban India incidents of police harassment and rape of women pour in.

One such is the case of Amina Khatoon in Calcutta. Amina was working as a domestic and one night while returning home with her young child after her day's service, she lost her way. This is not unusual as women are usually only acquainted with their own locality, and she had just got a new job.

She found her way to Nimtah police station and asked the policemen for help in getting home. However she was locked up and till 2 a.m. she was raped successively by the officer in charge, the sub-inspector and his assistant. Then they gave her Rs. 2 (Rs. 7.50-\$1 approximately) and released her.

Amina was by now quite hysterical and incoherent. She wandered around mumbling "They did it to me, they did it to me."

She was picked up by two night watchmen who thought they could help her by taking her back to the local police station. When they reached the station Amina's agitation increased. The officer in charge had gone to sleep and the policemen said they would look after her. They took Amina to the roof and locked her in a room there.

Later that night the watchmen met a man who was coming off the night shift at work. The man, being a community leader, was told by the guards of the night's occurrences, including their encounter with a "mad woman." Nimtah police station is notorious in Calcutta, and when he was told what the "mad woman" had been mumbling he suspected foul play.

He immediately went with the two watchmen to the station and demanded to see Amina. The police denied they held anyone of that description. Voices were raised and Amina hearing the commotion broke the door of her room, rushed down the stairs and very coherently described what had happened.

The community leader left the police station and awakened neighbourhood women. 500 women surrounded the police station in a couple of hours and staged a sit-in demanding the arrest of the guilty sub-inspector and his accomplices.

The Progotishil Mahila Samiti (Progressive Women's Group), a Calcutta-based women's organization took up Amina's case with the help of a civil liberties association. The West Bengal Marxist government promised the women justice.

The policemen were suspended, but shortly thereafter were reinstated and Amina was arrested on the charge of being an illegal refugee from Bangladesh. If the police were to arrest all individuals of this status they would have thousands on their hands as the numbers of illegal refugees in Calcutta are numerous.

Amina now languishes in jail with her child and is liable to be forgotten, like so many others. This treatment is not reserved solely for lower-class women.

Rural Women

Among the most oppressed in India are the rural, landless women. They are sexually



abused by landlords and police. Drunkenness of husbands and wife-beating is also common. Rural women face a double burden, a 12-14 hour day working in the fields and then housework. There is not running water or electricity. Water and fuel have to be fetched over long distances. Gradually women are organizing to change this. It is difficult, but women in some areas, like certain districts of Maharashtra, have been quite successful.

Rural women from tribal communities went around to liquor dens and broke the liquor pots. This action was aimed at drunkenness and wife-beating and the subordination of women. Women also organized around economic demands. The Shramik Sanghatana (Toilers' Association) has been pressing for demands centering on wages, employment and elections.

Female Infanticide

Recently in India clinics have been established where by amniocentesis, the sex of fetus can be determined. Then if the couple finds it is a female and they already have one or more female children they are likely to get the fetus aborted. Such tests were tried at the All India Institute of Medical Sciences in Delhi in 1974-75, but were stopped when doctors found that women who were carrying female children were getting aborted. However, the whole operation has now entered the commercial realm, with advertisements for amniocentesis clinics appearing in daily newspapers. The warped logic behind this is explained in a letter circulated by two doctors in Chandigarh:

"Most prospective couples in quest of a male child as the social set-up in India demands, keep on giving birth to a number of female children, which in a way not only enhances the increasing population but also leads to a chain reaction of many social, economical and mental stresses on these families.

"Amniocentesis and antenatal sex determination has come to our rescue and can help in keeping some check over the accelerating population as well as give relief to the couples requiring a male child."

Using the population explosion argument these doctors are justifying female infanticide. Why is the life of a male more important than that of a female?

Women's Organizations

There have been women's organizations in India for almost a century. However such groups have always been affiliated to political parties of the right or left and were only appendages, lacking their own dynamics. As a result real challenges to existing sexual inequality was never successfully raised, the parties being more concerned with electoral success. The emergence of independent, socially-aware women's organizations has been a recent phenomenon stemming from the early 1970s. This is the result of a growing awareness that unless women themselves took control of their destinies nothing would change.

Some reflect middle-class women's issues while others represent landless women or untouchables. Some, like the Forum Against Oppression of Women in Bombay provide assistance against domestic violence or police brutality, while others, like the Manushi collective in Delhi publish journals devoted to women's concerns. Whatever their main focus, all are contributing to a growing female consciousness and eventual change.

India is a vast country with great diversity. It is but natural that this is reflected in the women's organizations. However there is a growing consensus among women's organizations in India that sexual equality cannot be gained without basic social change.

The male landless agricultural worker is as much a victim of a landlord as his female counterpart.

Sexual equality cannot be achieved under such conditions. At the same time Indian women have decided not to wait for social change before they demand equality.

It is the economic dimension that forges a commonality of interest between women in Third World countries and dictates a different set of priorities from those of women in the developed world. However on International Women's Day, it is a time for all women to celebrate their feminism and to renew their pledge to a continued struggle for equality.



This 'Bud's for you, two.



THERE'S NO LIFE LIKE IT

Facing harassment and challenge

•by Chris Crieghton•

A pert, blonde woman in a military uniform levels her gaze out of the background of the recruiting poster. She is framed by an assembly of electronic equipment. Her confident smile emphasizes the poster's caption: There's no life like it.

Many women see the poster; some decide to enter either the regular or reservist military service. They are assured that the military is an equal opportunity employer.

Only combat roles are closed to women. Women who wish to join reserve regiments in Montreal, however, usually find only combat units available. They are accepted by these units to fill clerical roles.

"When we join, we are put into a position and we stay there. I am in administration because I am a female. Everyone should have a choice," said Corporal Debbie Cooper.

Master Corporal Amy Garand added, "Women are very abused. We do all the clerical work and are never recognized for it. Priority goes to men despite seniority.

"You bust your ass to do something and either no one cares or a senior ranking male takes all the credit," Mcpl Garand said.

In order to relieve the tedium of their clerical tasks, women would like to go into the field. Field training is more rigorous than regular armory training and so is more challenging.

For the most part, only men are taught to shoot, drive military vehicles or are instructed in military camping techniques.

"They should try giving us a chance. How do they know how females will perform in the field if they never let females in the field?" asks Cpl Cooper.

Corporal Carol Livon agreed. "Opportunities aren't open to me. I've tried to get my military driver's license but no one has bothered to teach me the course."

Training opportunities for women differ from regiment to regiment. "I do clerical work, but I also go into the field. You don't always have to push papers," said Private Lynn Jabour.

Women are rewarded, with promotions or encouragement, in varying degrees as well.

"I have not been rewarded. Instead of one year, it took two-and-a-half years for me to be promoted to corporal," said Cpl Livon. "I'm still in the unit because I'm going to show them that I can stick it out."

"I have been in the reserves for nine years. A male who has the same seniority has been promoted two grades above me," said Mcpl Garand.

Encouragement and rewards are important to the women because of the often skeptical and hostile reaction of family, friends and strangers to their military work.

"You are either a butch or a whore to a lot of civilian employers. They think you're in the army to sleep around. So you don't say you worked for the army, you say you worked for the Department of National Defense," said Mcpl Garand.

"My friends outside of the army think I'm

crazy. They can't understand why I'm in the military," said Cpl Livon.

Some female soldiers, like Cpl Garfield, receive a lot of support. "My friends and family reacted well to my being in the army. I have had bad experiences, but so has everybody. Life is like that," she said.

"My parents thought it would be great to make me more confident and assertive. My friends think I must be going through hell, but I think they look up to me because I've managed so far," said Corporal Jacqueline LeBlanc. "I've really enjoyed taking courses. I'm proud to say I'm in the army," she said.

Most of the women interviewed related instances of sexual harassment, intimidation or special treatment.

Often women soldiers are trivialized by their male counterparts. Remarks like "Where's your typewriter?" "Where's my coffee?" and "Get behind your desk where you belong," are typical. This is despite the fact that clerks, predominantly women, are responsible for the smooth running of their units.

"If a male and a female both need help on a course, then the male will get assistance before the female," said Pvt. Jabour.

Instances of sexual harassment were common among almost all the women interviewed. "I am in the army to accomplish something," said Cpl LeBlanc. "Sometimes, when I am busy working, someone will come up to me and pinch my derriere or look me over. Most of the time I laugh but one time I'd had enough and said so. The person ignored me and thought it was all in fun," she said.

Intimidation is also a problem. "The jokes

always centre around sex, but you get used to it. Sometimes, when I'm in civilian clothes, I hesitate to go into the mess because of the sexual comments. I feel protected in my uniform," says Cpl LeBlanc.

"You are especially harassed out in the field. There are a lot of sexual offers. Senior ranks are often guilty of sexual harassment. You have to have a good sense of humour because the offers are often couched in joking terms," said Mcpl Garand.

Women in the army hide their frustration because their reputations are often at stake.

"You can't mix your social life with your army life because your reputation will be blackened," said Mcpl Garand.

"There have been instances where I've been intimidated or sexually harassed. Guys talking about sex and girls in front of women. Guys reading dirty magazines around me. One guy kept saying, 'come on, I want to make love to you,'" said Cpl Cooper. "I would like a little female company at those times."

There are exceptions, though. Cpl Garfield has never been harassed and hopes it stays that way.

Despite the obstacles placed in the way of female soldiers most were satisfied with the army way of life.

"I've enjoyed being in the army. It's a good way of life and you mature very quickly," said Cpl Livon.

"Things are getting better. Younger people are thinking differently. After a while, the unit becomes a family," concluded Mcpl Garand.

All names have been changed to protect the individuals interviewed.



FEMINISM IN LITERATURE

Where are the strong women?

•by Elsa Schieder•

I'm so used to reading about women who can't let themselves feel anger let alone express it, who feel terrible when they're the least bit assertive, who equate—unconsciously if not consciously—articulateness with "masculinity". And I sympathize with them: I'm sure what they're going through must be terrible.

I'm also used to sympathizing with women who've let themselves be bamboozled into fucking a doctor in exchange for lifelong happiness and security—and who woke up some time later to find themselves deserted and/or feeling cheated out of the lives they

wanted.

I've had it (sympathy wearing thin) with stories of women who can't "separate" from their mothers, who repeat their mothers' lives no matter how little they want to.

I really got fed up when I read a book claiming to tell women how to defend themselves: It began by saying we've been so conditioned to be polite and to fear hurting anyone that we let ourselves be cornered. The book doesn't blame us. But, supposedly, it describes "us." And this one of "us" wasn't trained to put up with hassling or to get cornered.

No more sympathy.

Is this a case of protesting too much? No. Both my parents did and do get angry easily and express their anger. I wasn't told that was bad, or that I had less right than anyone else to anger and assertiveness—or to intelligence and academic success. What counted was finding out, and sticking up for, what you believed in.

A good number of the women I know have personalities similar to mine, are often more assertive than I am.

We don't agree on everything. But when we disagree, we don't retreat into silence because we can't figure out how to say what we want to say, or because we're afraid of hurting someone's feelings.

I have found many works that depict women I can relate to.

Nineteenth century heroines have the reputation of being frail and helpless clinging vines. Maybe most live up to their image. But I think that this present-day image is just one more instance of how sheros, women heroes, have been widely edited out of history.

Many nineteenth century women—such as Florence Nightingale, Dora Pattison, Flora Tristan, Elizabeth Cady Stanton, Sojourner Truth—were forceful and resourceful women. So are many late-eighteenth to early-twentieth century woman-created women, among them those we most remember.

Even the weakest of Jane Austen's heroines, Fanny Price of *Mansfield Park*, won't let herself be pushed into marrying a man she doesn't love. And she can't love a man who isn't her equal in outlook. (Mira from Marilyn French's recent *The Women's*

Room could have taken lessons from Fanny.)

In Anne Brontë's *The Tenant of Wildfell Hall*, Helen Graham lives alone with her young son. She has a wealthy husband, but she's deserted him and supports herself and her son by painting landscapes. She gave up financial security after her husband had gone whoring and boozing twice. She was able to forgive him; she couldn't condone his behavior or the example he was setting their child.

In Charlotte Brontë's *Jane Eyre*, Jane refuses to live out of wedlock with the man she loves. This isn't because she believes that's immoral: she knows he'd come to love her less if she were a kept plaything.

The Brontë sisters weren't forced to confine their minds, to be subservient. Instead, they were encouraged to read and discuss everything. So each was a questing, self-reliant individual, and often wrote from the perspective of an outsider who won't aim to please.

Other woman-created women from the past aren't that different from theirs.

Notable are works of prairie/outback pioneer daughters like the Canadian Nellie L. McClung and the Australians Miles Franklin and Henry Handel Richardson.

Maybe their women have fewer career and lifepath choices than we do. On the other hand, many have passionate convictions and the courage to act with those convictions. They often help form their own options. I look at Suzanne Valadon's paintings of women and know the women can do whatever they set out to do.

It's a long way from *The Tenant of Wild-*
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IMAGES, ADS AND REALITY

Progress depends on media reflection

•by Jennifer Kuta of The Lance•
for Canadian University Press

"It isn't whether you win or lose, but how you look that counts; and you'll be a winner wearing the new Casino colours this summer... rich pinks for your lips, your cheeks."

You've probably seen an ad similar to this one in *Cosmopolitan*, *Vogue*, *Glamour* or *Women's Day* magazines. It is attempting to sell a product but more important, it is reinforcing a certain image of women. Women may not realize it, but they are being told how to dress, look and act by these different ads.

"The problem with these types of ads is that women who do not live up to these expectations are in a constant state of insecurity and inferiority," said Mary Schiller, one of the founders of the Windsor Coalition Against Pornography and an active student in women's issues.

At a recent conference on images of women in the media in Windsor, Doris Anderson spoke on how women are portrayed in the print media and its implications. Anderson, former editor of *Chatelaine* magazine, is president of the National Action Committee on the status of women.

Although women now make up 42 per

cent of the total workforce, they are still being portrayed as homemakers, mothers and "sex kittens," said Anderson. She feels the role of "sex kitten" in advertising is just a lazy form of journalism. Advertisers can't sell their products, so they use half-dressed females to sell them.

Selma McGorman, a retired secretary involved with the Windsor Coalition Against Pornography, recalls the time when a campaign against a Firestone mannequin was launched. The company was using an enormous statue of a bikini-clad bathing beauty to promote the sale of their tires.

"This partially nude mannequin had nothing to do with the sales of tires and several women in Windsor were upset by this display," she said. After several women, including McGorman, decided to picket the display, Firestone finally got rid of the statue.

"As long as women are portrayed without clothes, they seem helpless and under control," said Anderson. She also said the main problem of the print media is, "the fact that the people who make the major decisions about news are mainly older males. These men still tend to think of women in 'stereotyped roles'."

Anderson noted that the 1960's were celebrated by the media as the "decade of youth." However, the media did not cele-

brate the 1970's as "the decade of women," which was when the women's movement gained momentum, but rather, "it was noted by the media, but often ridiculed," she said.

Two years ago at Carleton University, Anderson and a group of journalism students did a two-day study on how men and women are portrayed in a newspaper. The results showed that over the two-day period there were 147 photographs of men and only 20 of women. The men were portrayed in different occupations, but never as husbands or fathers. Of the 20 photos of the women only two were politicians. The rest were of brides, wives of politicians, actresses and women celebrating anniversaries. The biggest photo was of a beauty contest winner.

What can be done about sexism in the print media? Anderson suggests changing and neutralizing the language used is one way. She feels "it would help if we had more women in the level of authority in the media." In nine papers throughout Ontario only 11 per cent of the women are executives. In weeklies in the province there are only five per cent of women executives, although it is interesting to note that 67 per cent of the staff are women.

While changes are needed in the print media and how they reinforce the images of women as homemakers, wives, queens and beauty objects in news stories, changes in advertising are also needed.

Suzanne Keeler, director of public affairs for the Advertising Board (AAB) is concerned with this and acknowledges the need for changing advertiser's attitudes towards women. Keeler says advertisers are shown a film called *Women Say the Darndest Things*, that points out stereotypes of both men and women.

The AAB handles concerns and complaints from the public. While there were few complaints made in 1981, last year there were 150. Many of the complaints made by Windsor people have been of ads that have come from the U.S. and Keeler can't do anything because these ads don't fall under her jurisdiction.

Louise Imbeault, coordinator of the portrayal of women in CBC-TV programming is also concerned with sexism but in television. Last year the CBC did two full-

scale studies on the French and English network programming. The studies focussed on what was being aired and what people thought of it. All prime-time TV was monitored for three weeks.

In drama and comedy-variety shows, men outnumbered women nearly two to one for both major and minor roles. Men were also seen performing a much wider variety of jobs than women. Women were portrayed as sex objects four times more than men. In variety shows, women made up only 19 per cent of all performers. Men outnumbered women 12 to 1 in the national news and outnumbered women 12 to 1, as well, as authorities on news shows.

Imbeault said after assessing the programming, they interviewed viewers from various backgrounds, members of women's groups and CBC personnel, using excerpts where stereotyping was obvious.

"The general feeling of the three groups were along the same lines. The general public is not far away from women's groups. The public is not afraid of seeing women in new roles," she said.

The showing of soft-porn on First Choice Canadian, the new pay-TV network in the country, has opened yet another door to exploitation of women in the media.

Mary Ellen MacGuigan, a professor at Mercy College in Detroit and member of the Windsor Coalition Against Pornography, says the CRTC has done nothing to stop the showing of Playboy films which are to air in March.

"The reason the CRTC won't do anything about this is because the \$35 million deal was made with Warner in Toronto. Their main concern is that the films will have Canadian content," she said.

MacGuigan said the main objection voiced by the Windsor Coalition Against Pornography is based on the assumption that if Playboy is involved then the films will be consistent with the magazine, which is definitely pornographic.

"The difference between erotica and pornography is that the former depicts healthy human relationships, while the latter portrays violence and warped views of sexuality," she said.

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Women in Lit

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fell Hall to many recent works.

In a review of five Canadian woman-written books published in the last year or so, Elaine Dewar concludes that all the central women characters live out their lives on the periphery of things, in "the universal state of feminine exile."

Not only North American feminists portray such a depressing vision. The 1982 Women's Film Festival held in Sceaux, France, showed woman-made films from four continents. And, in Renate Stendhal's words, in most of the films "the entire palette of women's sufferings in patriarchy was dished up yet once again."

I'm not saying the realities presented in many present-day feminist (and non-feminist) works shouldn't be described. It's important that all aspects of reality be acknowledged. Plus, the realities shown in these works come close to what a lot of present-day women have gone and are going through. For example, Erica Jong's popular *Fear of Flying* contains a good portrayal of a woman who doesn't like what happens to most women but doesn't yet know just what to do about it.

The prevalence, in recent woman-made works, of manipulable, victimized, repressed but still searching, struggling, doubting women may even be a good sign. It may mean that many almost-suppressed women

are daring to voice their feelings. A century ago, they'd probably have remained silent.

The outlook of the almost-suppressed can't be that of the somehow exceptional, more atypical women who last century became art makers despite strong social opposition. The change in outlook may help many women: the perspective of the stronger women may not have much relevance to less-assured women.

But...And this is a strong but. Victimized women aren't the only role models we need to have held up to us time and again.

There are some recent works that centre around strong self-realizing women. Marge Stead's *The Man Who Loved Children*, in which a thirteen-year-old girl defies her reality-denying father and leaves home. Anne Moody's *Coming of Age in Mississippi*. Gillian Armstrong's *My Brilliant Career* (based on Franklin's turn-of-the-century novel). Bruce Beresford's *The Getting of Wisdom* (based on Richardson's turn-of-the-century novel). Judy Chicago's *The Dinner Party*, a tribute to thirty-nine great women. Adele Wiseman's *Crackpot*. All of Margaret Laurence's novels—especially *The Diviners*. Over the past five or so years, there's also been a tremendous output of feminist fantasy and science fiction, in which there are often non-victim women.

But art with strong women doesn't have the same extent of audience appeal, even among feminists, as art with victim women.

The wishy-washy heroine or Atwood's *The Edible Woman* is all but devoured by society. Nancy Friday's *My Mother/My Self*, which charts some of "our" limitations, was a runaway bestseller; Mary Daly's *Gyn/Ecology*, which affirms "our" possibilities, has sold but at nothing like the same rate.

The risk homemaker-only women take of being deserted is something else feminists are currently very aware of—and document to the extent that, in *The Women's Room*, Marilyn French doesn't describe the reality she knows best (in which she married a man to whom she felt superior and whom she left) but a more "conventional" one (in which Mira marries a man who makes her feel inferior and who deserts her for a younger woman).

It's also noteworthy that French's isn't an isolated case. Margaret Atwood isn't only a popular and critically acclaimed poet and novelist; she's an assertive woman living in a happy, long-term relationship. Yet she writes mainly about lonely, repressed waverers.

But these women have a point. When a not-generally-acknowledged reality is described, the work rarely attracts a mass audience. People tend to turn off to what we're not used to hearing. And the relative commercial failure of the work is often put down to its flaws or inaccuracies instead of to the viewer or reader's conscious or unconscious unwillingness to change preconceptions. Feminism is in large part the results of a re-vision of reality.

But there are trends to what's seen as reality. Currently women's suffering, our defeats, our socially-imposed fear and low self-image and unequal opportunities are recognized by feminists and feminist-sympathizers. As for anti-feminists, they generally view women as weak and fearful and in need of male protection. So there's a success pattern in favour of works in which there's little or no celebration of women's determination, joys, anger, victories.

Art isn't only a reflection of acknowledged realities, though. It's also a cause. One way preconceptions about reality are validated is

through their repeated presentation, in art works, as *The Truth*.

I'm not suggesting that all feminist art should be about superwomen, or that such an ideal should be repeatedly held up to us, or held up to us at all. But Charlotte's Brontë's *Jane Eyre* isn't a superwoman. Nor is Jane Austen's *Fanny Price*. Instead both share, in Colette's words, a "fundamental shyness which (has) no relation to cowardice."

They don't look for trouble; but they're not about to let themselves be put upon past a certain point. So they're active: as far as they can, they take charge of their fate.

Through consciousness raising and a variety of feminist books and articles, we've been encouraged to notice both "our" in-trained weaknesses and society's anti-woman bias. Noticing these things is vital: otherwise we don't know what we're up against.

Through the same means, we've also become more aware of "our" better interpersonal and listening skills, of "our" greater sensitivity.

Still, unless we realize the ability of many of us to speak out and act effectively, we don't know all that we have going for us.

Becoming aware of "our" ability to be assertive and to accomplish what we set out to do, of "our" aptitude for raging and fighting, won't make us more or less feminist. Nor does it mean we should drop all plans for further self-improvement. But affirming the full range of women's strengths may give us a fuller understanding of our potential.

We encourage the trend toward recognition of our diverse capabilities by reading and viewing work with sheros as well as victim-heroines—and by coming to realize what attributes we share with the doers as well as the done-unto. We can do with a little affirmative attitude.

THE ENDLESS PORN DEBATE

Purest literature vs society's cancer

•by Marna Simmons•

(with files from Leslie Smith)
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"Pornography is one of the most restricted of the literary arts. I was even about to say one of the purest."—Cifton Fadiman.

"Pornography is the cancer of society; it must be excised from the body politic if the nation is to survive with wholesome vigour."
— Richard Kyle-Keith.

The pornography debate is endless and frequently heated and it's a complex subject involving a number of issues.

First is the question of freedom of speech and expression. Would pornography related laws constitute infringement upon the individual's rights of expression? And would such laws set a dangerous precedent?

Carleton journalism professor Wilfred Kesterton doesn't think so. He says pornography should be regulated to protect the young.

"I don't think they should have carte blanche as far as the young are concerned," said Kesterton, who teaches media law.

For adults, the problem is more difficult. The idea of free choice may be perfectly valid, noted Kesterton, but he cited the example of a movie theatre: People can voluntarily go in the theatre to watch X-rated movies. But what about those people who are walking past the movie's advertisements outside?

"A distinction must be made. People

should be protected from having pornography and obscenity thrust gratuitously on them," said Kesterton.

Kesterton said he does not believe that by legislating pornography, a dangerous precedent will be set.

"If you believe that then you can also believe that the making of any laws could lead to the making of totalitarian laws. I must say even though I'm immersed in Mill and Milton, I'm disquieted by pornography," said Kesterton.

In Canada, civil libertarians are still divided over censorship and the European or American ideas of freedom of speech.

The European theory holds that no one is permitted to restrict or suppress the freedom of speech of anyone else. There are strings attached to this freedom, however. The purpose of the person in question comes under scrutiny. If the pornography's aims are exploitative of women and someone wishes to change the situation, then that person will probably receive more sympathy.

In the United States, civil libertarians have a different approach. There, the first amendment to the constitution guarantees the freedom of speech. A person might express almost anything. It is up to the viewers or readers to choose whether they wish to expose themselves to the material.

In an article in *Screen Education*, Gregg Blachford notes the differences in the ways men and women are portrayed in heterosexual magazines. Male models, says Blachford,

are real people—"sensitive, creative individuals, absorbed in their own activities, thoughts, and bodies." For example, he says, typical captions for male models run like this: "Shep, a soccer goalkeeper finds the joys of sex in sport." Blachford writes, "There is usually at least one outdoor shot to establish how healthy and natural, how basic they really are."

"Women, on the other hand," says Blachford, "are most often displayed as being conscious of being looked at by men, as being passive, waiting for a man. Little is known or said about them personally and what is said is bland and mundane." He says captions for the female models are like this: "Sexy Susan is a secretary and loves looking after her boss."

"But compared to her self-consciously exposed breasts and genitals, her personality fades into relative unimportance," Blachford writes.

Contradictory evidence about the relation between pornography and violent sex crimes abounds. Kesterton point out, "Each side can take comfort from the present results of research."

Denmark, where the liberalization of pornography laws occurred in the 1960's, has been the subject of studies to determine the correlation between pornography and crime.

Bert Kutchinsky of the University of Copenhagen, states in the *Journal of Social Issues* that sex crimes in Denmark decreased dramatically since 1967. From 85 cases of sexual offenses per 100,000 inhabitants the number fell in three years to an average of less than 50 cases.

Many pro-pornography advocates cite this example as proof of the "safety-valve theory". In this theory, pornography, instead of triggering crime, gives the potential offender an outlet.

These figures are difficult to interpret, however. Many crimes of this nature go unreported. Changing attitudes towards sex must also be considered. Lesser sexual offenses such as peeping toms, and flashers frequently are ignored or treated lightly in a moral liberal society, according to Kutchinsky. And, most significantly, while sexual crimes like child molesting and exhibitionism appeared to decline, rape in Denmark did not.

"Poronography is the theory; rape is the practise" is a slogan found on some anti-pornography buttons.

An American research project in 1970, the Goldstein Study, examined exposure to pornography and its relationship to the sexual activities of sex offenders. The study discovered that rapists were the group reporting the highest "excitation to masturbation" rates by pornography both during the adult years (80 per cent) and the teen years (90 per cent). Fifty-five per cent of the rapists stated that pornography excited them to the point of sexual activity. In fact, 30 per cent of the

rapists reported that they engaged in sex, immediately or shortly after exposure to pornography.

But something more disturbing has been emerging. On Dec. 2, 1982, the *Ottawa Citizen* quoted Ontario Censor Board chairman Mary Brown, who said a new wave of sexual violence is showing up in movies submitted to the Board. "I'd call it aggressive, soft porn that eroticizes violence and can be extremely dangerous to normal viewers," said Brown.

Neil M. Malamuth and Barry Spinner's content analysis of sexual violence in the pictures and cartoons of *Playboy* and *Penthouse* magazines from 1973 to 1977 also notes this trend. Their study showed sharp increase in the frequency of sexually violent visuals, particularly in *Penthouse*.

In a study by Diana Russel, women were asked if they had ever been upset by someone attempting to get them to repeat something they'd seen in pornographic movies or books. Ten per cent of the women interviewed responded yes to this question.

One woman commented, "He tried to make me have oral sex with him. He said he'd seen farout stuff in movies, and that it would be fun to mentally and physically torture a woman."

A second women told of her experience. "He'd read something in a pornographic book, and then he wanted to live it out. It was too violent for me to do something like that. It was basically getting dressed up and spanking. Him spanking me."

Graphic descriptions of these violent movies were given by Jillian Ridington and Barb Findlay in a paper about pornography: "One of the first hard core things I saw showed a woman's buttocks. A cane was inserted in her rectum, a male hand held a cigarette to the skin of her thigh."

But the dilemma remains what do we do about pornography? Do we ignore it and hope that people will tire of it and that it will go away? Or do we make pornography illegal?

That idea would probably only create a prohibition-like situation where no one benefits except those in organized crime.

I am a journalist-in-training and, like Professor Kesterton, I have always been an admirer of the ideals of Mill and Milton.

I am somewhat reluctant to restrict the freedom of those who pursue pornographic material without being struck by the urge of rape or inflict other cruelties upon women. But at the same time, I am a woman and I find myself resenting the restrictions on my safety and freedom to go when and where I wish without that fear of rape forever lurking in my mind.

Society has a responsibility for the safety of half its population. Thus, I must place my vote, but judiciously, with the anti-pornography advocates.



DISTURBING DISTORTIONS

Tootsie: only men are pissed off

•by Elsa Schieder•

I read a lot of rave reviews hailing *Tootsie* as Hollywood's feminist film of the year. So I went off to see it.

On the plus side: 1. I'm sure the filmmakers had good intentions. 2. They do show that women don't enjoy sexual harassment. 3. Dustin Hoffman, the star of the film, claims that playing a man pretending to be a woman has made him learn much about women and about himself.

On the other side, *Tootsie* contains disturbing distortions of reality, most notably a virtually complete absence of strong women. The film is also extremely homophobic.

I'll deal with the distortions first. *Tootsie* is about a man who lands part of a soap opera. Why does he get the part? After all, there's no shortage of actresses eager to do it.

The answer is easy: the role is that of a hospital administrator, a capable and assertive woman. In the audition scene, she has to say "I'm proud to be a woman" and get angry.

In the world of *Tootsie*, there isn't a single woman who can assert that with conviction or get properly pissed off. In fact, there's no suggestion that many women are pleased to be women.

Instead, in *Tootsie*, only a man can prove he's proud to be a woman—because, in *Tootsie*, only a man can consistently stand up for him/herself.

It wouldn't be all that terrible, having the character of Michael beat out all women for the part of a strong woman, if there were other strong women in the show. With one exception—I'll come to her soon—there aren't any.

Near the beginning of the show, there's a party. The men talk ideas. The women listen admiringly to the men talking ideas. Where are the women talking ideas either with men or with each other? We don't exist in *Tootsie*.

The two prototypic women in the movie are Sandy (Teri Garr) and Julie (Jessica Lange). The major difference between them is that Julie is presented as much more sweetly sexy, much more desirable and less attainable.

Sandy and Michael go to bed together (the term "make love" is inappropriate) once near the beginning of the film. After that, she proceeds to wait for him night after night, though he forgets date after date, or breaks each date he does remember.

Julie is in a similar "relationship." She's the hospital slut (her words) in the soap. Her "lover" is the soap's director—who is philandering around while she devotedly waits for him.

Since Dorothy's a woman consistently unwilling to be treated badly, she proves such a splendid role model that Julie eventually learns to stand up for herself. (I can only surmise that Dorothy is also supposed to be the knightness in shining armor for all the women in the audience, showing us The Way.)

Yet Julie, a sweet young thing in need of rescuing, is the woman Michael/Dorothy falls in love with. In other words, Julie—and not a woman like Dorothy—is the one desired by the hero of the show.

To be fair to *Tootsie*, Sandy and Julie

aren't entirely saps. Sandy lives on her own in a nice apartment, so she probably earns enough to be able to afford it. And when she's finally dumped by Michael, she doesn't fall apart, she gets screaming angry. Nor does she walk out of the play in which she is to costar with him: she's a professional and not about to let personal problems mess up her career.

As for Julie, she has an even nicer place than Sandy. She doesn't cancel plans to be with a woman friend, should a man call and ask her out. Further she's a single mother devoted to her infant daughter (though terrified of the baby's strict nanny).

There is one striking exception to everything I've been saying about the women in *Tootsie*: the soap's producer. She—and not any male character—selects "Dorothy," over all the biologically female contenders, for the part of the hospital administrator. She also lets Dorothy get away with making the administrator ever more assertive.

Yet the possible alliance between the two isn't developed beyond the producer's backing Dorothy's every innovation. She doesn't, for instance help Dorothy plot how to further "feministize" the soap. Nor does she befriend Dorothy.

It's interesting that the producer is never sexually harassed or portrayed as sexually desired by a man. She is, all in all, simply the plot mechanism that enables Dorothy to do her thing.

And what is Dorothy's thing? Announcing her pride in being a woman isn't all she can do better than any woman. The resident lech kisses any woman with even a bit part. Resourceful Dorothy changes the script and hits him over the head.

Hasn't any actress ever done this before and had to retake the scene or been fired on the spot? Not in *Tootsie*.

Having made one script change, Dorothy begins improvising whenever she feels so inclined. As in the first instance, her ad-libbing is never edited out—not even when her advice is dangerous.

When faced with a patient who has been battered by her husband, Dorothy is supposed to tell the woman to leave her home and get counselling. Instead she states that the home belongs to the wife as much as to the husband, so there's no reason why the woman should be the one to leave.

This off-the-cuff remark could prove fatal to the woman: battered women find it almost impossible to get police protection; without it, they're almost certain to be beaten again, especially while isolated in their homes.

Dorothy isn't only successfully assertive on-screen. The soap's director takes to addressing her as Tootsie. She responds with "My name is Dorothy. It's a perfectly good name. D-O-R-O-T-H-Y. Not Tootsie. Not Toots. Dorothy."

From then on, the director never, in public, refers to her as Tootsie.

There's an even greater distortion than the presentation of yet another man as the savior of women too weak to take care of our own lives.

Tootsie erases the past twenty years of growing feminist consciousness, during which time far more women than men have been

trying to stop sexual harassment, have organized for legal reforms, have set up rape crisis centres and shelters for battered women.

Tootsie is set in a historical vacuum. Somehow or other, a woman producer, a woman hospital administrator and happy single motherhood are everyday occurrences. Yet seemingly no one (and especially no woman) has worked for feminist reforms.

Now for the show's other serious limitation: its homophobia. The first indication comes early on. Soon after landing the part on the soap, Michael visits Sandy. She also tried out for it but doesn't know he auditioned. She's showering. She comes out to find him in his briefs. "I must have you," he says, and does.

Here's why it happens. On her bed is a dress. It occurs to Michael that the dress might be right for the part. He strips and...in comes Sandy.

Rather than admit he got the part, or pretend that he enjoys wearing dresses or that he needs a shower, he pretends—to a friend of six years—that he finds her sexually irresistible.

In other words, he fucks her because, in his view, that's better than letting her think he could be a closet transvestite.

This isn't for lack of time or space. There are several scenes in which Michael's roommate (a man who is in on the fact that Michael got the part in the soap) is reassured that Michael dresses as a woman for his role, not because he gets a kick out of it.

In *Tootsie*, Michael's disguising himself as a woman is a topic for discussion. His treatment of Sandy, on the other hand, isn't considered worth commenting on.

Of course, Michael's fucking Sandy has a purpose other than demonstrating his disregard for her and men's generally callous treatment of women. It's proof that he can get it up with a woman, that his temporary passing as a woman doesn't mean he's gay.

His heterosexuality was indicated very early in the show. At the party near the beginning, he makes blatant passes at women. But the episode with Sandy is evidence that, not only does he seem to be straight, he is.

Michael's abuse of Sandy is far from the only evidence of homophobia. In Michael's opinion (and the filmmakers'), the most upsetting consequences from his role in the soap are Sandy's growing conviction that he's gay and Julie's belief that he's lesbian.

Julie's assumption is understandable. Toward the end of the show, she and Dorothy/Michael are sexually attracted to each other. We, the audience, know Dorothy is actually Michael. So does Michael. "Doro-

thy" leans over to kiss Julie. (After all, he's a man deep down, so he would be the one to make the first move.)

Julie recoils.

Dorothy/Michael responds with "It's not what you think. I can explain." "She" isn't about to explain the joys of lesbian lovemaking. Nor is "she" about to deny the sexual attraction. "I have a penis"—that's the gist of what he wanted to say.

In *Tootsie*, Julie is right to recoil from any woman attracted to her, even when the attraction is mutual.

Soon after, she lets Dorothy know they can't ever see each other again, even though she's magnanimous enough to admit she'll always remember the past few weeks as very special.

Tootsie's homophobia can't be ascribed to the filmmakers' desire to make a commercially successful product. Recent Hollywood films that have done well despite, or because of, the presence of homosexual characters include *Personal Best*, *Death Trap*, *Making Love*, *Victor/Victoria* and *10*.

The world of *Tootsie* is filled (quite realistically) with lying, philandering, groping, verbally and physically abusive straight men.

Small wonder that the presumably heterosexual male filmmakers want to repress any awareness of the possibility that women might opt out of relating sexually to such undesirables.

At the end of *Tootsie*, Michael claims he's learned a lot from his weeks as Dorothy. According to him, now he knows how to be friends with a woman.

But he was friends with Sandy for six years before he fucked her so she wouldn't think he wanted to try on her dress. And he was standing Sandy up and making new arrangements to meet her just when he was supposedly learning to make friends with women.

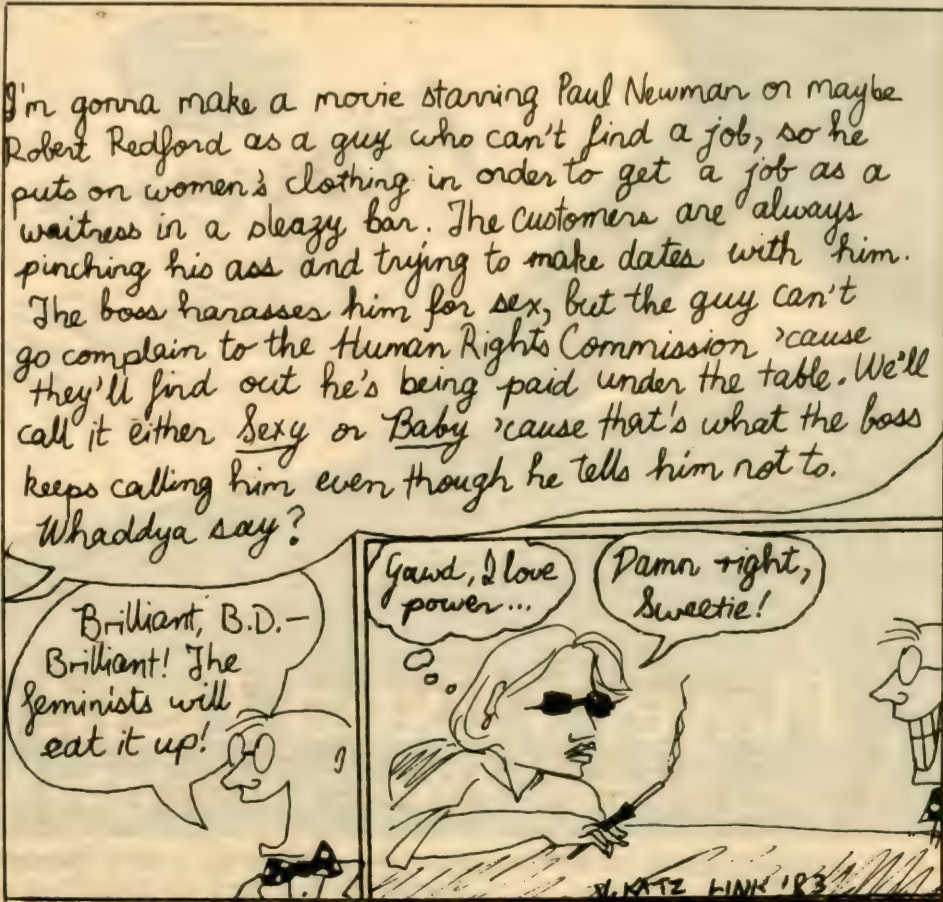
It doesn't seem as if he's learned much.

In some shows, doctors or lawyers are called in as consultants to make sure the medical or legal facts are right. *Tootsie*'s writers, producers, director and star are all men. Their topic has to do with women.

I submit that the show could have been done a lot of good if a variety of women had been consulted.

It's quite likely Dorothy/Michael wouldn't have found himself women's one and only savior. His abuse of Sandy wouldn't have been presented as funny. Just think, Julie might even have responded positively to "Dorothy"'s kiss, only to be faced with the difficulty of adjusting to "Dorothy"'s being Michael.

Then Michael might really have learned a lot.



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New development amid Uganda's crisis and turmoil

•by Debbie Smith•

In Uganda's capital city bullets fly, armed troupes are posted along streets, and the black market remains rampant. Kampala's hungry eyes explain ransacked medical buildings, fourteen year old boys cradling submachine guns, locked doors, and incessant bribery.

Even after the fall of Idi Amin the country suffers from an unstable government. Outside governments frown at the country's signs of political instability. The resultant lack of financial aid makes people go without. In Kampala primary worries are based on survival; food is the first priority, avoiding "kondos" or terrorizing thieves is a second.

Eighty kilometers from Kampala, located just below the equator is Bukasa Island. The island is 20 by seven kilometers of picturesque beauty set off by the dazzling brilliance of Lake Victoria. Rolling green hills create a two hundred foot waterfall which tumbles between mango and palm trees. Pineapples are abundant, and rich coffee grows with aid of the warm sun.

Bukasa Island is the home of 2,000 people who live with inadequate food supplies, medical facilities and educational opportunity. Knotted rags make clothing for barefooted children. Kwashiorkor or malnutrition from lack of protein is prevalent. Homes are constructed of mud and stone, electricity nonexistent, and assistance from outsiders considered by these people "a dream". These facts combine to drive a team of four people, educated in Canada, to the island.

The attitude that dreams have to be made to come true sends Dr. Jerry Kambites, his wife Sarah, and Bukasa Island committee members Campbell Stuart and Elizabeth Ulin closer to a dream of creating medical and educational facilities on this island. The reality that needed supplies had to be obtained to aid them lead the team to gain recognition as a charitable organization.

The idea was born to form The Bukasa Island Community Development Program after the Kambites braved the post-Amin period of turmoil in 1979 to travel to Uganda. First stop was Kasubi, Sarah's childhood village, the next Bukasa her

ancestral home. Ever since, Sarah has longed to return to her family, and Jerry says of Bukasa "I knew that day, that this was the place, the only place".

The needs of the Bukasa Island residents encouraged the couple to return to Canada and devote themselves to serious and hard work. Endless hours resulted in recognition, donations, and public interest. "Come hell or high water we're going to get there" quotes Stuart and says they plan to leave March 28, 1983.

After various U.S. and Canadian radio and television talk shows, a July 1980 article in *The National Geographic* and endless conferences and appointments, donations of valuable equipment and supplies have come in to the team. The Canadian International Development Agency (CIDA) recently announced a \$70,000 subvention for the project. This money will serve as an initial operating grant for the first year of the Bukasa development.

Interested donors and volunteers have ranged from Mayor Drapeau; who donated a warehouse for storage, to the Westmount Rotary Club, to Concordia student Danielle Picquot who is helping to weld cages to enable the shipment of the delicate medical equipment. A cardiograph, beds, books, operating lamps and even an operating sink have been donated, yet the needs of this particular community development project requires even more.

The Bukasa project will attempt to raise the standard of living on the island "without scandalizing the culture of the people" says Sarah. Medical aid, education, potential electricity, public health and hygiene, improved agricultural yields and the development of local skills are programs on which the team intends to concentrate its efforts. A report on the teams's project outline states that the majority of those on Bukasa are at an educational level "insufficient to produce functional literacy."

Dr. Kambites stresses the importance "to involve the local people in their own lives in maximizing the benefits they could get from living in this place." Sarah says that they will not be arriving as saviours, only as people who want to help them to use their natural resources.

Along with their desperate need for money, the team is searching for donations in three main areas. Seeds are needed to enable the team to experiment with Bukasa's soil, wood is needed for both packaging and housing, and simple blacksmith tools are in high demand. Books are also needed on all these fields to educate the citizens. To develop the island the team members will have to go back to "basics," and start years of hard work.

"Our purpose is to encourage the community to become self sufficient. We don't want to stop after the first year that we got there. If we do and everything begins to stagnate then we have failed," Sarah says.

"What is considered scrap here is so valuable there," Jerry states. He re-emphasizes the importance of acquiring blacksmith tools such as saws, hammers, wrenches, pliers and screwdrivers.

As there is no electricity on the island, portable generators are also desperately needed in order to benefit from the medical instruments and tools. Wood is needed for better housing development, as are vegetable and fruit seeds so that diseases like kwashiorkor won't exist in the future. Bulk food as sugar, wheat, flour are also needed. Linen, cutlery, cloth and simple school supplies such as chalk, paper, and pencils are requested. Rakes, hoes, picks are required to help the people form their own land.

While Montreal reveals a warehouse slowly being filled with boxes and crates, Bukasa holds a section of cleared land and gathered stones as the people patiently await the team's arrival. Recent military invasions have been few on the island only because of it's distance from the mainland. The soft spoken residents know full well the danger of travelling throughout Uganda and fearfully recollect the past tactics of Amin.

Dr. Kambites says the people of Bukasa seem to know... "The biggest problem is getting there, once we and our supplies are there everything else will fall into place. The containers of supplies are going to get there even if we have to roll them there ourselves!"

In 1972 when Sarah left Kampala



The Link: John Janiak

Campbell Stuart, Elizabeth Ulin, and Jerry and Sarah Kambites of The Bukasa Island Community Development Project in their Gatineau St. warehouse.

to study in the United States on a Greek Orthodox church scholarship she could hardly have predicted meeting Sir George Williams graduate, Jerry Kambites.

After marrying, they decided to continue their studies with Sarah taking her Masters in Educational Psychology at McGill, and Jerry at McMaster University pushing towards his M.D. The two worked knowing that some day they would return to Uganda and later fulfill their dream.

Now with the aid of the United Nations Development Program their dream will help others improve their agricultural yields for consumption and marketing purposes as well as develop local skills in boat construction, fishing, carpentry and energy production.

When asked if he ever doubted whether they would actually succeed in their mission, Kambites answered simply "no," but with a smile added, "Well, there were times when I thought I was going mad with all the pressure and work, but then like many of the miracles God has bestowed on us, Campbell and Elizabeth came along, thank God. He has opened up all the doors for us, so he must want us there."

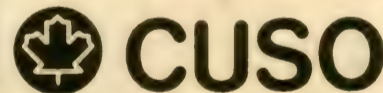
"If I don't take the knowledge I

have acquired in Canada back to Uganda then I am unworthy of it, they are my family and I owe it to them to return" says Sarah mother of three children born Canadians. "I will teach my children French in case they wish to return to a bilingual Canada, but now I am going back to Uganda and bringing a little bit of Canada with me," she says.

Interviewed on CBC's "Morning-side" last November, Jerry said he was taking his children away from a land of educational opportunity because "I feel that we have enough education as a husband and wife to be able to educate our kids. Since we are going to build a good school...my kids will benefit greatly from an environment where there are no cars... where there is a lot of opportunity for growth."

As March 28 approaches the team members grow more anxious. They still need the money and supplies mentioned to help them. If you wish to contact them, their warehouse is located on 5357 Gatineau, or they can be phoned at 340-1404.

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Gang of Five Hundred

•by Jim Carruthers•

The audience convulsed to the motto dance or die, sweat ran and was flicked off hair like spit, the club shook and people sang the choruses spontaneously. The Gang of Four is not a laid back band, they take their business seriously which is what the audience expects of them. Some of the audience were there because the Gang of Four agrees with their politics, others were there because they are one of the best white funk bands in the world.

The Leeds based Gang of Four of singer Jon King, guitarist Andy Gill, bassist Sara Lee and drummer Hugo Burnham are on a three week tour of Canada and the States. Background singers Gillet MacDonald and Michele Cobbs add to the more melodic sound the band has developed since the last time Gang of Four toured with bassist Dave Allen who quit the band after their last trip to Montreal.

Though the Club Soda was packed to almost intolerable limits Tuesday night and both the opening band, Tèrapi and the Gang of Four came on very late, it was worth the wait.

In an interview before the show, the Gang of Four were articulate, friendly and relaxed after a meticulous sound check and rehearsal. Jon King was asked what the band thought of the North American music scene. King: "That's impossible to answer because we go around

**History of the World—
"It's got a baby that pops out of the womb and says 'Mother had for me an egg and I understood the relations of production'. There's nothing more crazy and surreal than that... someone asks 'what did you mean by that?' ...it misses the whole playing angle what we do."**—Jon King

playing every night and haven't any idea what the music scene is like so it's really impossible to say. I think the concept going is a lot healthier in terms of the fact people can still afford to go to concerts which is certainly not necessarily the case in the U.K. anymore."

Expanding King's comments to North America in general, Andy Gill said, "Cheeseburger is a song obviously which came to us while we were touring the States. It's the result of playing pool with a couple of middle aged Polish guys—"

King: "Drunkards"
—"drunkards in a New York bar, talking about various things and it gave us the idea of writing a song from an American point of view."

King: "The main thing here, I don't know that much about Canada quite so much, America is certainly a place which is just designed around selling things as well as possible. All the roads are straight and everything is designed as a way of getting from point A to point B as fast as possible

and completely disregarding what's in between. You can tell you are in a town 'cause the lines get close together on a map. That's the most striking thing from a European point of view. Everything is kind of conditional, if something doesn't work then you tear it down and build another thing. It's just a method of selling things really efficiently."

King says that the band keeps from becoming sold as a corporate body by being completely incompetent. "I don't think we're very good at being efficient. I mean we've only just got management after all this time which is partly to do with why our records haven't been very efficiently put over in places. We played at the Pier in New York to six and a half thousand people which was our own gig and the two biggest record stores in New York didn't even have our records in. That's how we avoid being a corporate body. The truth of the matter is we are not run spectacularly well.

The Gang of Four also doesn't have any problems with belonging to a large record label such as Warner Brothers, their present one, or EMI their former label.

King: "When we started that was the question that was asked a lot when everyone was into making records, homemade records kind of thing. We never were part of that do-it-yourself ideology. We always want to put ourselves in a larger market place just as we did *Solid Gold*. That program Dance Fever, we did that last week and that's an ideal place to put over our ideas 'cause you are talking to really entrenched middle Americans. Obviously you've got your own kind of parish where people agree with what you are doing and like that, but we've never been interested in ghettoized music, saying everyone else is irrelevant, disregard them. I think our songs have more meaning when the irony is more obvious."

Burnham: "We try and make records. It makes sense to team up with the people who you think can try and do it best and the most efficiently. That's what it takes, it takes money to do anything or get anywhere. The large money companies, that goes in hand with the most part, the greater efficiency and capabili-

ties of getting the record sold and available for people who want to buy it."

King: "When you look at what we've done, we haven't existed on a kind of bullshit promotional basis at all, as for example, a band like Spandau Ballet did in the U.K. Where there was this massive press buildup everywhere without having released a record or done a gig or anything. That's a classic type of hype thing. We survive by going out and playing real hard. The fact that we've been on these large corporations hasn't meant that we've had that sort of bullshit gone with it. But it does mean you can do a record that's real good and you can go and record some things to your satisfaction."

The band said that part of doing things to their satisfaction was having control of their music through their contract. They are a production company which licenses Warner Brothers to use the tapes and artwork they produce to make records.

"Either they like it or they lump it," said King.

King: "if we did an elpee, which we obviously wouldn't, of us farting, they'd wouldn't actually release it, but they would be obliged to give us the money, they wouldn't actually release it, but they would be obliged to pay us the money for it if we gave them 14 minutes of us farting."

Burnham: "If they didn't then put it out after a certain period of time, which would require notice from us, then the contract would become null and void."

"It wouldn't be in our best interests to put out a farting record," said King.

One of the key aspects of the Gang of Four is that their lyrics are steeped in politics, however the band is loath to be described as a political band.

King: "I wouldn't say we are loath to but I think people tend to think that it means you sing about, y'know, the police or government or nuclear war or grand topics which we don't tend to really sing about. We don't sing about grand topics at all. We're not politicians and we're not in the business. We're not standing for election, so we're not talking how we'd run the country or how we'd reform community spirit or any-



"You can't take a man seriously who'd wear a hat like that," said Hugo Burnham about Jon King.

thing like that. What we write about are people's relationships and how they are affected by and impinge on the big picture. Obviously that is political, we're not denying that at all, I'm proud of it, but it's not political the way people tend to think, which is like regurgitating some kind of strange ideas. A band like Crass is an example of straightforward political writing where they say the police are out to skin you and blah, blah, blah.

"The difference is that we would write *I Love a Man in a Uniform*, what *that's* about, and the way another song's about; don't join the army they're all bastards kind of thing, is a different tack."

"It's all about how people look at themselves rather than politics," said King.

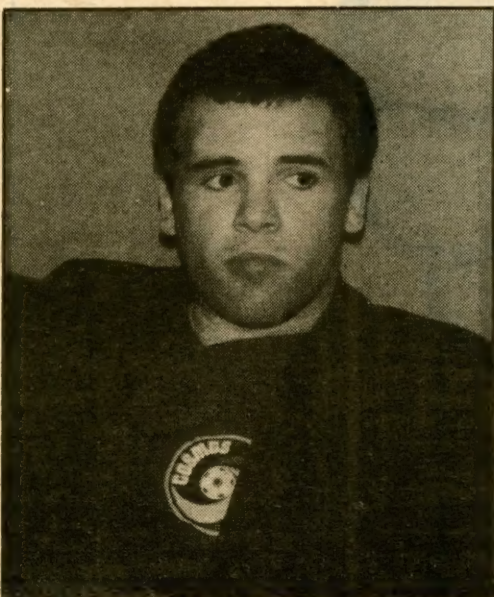
Gill: "What we are dealing with is music, trying to create something which will grab people's imagina-

tions. We're making popular music which everybody else does and combining a set element of things we really like and using a very original kind of music and that's a large part of the reason why people want to come and see us.

"There will be some people who know nothing about your stance and have just heard that you are a good band, even if they leave knowing no better there's no harm done," said Gill.

When asked what they do for fun and relaxation, the answers are mixed. Lee laughs, Gill says he likes to curl up with a Marx thesis, Hugo says the Bible and King says Star-gate and a vodka and orange.

"I don't think we are very serious in ourselves, obviously we are serious in what we do, we're fun loving chaps," said King, "what we do is serious but it is also funny."



Hugo Burnham, drums, Marx, the Bible, vodka and orange.



Sara Lee: from 'technical' League of Gents to 'fun' Gant of Four.



Andy Gill, a musician, not a politician.

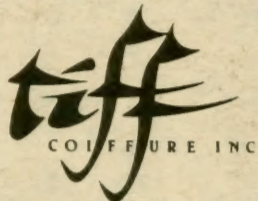
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Our Conversation With Louis

•by Claude Lacroix•

"My Dinner With André" is a unique film. It features Wallace Shawn, a New York City playwright and actor, and André Gregory, a theatre director. The movie consists of Shawn and Gregory playing themselves having dinner in a restaurant for nearly two hours.

French film director Louis Malle was at the Outremont theatre last Friday night following a screening of his 1981 movie "My Dinner With André" to talk about his work.

The different characters of these two men and the things they talk about during this innocent meal make the film a totally engrossing

experience.

Malle, who is also the director of "Atlantic City" and "Pretty Baby," explained the making of "My Dinner With André." Shawn and Gregory, in real life, were two friends who had lost contact with each other. Shawn had heard that Gregory had been going on several trips to places like Tibet and the Sahara desert.

After a few years, Shawn was contacted by Gregory to set up a meeting between them. "They recorded their conversation," Malle explained, "and they ended up with something like 5,000 pages of transcript."

Malle continued, "Wally (Shawn) then said: 'I'm going to make a

screenplay out of it.' He then disappeared for a year and a half and he came back with a 180-page screenplay."

Knowing both Gregory and Shawn, Malle was approached about directing the film. "So they sent me the screenplay and I found it fascinating, very funny and very interesting." He agreed to work with them for a while to see if the project was feasible. "What I found interesting was they played their own characters," Malle told his audience. "At first, we asked ourselves if we should have more experienced actors play their parts. Both of them had never really worked in front of the cameras before."

"Only Wally Shawn had played bit parts in Wood Allen movies. But he really didn't have a lot of experience. They had to approach their roles as actors even though they were playing themselves. They had to memorize their parts."

"I told them I wasn't interested in doing the movie with Robert Redford and Dustin Hoffman. I told them: 'You have to forget you are Wally and André. You are actors. You have been given these parts to play. These are extremely difficult parts.' For example, for months and months, André woke up at 5 every morning to learn his lines. I am positive that his part was the longest part in the history of the cinema."

Not without difficulties, they found financing and the project was given the go-ahead. Fortunately, it was a very low-budget film. The filming took several months and involved quite a lot of rehearsal time to give it an "improvised" feel.

A documentary filmmaker early in his career, Malle described this type of filmmaking as "the most subjective type of filmmaking in existence and sometimes the most personal, meaning that you can betray yourself more easily when you make documentaries than when you make fiction."

"When you let yourself be carried away by the camera, you make unconscious choices that are more revealing of your personality while a long and elaborate work and fiction is much less revealing." Malle says his most personal film is a 1969 movie about India titled "L'Inde Fantôme." The reflection between himself, the camera and the Indian culture is why the film is so personal to Malle.

"If (François) Truffaut had made a film in Calcutta under the same conditions I was under and filmed in the same streets, he would have made an entirely different film."

Louis Malle is currently in the process of editing his latest film, "Crackers" starring Donald Sutherland.



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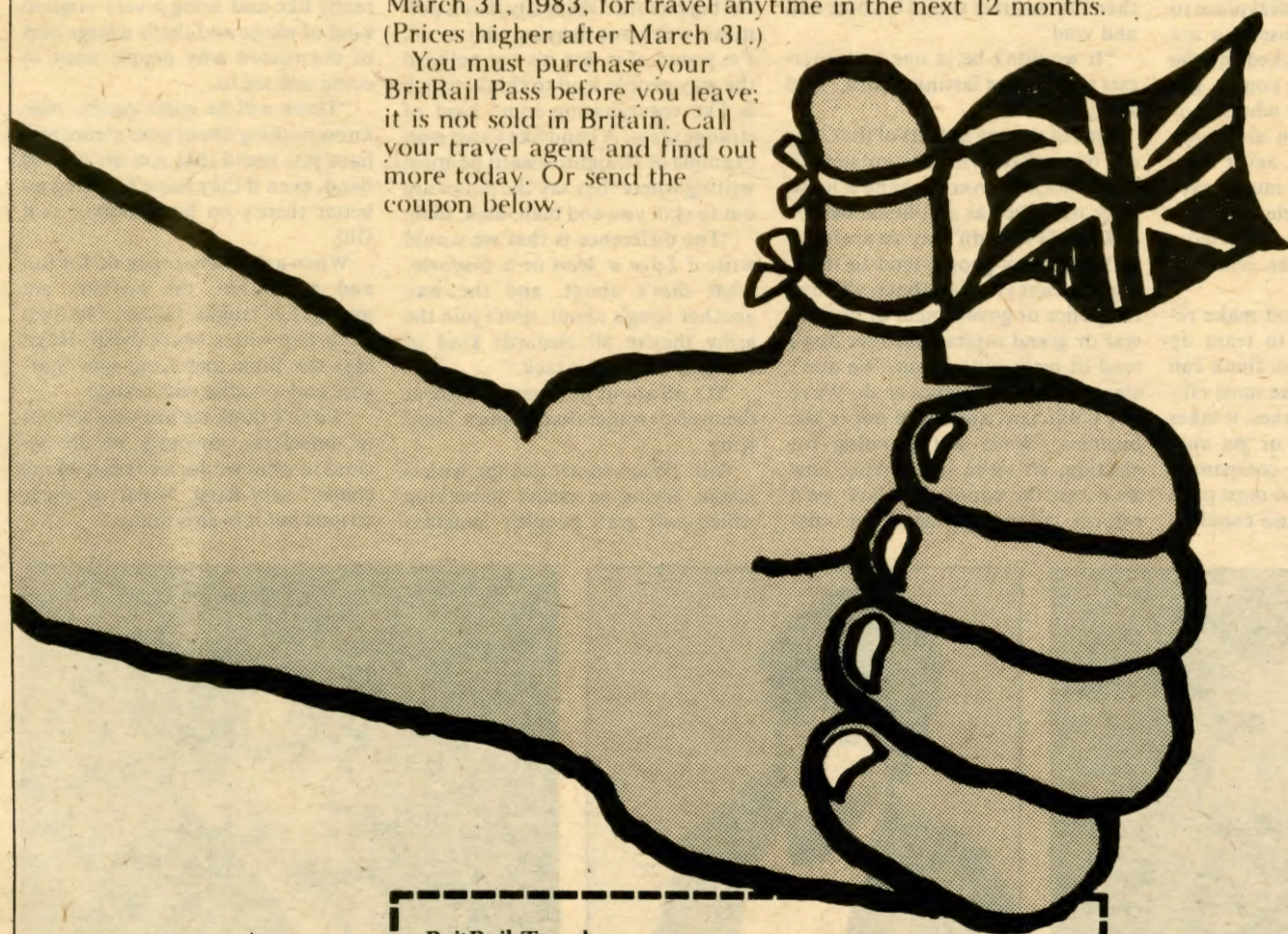
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Lose by 20

Stinger's loss spoils QUAA unbeaten streak

•by Denis Cyr•

It is written that all good things must come to an end, and this prophecy came true for the Concordia Stingers mens basketball team Tuesday night. The Stingers' undefeated record in regular QUAA league play was spoiled by the McGill Redmen 88-68 at the Sir Arthur Currie Memorial Gymnasium.

The Stingers were simply outplayed by a team which was determined to win from the beginning of the game.

This is how it went. Early in the first half, the Redmen had a 14-8 edge on the Stingers and in a span of less than two minutes, scored ten quick points to take a commanding 24-8 lead. From that point on, it was just a matter of the Redmen putting the icing on the cake, which they did nicely. The first half ended with the Stingers down by 13 points 50-37.

As the teams began the second half, McGill made sure the Stingers would not catch up, and put the game away for good with a confident defense that sparked a determined offense. The Stingers never got started and as time began to be a factor for the Stingers, the Redmen took advantage of the Stingers rush style of play.

McGill's fine team effort was lead by QUAA All-Stars Willie Hinz and Mattheos Katsoulis who scored 21 and 20 points respectively.

The Stingers were led by Rocco Margosian who netted a game high 24 points. Craig Norman scored 16 while All-Star recipient Gary McKeigan scored 13. Rodney Jeanty

turned in a fine performance for the Stingers while getting 10 points.

"It's one of those days," said Stinger head coach Doug Daigneault after the game. "McGill played excellent basketball against us."

The Stingers were maybe a little too confident, having beaten McGill in the three previous meetings between the two teams this season, and at times it seemed that the Stingers did not come to play.

"We thought that if we just showed up we would win," said Daigneault. "We had no intensity."

Although the Stingers are one game from the end of regular league play, and their trip to Fredericton N.B. to play in the CIAU Eastern Regional Finals, the timing of this loss actually may be positive for them.

"Sometimes a loss can put us in perspective," said Daigneault. "I'm not down on this team. I think this (the loss) will make us a better team."

What the Stingers are concerned about now is the condition of guard Biagio Caresse. Caresse was helped off the court late in the first half of Tuesday's game when his previously torn knee ligaments gave way in his left leg. It looks doubtful that Caresse will dress for the CIAU playoffs.

The Stingers will wind up their 12 game regular season tonight as they host the winless Bishop Gaiters. They will have to play better basketball in Fredericton than they did on Tuesday if they hope to get to this year's CIAU National playoffs in Waterloo Ont. March 17, 18, and 19.



Concordia centre Rocco Margosian (54) hauls in rebound surrounded by trio of hungry McGill Redmen during Stinger-Redmen action Tuesday night. Concordia saw its unbeaten QUAA league mark go down the tubes as they dropped an 88-68 decision to the Redmen at Sir Arthur Currie Gym. Stingers face Bishop's tonight at 8:30 in final league tuneup before travelling to Fredericton for CIAU Eastern Regionals next weekend.

The Link: Denis Cyr

Men's bodybuilder set for title

•by Jeannine Erb-Lavigne•

It's early Saturday morning and Superior Gym is already busy. Many sweating bodies are pitting their strength against shining, steel weights. The intermittent clanking of metal plates is the only sound to rival the occasional groan of exertion.

Andrew Sidor, Mr. Junior Canada, finishes his intense workout and with almost catlike grace takes a seat by the juice bar. His sweatshirt is soaked, his face is red, he's beat...but he's smiling.

It's less than six months until the senior "Mr. Canada" contest and Sidor, 20, is getting ready. He's "bulking up"; increasing his muscle mass to this full potential by working out with heavy weights at low repetitions.

Stingers lose

•by Joey Berdugo•

CHICOUTIMI: The Concordia men's hockey team's defensive play took a holiday Thursday night in game three of the Stinger's QUAA playoff finals with UQAC.

The result was a 7-4 UQAC victory which cuts the Stingers' lead in the best-of-five series to two games to one and set the stage for game four, which will be played in Chicoutimi tonight at 7:30.

UQAC led 2-1 at the end of the first period but Concordia came back to take a 4-2 lead after two periods.

UQAC then scored five unanswered goals in the third period to put the game away. The Inuk's Serge Moisan's second goal of the game at 14:43 proved to be the game winner.

In four months, he will change this cycle by starting a strict precompetition diet and working out with lighter weights at higher reps.

"No more Harvey's," Sidor says. He does not look upset at this prospect. It wouldn't be necessary for him to lose the 30 pounds before contest season if he hadn't, "let himself get so fat in the first place."

Stripping his body fat from 10 per cent down to three on a 1,000 calorie per day diet is not difficult for Sidor. "Getting cut" (creating fine muscle definition) is what separates the winning bodies in a crowd and Sidor wants to be the best.

Sidor has captured the "Mr. Junior Canada" title after competing for only two years. He is looking five to 10 years down the road at the most sought after title in the world, the "Mr. Olympia."

To look at Sidor sitting in a baggy sweatsuit with tousled blond hair and a smooth, soft face, it is hard to believe he is a determined, up and coming bodybuilder. The tightly muscled body he holds in a contest pose, however, dispels the image he unconsciously presents.

"I'll probably have to use steroids for the professionals, Sidor admits. "Everyone does."

Asked about women bodybuilders taking steroids, Sidor is emphatic. "No way. They're too dangerous. Women can get enough muscle without them," he adds, pointing to Paula Dosne, one of several women training in the gym.

Asked about any other differences between himself and women bodybuilders, Sidor smiled. "Actually, the only difference is how we train. We share the same hell getting in shape."

The "same hell" for Sidor, besides the backbreaking workouts, includes the financial burden of supporting himself while training several hours a day.

"It's worth it, though," Sidor says. "Amateur expenses are an investment that'll pay off in the professionals."

He also has no time or energy to devote to a social life. "No girlfriend," he admits. It would be nice but who could understand the pressures of his schedule? And put up with it?

Contrary to most bodybuilders, Sidor trains alone for competition, although he is aware of the extra willpower and encouragement that would come for a partner. He attributes much of the past two years accomplishments to his friend (and now coach), Roy Calander, a former Mr. Canada titleholder.

"You never give it up. You're hooked once you start," Sidor says, watching some of the first-timers learn the ropes. "I started to get a little more confidence and soon wanted to become a professional."

When pressed for future plans, Sidor said, "I don't like to talk about what I want to do. I just keep it inside." When his time arrives to step off the competitive bodybuilding ladder, Sidor wants to go into a business that involves his life's passion - steel barbells and superbly muscled bodies.

Sidor stands and stretches. It is an unconscious gesture, the conclusion of a satisfying workout.

"Before you listen to the advice being given look at who is giving it," he suggests, his eyes narrowing. "Weight is great, but style goes a mile."

You think you know Con. U. sports eh?

•by Arthur Cytrynbaum•

- 1) Who was named the most outstanding male basketball player in the country last season? Has a Concordia player ever won this award?
- 2) Which Concordia player was named to the All-Canadian Team (second team) in basketball last season?
- 3) When was the last time a Quebec coach won the award for being the best coach in Canada, and who was he? Who won it last year?
- 4) Which is the only team statistic which the Stingers men's basketball team DID NOT lead the league (QUAA) in last year? What did the Stingers have in this statistic?
- 5) Where in the standings did the women's basketball team finish in 1981-82?
- 6) What team did the men's basketball team defeat in the QUAA Championships in 1981-82? What was the score?
- 7) Where did the men's basketball team finish in the nationals last year?
- 8) Who was the only basketball

Stinger to place in the top 10 in any category last year? What was this category?

9) Who was the only football Stinger to be chosen to the All-Canadian team in 1981-82? Was it on offense or defense?

10) When was the last time a Concordia hockey player won the MVP award at the Nationals.

11) Who was the Last Concordia coach to win Coach of the Year honors in hockey?

12) In what position did the men's hockey Stingers finish last season in the QUAA? How many points did they have?

13) What tournament championships did the men's hockey Stingers capture last year?

14) Which Quebec team did the men's hockey Stingers defeat last year, in order to advance to the Nationals?

15) Which soccer Stinger was named to the All-Canadian team (1st team) in 1981?

16) Has Concordia University ever won a National Championship in basketball? Who won it last year?

Answers on Tuesday.

BY-LAWS REFERENDUM

MARCH 8, 9, 10

(same ballot as general election)

CUSA WAS CREATED BY STUDENTS FOUR YEARS AGO BY A REFERENDUM WHICH MERGED FOUR STUDENT ASSOCIATIONS. THE CONSTITUTIONAL BY-LAWS OF CUSA WERE THE RESULT OF NEGOTIATIONS BETWEEN FOUR STUDENT ASSOCIATIONS, 1 PART-TIME AND 1 FULL-TIME STUDENT ASSOCIATION FROM EACH CAMPUS. THESE NEGOTIATIONS PRODUCED A CONSTITUTION WHICH PROTECTED THE INTERESTS OF THE PREVIOUS ASSOCIATIONS MORE THAN IT MET THE NEEDS OF STUDENTS ACROSS THE UNIVERSITY.

FINALLY WE HAVE A NEW SET OF CONSTITUTIONAL BY-LAWS WRITTEN BY CONCORDIA STUDENTS FROM ALL FACULTIES AND PARTS OF THE UNIVERSITY. AT LAST WE HAVE OUR OWN ASSOCIATION CREATED BY US AND FOR US.

WE NEED YOUR SUPPORT TO HAVE A CUSA THAT WILL:

— GIVE YOU, THE STUDENTS, FINAL SAY IN ANY MATTER AFFECTING YOUR ASSOCIATION THROUGH STUDENT INITIATED REFERENDUMS.

— STREAMLINE THE STUDENT JUDICIAL SYSTEM WHICH OVERSEES AND PROTECTS YOUR CONSTITUTIONAL RIGHTS.

— GIVE YOU, THE STUDENT, COMPLETE DEMOCRATIC AND LEGAL CONTROL OVER THE ELECTIONS AND REMOVAL FROM OFFICE OF YOUR REPRESENTATIVES.

— ENSURE RESPONSIBLE HANDLING OF YOUR STUDENT FEES THROUGH ANNUAL OUTSIDE AUDITS AND MONTHLY PUBLIC FINANCIAL REPORTS SO YOU KNOW HOW YOUR MONEY IS SPENT.

— MAKE YOUR REPRESENTATIVES ACCOUNTABLE TO YOU AND GIVE YOU RECOURSE WHEN YOU ARE DISSATISFIED WITH THEM OR THEIR DECISIONS.

THE NEW BY-LAWS WILL IMPROVE THE REPRESENTATIVE STRUCTURES OF CUSA AND ANY FUTURE CHANGES WOULD REQUIRE YOUR CONSENT.

CUSA HAS ALWAYS RELIED ON STUDENT PARTICIPATION AND YOUR VOTE IS YOUR GUARANTEE OF QUALITY LEADERSHIP AND A STRONG STUDENT VOICE.

CUSA—YOUR STUDENT ASSOCIATION

VOTE YES FOR BY-LAWS

VOTE FOR DEMOCRACY
GUARANTEE YOUR RIGHTS

VOTE YES