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THE OTHER WOMAN

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Editorial.

We've had comments from women indicating that they assumed the other woman reflected exactly the views and politics of the paper collective or of the Women's Place. We would like to clarify any confusion by saying firstly that the other woman does not represent Women's Place politics although individual women there may in fact agree with article content. Further we may ourselves have reservations about the bias or content of some articles or news items reprinted from male-dominated reactionary papers. For example, in this issue we have circled some questionable words and phrases on our news page. In this instance we feel that the news should of itself be communicated to readers but we are extremely critical of the frequently patronising slant inherent in the terminology.

Where there is disagreement about the content of articles editor's notes have been appended. Criticism or comments about articles that have been signed are best directed to the authors themselves.

We welcome comments and criticism on our paper and would like to print reactions to specific articles on the letter page, as well as suggestions for articles in areas of interest to other women with which we have not yet dealt.

WHERE TO FIND THIS PAPER

Abortion Co-alition	96 Gerrard St. E.	Oasis	89 Harbord
Book Cellar	142 Yorkville	The Pant Bin	3028 Bloor W.
	730 Yonge	P.D.M. Grocery	
Bakka	286 Queen St. W.	Round Reco.	110 Bloor W.
Book Centre	657 Yonge	SCM Books	Rochdale
Bookworld	279 Davenport	Times Square Books	369 Yonge
Baldwin Street Gallery	23 Baldwin St.	Third World Bookstore	Walton & Bay
CHAT	58 Cecil St.	T.O. Truckin' Co.	1611 Queen St. W.
Crunch	26 Oxford	Tree Of Life	83 Nicholas
Chuck's Variety	119 Wellesley	U of T Bookstore	
Daycare Centre	Devonshire	Varsity Books	324 Bloor St. W.
Don Vale Community Centre	80 Winchester	Vanguard Bookstore	334 Queen St. W.
Gandalf's Garden	2239 Dundas St. W.	Volume One	427 Spadina
Goldberries Food Store	14 Wellesley St. W.	Village Bookstore	118 Yorkville 2nd F.
Glad Day Book Store	4 Kensington	Whole Earth Natural Foods	163 McCaul
		Whole Earth Truck Store	Robert & Sussex
Longhouse Bookstore	630 Yonge	Word For Word Bookstore	78 Gerrard W.
Me And My Friends	237 Queen St. W.	The Women's Place	31 Dupont
Mother's Sandwiches	289 Collegé	Yellow Ford Truck	Rochdale
Minnie Pearl's Health Foods	555 Parliament		39 Baldwin St.
Mind and Sight Gallery		York University Bookstore	
Olympia Books	587 Yonge		

calendar

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
APRIL 15 Natalie's Pictures at Baldwin St. Gallery to April 30.	16	1969 W.I.T.C.H. Hexon United Fruit Co.	17 Lecture on Rape at Albion-Kipling Community Center	18	19 Lesbian Drop-In at 31 Dupont St.	20 Lyola Huggard b.1904. Mining Expert
22	23 Bernadette Devlin b.1947	24	25	26 Selma James + Maria DeLaCosta at Medical Auditorium Vol. I. 7:30 P.M.	27 W's PLACE: Lesbian Drop-In Lecture: Sex-Role research in Psychology BLACK & IN CITIES, 1089 BLOOR	28 2 EUROPEAN FEMINISTS: SELMA JAMES + MARIA DELLA COSTA 31 DUPONT ST. 10-2PM
b.1797 Mary Wollstonecraft Feminist.	29 Natalie's Pictures 1903 Dr. Emily Stowe 1st & Dr. in Canada. Founder Suffragist Org.	MAY 1 1830 b. Mother Jones MAY DAY	2	3	4 1639 Delaterric set sail for Canada Lesbian Drop-In	5
1894 Helen Kinnear 1st & JUDGE IN CANADA	6	7	8 1912 Margaret A. MacDonald	9 1929 Aletta Marty 1st & School Inspector	10 Mother's Day Lesbian Drop-In 1970 Abortion Cavalcade takes over House of Commons	11 12
13	14	15	16	17	18 Lesbian Drop-In PLANNING Meeting for LESBIAN CONFERENCE	19 1953 Muriel Ferguson appointed to Senate
1861 Ellen Powell Massacred Missionary	20	21	22	23	24 Queen Victoria's Birthday Photos from N Africa by Pat Borque at Baldwin St. Gallery to June 18th / Lesbian Drop-In	25 1938 Theresa Strattos Opera Singer 1830b. LOUISE MITCHELL GAYLPH WOMEN'S FESTIVAL
1874 R.J. Doyle Started 1st W's Prohibition League 1878 b. Isadora Duncan	27	28	29	30	31 JUNE Lesbian Drop-In 1843 Sojourner Truth begins Abolitionist work	1 1941 Cora Casselman 1st Federal & Liberal M.P.
3	4	5	1886 Lillian Freeman Raised & for Jewish Children	6	7	8 Women's Film Fest. to June 17th Lesbian Drop-In
10	11	12	13	14	15 Lesbian Drop-In CONFERENCE PLANNING	16
1904 Jean Bannerman wrote Leading Ladies of Canada 1639-1967						30 JUNE LESBIAN CONFERENCE

We thought this was an interesting example of discrimination against women in medicine:---

The Case of a Woman Doctor in Paris, 1322.

Witnesses were brought before us... in the inquisition made at the instance of the masters of medicine at Paris against Jacoba Felicie and others practicing the art of medicine without the knowledge and authority of the said masters, to the end that they be punished, and that this practice be forbidden them...

Jean Faber, living near the tower in Paris... said that he knew the said Jacoba, because she had done well by him... he was suffering from a certain sickness in his head and ears at a time of great heat, that is, before the feast of the nativity of St. John (June 24), and that the said Jacoba had visited him and had shown such great care for him that he was cured by the potations she gave him and by the aid of God.

The Lord Odo de Cormissiac, a brother of the hospital of Paris, a witness, said that when, around the feast of the nativity of St. John, he had been seized by a severe illness, to such an extent that his own limbs could not support him... Master Jean, who lives with this Jacoba, gave him a purgative, and they prepared many baths and bandages for him, and anointed him very often. They worked over him with such great care that he was completely restored to health. They also gave him herbs, that is, camomile leaves, melilot, and very many others.



J A C O B A , S I N Q U I S I T I O N

Jeanne, wife of Denis called Bilbaut, living in the Rue de la Ferronarie in Paris answered on oath that around the feast of St. Christopher (July 25), just passed she had been seized with a fever, and very many physicians had visited her in the said illness. And she was so weighed down by the said illness that on a certain Tuesday around the said feast, she was not able to speak, and the said physicians gave her up for dead. And so it would have been, if the said Jacoba had not come to her request. When she had come she inspected her urine and felt her pulse, and afterward gave her a certain clear liquid to drink, and gave her also a syrup, so that she would go to the toilet. And Jacoba so laboured over her that by the grace of God she was cured of the said illness.

These are the arguments which Jacoba said and set forth in her trial...

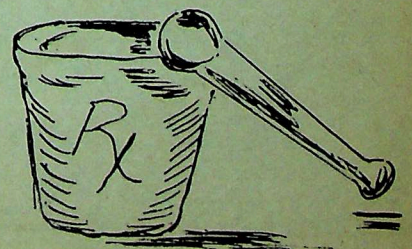
The said Jacoba said that if the statute, which the said dean and masters are trying to use against her, Jacoba, had ever been made, this had been only once, on account of and against inexperienced fools.. From their number the said Jacoba is excepted, being expert in the art of medicine and instructed in the precepts of the said art.

Also the said statute had been made against foolish usurpers who were then exercising the office of practice in Paris, and who are either dead or so ancient and decrepit that they are not able to exercise the said office, as it appears from the tenor of the said statute, which was made a hundred and two years ago, at which time the said Jacoba was not, nor was she for sixty years afterwards, in the nature of things; indeed, she is young, thirty or thereabouts, as it appears from her aspect...

Also, it has been ascertained and thus proved, that some sick persons of both sexes, seized by many severe illnesses and enduring the care of very many expert masters in the art of medicine, have not been able to recover at all from their illnesses... And the said Jacoba, called afterwards, has cured these sick persons in a short time, by an art which is suitable for accomplishing this.

From The Portable Medieval Reader, ed., James Bruce Ross and Mary Martin McLaughlin, Viking Press.

SUBMITTED by JANICE SPERRY



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BE A KELLEY GIRL: BE EXPLOITED

"Be a Kelly Girl," "\$\$\$\$\$," say the temporary office help ads. "Receive a cheque" Variety, plush office, young boss" - these are the things they offer. On the other hand you are expected to be "dynamic, energetic, possess a pleasing personality" and above all be "ATTRACTIVE" -- all for \$85 a week.

The work a temp does varies tremendously. Because she is hired on a limited basis she can get stuck with such boring tasks as typing row upon row of figures, or she may be asked to fill a very busy, interesting position. She may find herself welcomed by a friendly staff or may be left alone at break-time. In any case, she learns to never expect the same situation twice, and to be prepared for anything. Some people are temps because they are students or housewives and this fits in well with other commitments, some are looking for permanent work in a small competitive field such as acting, and others, like me, enjoy travelling and just don't want the same routine year after year.

I first started temp work in 1968. Over the years I have worked in Kansas City, San Francisco, Toronto, and London, England. At first I earned the minimum wage and all the assignments seemed to consist of filing or something equally boring in grotty offices. Now I receive a good salary for doing an interesting job. I have changed--my skills are better and I am more demanding in the jobs I will take. But the industry has changed too. It has recognized the fact that temps are valuable, they are needed, and it must compete to get them.

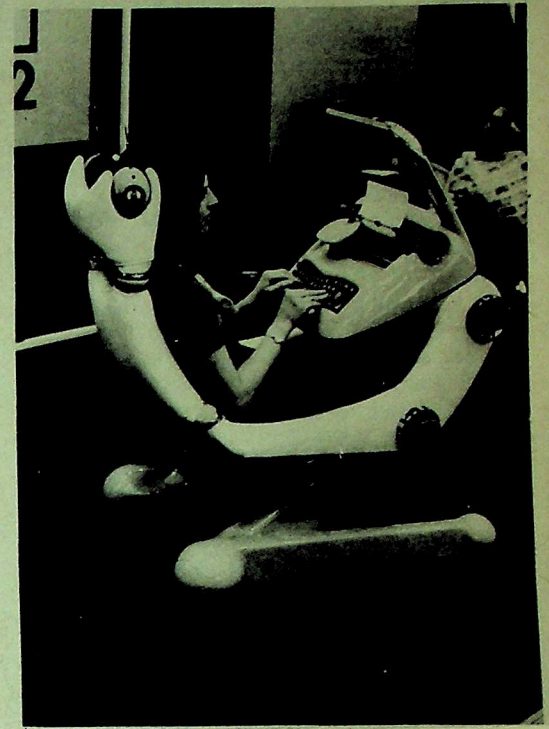
In 1970 I started doing temp work for the provincial government, where the rates are higher and the jobs usually more interesting. Once I was assigned for 3 months to the Premier's office. At this time I was reading Sisterhood is Powerful and getting really excited about women's liberation. Most of my attempts to get other women interested were ignored, but it was obvious that some of the things I said set people thinking. One day a big red-faced fellow who was supposed to be my superior called me "pretty little thing" - again - and I asked him to please not refer to me that way. "Doesn't it flatter your ego?" he asked. "My ego

doesn't require that kind of reinforcement," I said. His mind was blown. He detained me for twenty minutes defending himself, came in again during my coffee break, much to my supervisor's chagrin, who couldn't believe I was having an argument with the boss and winning, and bugged me again after work. He finally concluded I must have had "bad experiences with men." I agreed I had.

At Christmas I went to work for the municipal government and noticed quite a jump in salary. This, I later learned, was because city office workers are unionized under the Canadian Union of Public Employees. Right on! Last spring I started working evenings to save for a trip to Europe with a big well-advertised firm. For all their claims of helping women, this agency is the worst in my experience. The atmosphere there is critical and aggressive, and I was given the most offensive literature I've ever seen in a job situation. These brochures reminded me to use a deodorant, be a good listener, to dress conservatively because "a man never marries a flashy woman and rarely hires her". Also that "most employers are men," "every modern woman needs make-up" and that "appearance is even more important than exceptional skills." These people were absolute vultures.

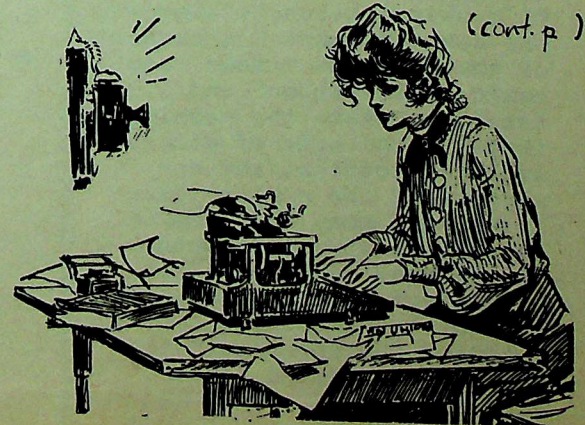
Back in Toronto after a beautiful three months in Europe I decided to try public business assignments again. This resulted in some of the most radicalizing work experiences I've ever had.

First off, I was sent to the personnel office of a well-known Canadian retail chain. I hadn't been there an hour when the secretary said, "I've been trying to get a permanent girl for your position for months." "Funny," I said. "it seems there is a lot of unemployment." "Yes, she said, "but it's mostly men who are looking for jobs." "Why not hire a man for this position?" I asked. "Well," came her incredible reply, "first of all a man couldn't live on the wages this job pays, and secondly, I would be his superior and no man would take orders from a woman!" CLICK! What followed was a beautiful consciousness raising rap between us that lasted the entire week I was there.



The next assignment, at a bank, was not so good. The manager, a complete stranger, greeted me with "Hi doll." I clenched my teeth and gave him my iciest personality while he set me to work typing envelopes. This lasted two days during which time I observed that all the "drones" were women presided over by two revolting lack-lustre men. No one took coffee breaks but I was docked 15 minutes for getting lost in the building on my first day. I couldn't help comparing conditions here with the old milling industry where women were exploited in the early days. Working conditions for women really haven't changed very much since then.

A very strange thing occurred one afternoon--a very well dressed woman was found lying on the floor in the office of the absent head executive, conscious but in a very excited state. All efforts to help her were rebuffed, so that soon the bank was full of building police, Metro police, and firemen. The woman was obviously having a nervous breakdown and began screaming and resisting when attempts were made to take her away. At last she was taken out on a stretcher as grey old men in grey suits made jokes. But I thought



I felt a collective shudder, a suppressed apprehension among the women. I know for certain I felt it myself. There was something subliminally eloquent about seeing a woman so well groomed and obviously wealthy breaking down under some invisible load; her handbag, her cigarettes, her jewelry-- every woman's accoutrements --suddenly deserted and meaningless.

The manager asked me to stay longer but I said I had another assignment, as an excuse to, hopefully, get a better assignment. But, no luck. The next place was a small conglomerate of companies dealing in, no kidding, French perfume, household cleaners, and cement! Several times a day I had to deliver messages to the warehouse section and this always involved facing a barrage of comments about my anatomy. Everyone there seemed preoccupied with sex. The glib salesmen were impossibly aggressive, but they were encouraged by the women who, when serving coffee, would say in the most suggestive voices, "Is there anything else you would like?"

It was discovered one day that I was reading feminist literature. This produced some very bitter anti women's liberation comments, which led me to attack the speaker as someone who couldn't exist without a father, a husband, and a boss to tell her what to do. This produced further discussion which, though upsetting to all of us, seemed to lessen some tension and spark the beginning of friendliness.

On another occasion the women were all allowed to see a film on the famous French designer who headed the firm. This man has a view of women which requires them to be works of art in physical appearance. Here we sat, six working women, mostly "overweight", doing the best we could with off-the-rack clothes and dime-store cosmetics, getting the story on what we should look like. I got angry and I could feel the other women getting depressed. Everyone walked out of the screening room sighing. Two said, "I'm skipping lunch." Someone asked me what I thought of the film and I said "economic exploitation" and tried to relate the manniken image to the sale of goods, and the fact that the designer and the company executives are men, while we in the lowest power and economic strata are women. This was rejected by a woman I thought tremendously talented and capable. "If I wanted to, I could be an exec," she said. To me this was obvious, but why didn't

she want to be was something we had no time to discuss.

Soon after this I left office work and took four months off. I had had enough. I just couldn't take any more orders from men and couldn't handle what seemed to me the hopeless situations of the women around me. I did crafts for a boutique, volunteered at the Women's Place, and did a lot of reading and relaxing.

Then in February I went to the Committee on the Royal Commission on the Status of Women meeting at the O'Keefe Centre. Provincial Minister Robert Welch of the Secretariat for Social Development, in charge of implementing the report in Ontario, was one of the speakers. The next day I decided (my budget decided) it was time to go back to work. I phoned up the agency and they sent me-- of all places--right to his office! It is by no means perfect here but there is a BIG difference. There is a team atmosphere and staff meetings are held so that everyone feels involved in current projects. There are women policy makers and less chauvinism towards clerical staff--mostly because the women themselves won't take it. It has been a great surprise for me to find others who feel as I do about office politics--I don't feel like a visiting weirdo anymore! We spend a lot of time talking about liberation here and I am hoping that soon these casual conversations will evolve into regular rap groups.

Certainly there is a long way to go both here and in the industry in general. But change has begun. *by Janice*

XXXXXXXXXXXXXXXXXXXXXXXXXXXX

	I am an hysterical typo
.A	I work in a pool with Other hysterical types
DROWNING	It's got a glass top There is no escape
TYPIST	From eyes looking down To me below
N. Logeman	Who needs a hypo Because I am An hysterical typo Who works In a pool With no Bottom



OUR NATIVE NEED HELP

SISTERS

Dear Madam,
We are writing to you in regards to Anduhyaun, a house at 106 Spadina Road in Toronto. It is a native girls' residence which is being run by a group of Indian women.

Until July last year it was administered by the YWCA with funds supplied by Indian Affairs for a three year period. As it was about to close as a pilot project, a committee of Indian women was formed to try and save it. The committee gathered funds from many sources such as churches and interested individuals as it would no longer be supported by Indian Affairs Department.

This month we have run into financial difficulties and have tried to publicize our predicament to get funds coming in to keep the house going. The Ontario government has come up with a promise of \$1,000 which we will use until it runs out but the house has a working budget of \$37,000 annually with or without the rooms being filled to capacity.

The residence has beds for 14 girls and accomodation for more in an emergency. There have been a staff of three Indian women full-time and a part-time worker. *Since the committee has taken charge of the residence, 90 girls have stayed for a period of time there.*

We have no doubt about the necessity for such a residence as so many native girls coming into the city are not prepared for the alienation and the cultural upheaval which results.

We have to this time been helped in administering funds by the Native Canadian Centre but it was a temporary arrangement and we are now on our own to struggle with problems of funds coming in, staffing the house, etc. while the process of becoming incorporated as a charitable organization goes on.

Application for funding from government takes time and we are desperately in need of interim funding.

We have hopes that you may have money at your disposal which would help the door open and the residence available to Indian

money at your disposal which would help keep the door open and the residence available to Indian girls.

Anduhyaun has many worthwhile projects within its framework, cultural and recreational as well as educational but the main aim is always to provide a house in the city where a girl can be assisted in making adjustments.

Yours truly,
The Anduhyaun Native Women's Committee
106 Spadina Road

MYSTIFICATION OR HOW WOMEN OBJECTIFY OTHER WOMEN

Stereotyping

(1) Woman as "Mother Type":

The Woman-Feminine Image is to be compassionate and understanding because that is by nature Woman; optimistic about the present, keeping a cheerful smile on one's face through all trials and tribulations in order to support everybody else ---guilt-ridden about everything but that which pertains to oneself ---and struggle in relation to others. (Earth Mother).

Woman as "Political Type":

The Woman-Masculine Image is to be supportive from a political context; i.e., a sense of duty towards Sisterhood (free our Sisters, free Ourselves); optimistic about the future-- revolutionary vision; analytical (a suppression of emotion); and a constant struggle to find and improve upon one's inner self through revolutionary ideals.

But neither one is superior or complete on its own. Whereas the "Mother Type " must learn to be more analytical towards one's self and one's actions, the "Political Type" must also learn to be less self-sufficient and less emotionally isolated without, however, giving up one's political perspective. The two types are not mutually exclusive.

(2) Passive and Active Woman:

If one speaks and acts in a manner that denotes strength and assertiveness, then one is seen as a "heavy". (Of course, aggressiveness is bad when it takes on a male definition in failing to be supportive or in exercising the power of leadership. So, there is a fad current that women should not be aggressive and should tone down their usual habits out of fear of alienation and domination.)

In any event, we will concentrate on how others perceive us and how we perceive them. No one person is a total anything. Aggressive women can be weak, warm and loving but, most often, once one has been labelled a certain way, then one must live up to that. It can also be turned round in relation to passive women. Being passive does not necessarily mean that it cannot be broken, that one cannot be strong. An ordinarily passive woman is sometimes not given the opportunity to move ahead because she is not listened to, her ideas rejected as not valid. (They couldn't possibly be right, or good, ideas, or an aggressive woman's ideas are more right because she is seen as an "idea" person.) But, there again, we should begin to re-define some traditional truths. Does passivity need to be broken? For instance, the act of writing this was not active in the usual sense of the word, but it was not passive, either.

Women have mixed feelings when one suddenly steps out of her assigned role. It would certainly

prove one's image of a passive or aggressive woman to be superficial and destroy the preconceived idea that one must be either this or that but never both. It is too much for even feminists to take in stride when an aggressive, analytical woman tears apart the role forced upon her by actually letting down a wall or two to show hurt, love or anger.

Through the process of defining our sense of self, one can be all things-- if one wants. (But only if it is desirable to that individual.) However, it remains to be seen if women in the Movement let us.

(3) Heterosexual and Lesbian Woman:

An yes! Is one a woman first and foremost? Or do we define ourselves and others through sexuality? A Lesbian may never define herself as anything but a woman until she has decided to be open about her sexual preference in working with her heterosexual feminist sisters. Then one is forced through the interaction to see that, yes, there is a difference. Pitted, almost, one against the other with a position to uphold-- each seeing the other as more than a woman. A Gay Woman,

listening to the total person articulating the ideas and taking out (of context) the words used that would best fit that stereotype. Relationships are so easy with Bubbles.

Fear/Approval

Women with skills that are not usually female are mystified by both fear and approval. Fear by putting her at a distance and making demands on her that, as a total person, she is unable to meet; and approval, by seeing her as someone special, a terribly important person, wanting to say the "right" thing or constantly trying to be in the immediate vicinity of that woman in order to catch some word of wisdom. The fear is less understandable than the approval. The woman who is feared in this way is used as a scapegoat for all one's inability to cope on a personal and political level, and she can be held responsible for any current political catastrophe as she is the one person women automatically look to for leadership.

Now this is a real objectification-- refusing to see that we all grow at our own speed.

Unfortunately, this all happens through the lack of insight into



a Straight Woman -- always a label. Political, Active, Straight Woman. Motherly, Passive Lesbian-- well, I suppose there are some!

These are, off the top of my head, three opposing categories (yes, always divisions!) of how we stereotype and mystify ourselves. Do you know of more?

Bubbles

One can take either of the above three roles for each woman to whom they choose to relate by a very apt word--"bubbles". Bubbles on our ears-- a protection or filter which allows us to hear certain words and close off others. There are things we don't want to hear because they are coming from the wrong stereotype or else because the words indicate a pressure not willing to be faced. Naturally, one hears but without

relationships. Which is a lack of (or fear of?) breaking down the socially-conditioned, innumerate and alienating (read: male) way of relating to others and daring to try out a totally new approach to human (read: female) relationships. Sex-role stereotyping can only be relegated to the dust-bin thru honesty, trust and a willingness to dare to hurt. And sex-role stereotyping exists (believe it or not!) between woman and woman. In essence, relating to women as total people is a start in the right direction to eliminating all sex roles, be they male or female.

It leads one to think that C.R. Groups should be started for seasoned feminists who think that they are more, or less, together than others.

Note: See my article on "Walls" in issue #2 on communicating honestly with ourselves.

BY
PAT
LESLIE

S M A S H P H A L L I C I M P E R I A L I S M



Sex is an institution. In an oppressive society like amerika, it reflects the same ideology as other major institutions. It is goal-oriented, profit & productivity oriented. It is a prescribed system, with a series of correct & building activities aimed toward the production of a single goal: climax.

It's also a drag. For women, in a culture based on our oppression, heterosexual sex is a product we have had to turn out. To encourage us, we are given two minutes of this, a few moments of that, a couple minutes at some thing else... all aimed towards the Great Penetration and the Big Come. There is great pressure to have an orgasm. Sex without orgasm is a failure, it's a drag, it's incomplete, and very very sad. (Just like marriage is not real until it is "consummated").

Because of phallic imperialism built upon Freud's ignorance of the female body, orgasm is supposed to come from intercourse. That's just terrific for boys, but since our orgasm-producing organ is the clitoris, external to the vagina - contradicting capitalist sexist physiology - many women don't produce the appropriate orgasm thru heterosexuality. By that criteria they are frigid.

I'm a lesbian. A lot of people can't figure out "what we do", how we make love without a penis around for final consummation. A lot of boys have these ideas of dildos and bananas. Sex as an institution is so totally tied up with the penis and its goal that boys assume there must be some poor substitute for their noble item.

I always hated sex with men. The pressure of the goal, the rigidity of the process and end was always totally unsatisfactory. Whenever I hear the word 'sex', all those shitty experiences I had with men come to mind. I cannot separate the word 'sex' from the phallic tyranny I suffered from for so many years.

For me, coming out meant an end to sex. It's dead and gone in my life. I reject that institution totally. Sex means oppression, it means exploitation. It serves the needs of boys. It has little to do with pleasure for the greatest mass of oppressed people: women.

Physical contact and feelings have taken a new liberatory form. And we call that sensuality. The women's movement in general, especially at the beginning, and gay feminism now is a fantastically sensual experience for me.

I love my body and the bodies of my sisters. Physicality is now a creative, non-institutionalized experience.

It is touching and rubbing and cuddling and fondness. It is holding and rocking and kissing and licking. It's only goal is closeness and pleasure. It does not exist for the Big Orgasm. It exists for feeling nice. Our sensuality may or may not include genital experience, that may or may not be the beginning or the ending of the experience. It may be anywhere or nowhere.

To make good love with women, I don't want to have to 'produce' anything. Except pleasure. And that can be at any level or in any form. The sensuality I feel has transformed my politics, has solved the contradiction between my mind and my body because the energies for our feminist revolution are the same as the energies of our love for women.

When we feel good about someone we may sleep together. That could mean a lot of things from hugs to climax to cuddling to being very close but not touching. If we feel good in a group we may have a pajama party, which would be called an 'orgy' inside the institution of straight sex. That could be a genital thing or not. We are free to act without pressure. I refuse to feel like I must make a decision about whether to "put out" or not. There is no such thing as putting out among us. There is no set physical goal to our sexuality. There is no sex.

The whole language is oppressive. It is white male-oriented and heterosexual. One word that must go is "sex" because that describes a way of being physical that can only draw up very bad memories for a lot of us. We must use it only in referring to that oppressive institution not to any new forms we are developing.

Having sex means accepting a set of criteria for "success" that we did not set up and develop among ourselves.

Sensuality is formless and amorphous. It can grow and expand as we feel it. It is shared by everyone involved. It isn't something one puts out for another. Sex with boys was like doing alienated labor so that one with power could make good profit of my surplus labor. Sexuality with women is a collective experience growing out of our struggle.

Smashing the notion of sex, getting away from these concepts so intimately tied up with the penis, helps us destroy roles. One thing we realize in our group of gay feminists is that the word "lover" doesn't describe anything for us anymore. It's very hard to tell who is who's lover, because that is a condition determined by genital contact in our society. But among us we have a very brazen set-up. I don't sleep with the same women every night. I might cuddle with one sister tonight because we were together and felt close and I might crash on some mattress with a bunch of women tomorrow because we all danced together half the night.

If your lover is someone you feel emotional and physical attractions to and where there is some kind of mutual commitment, then we are surely the biggest group of floozies in town. It's so wonderful. Without that kind of exclusive coupling, sex and lovers breed; people cannot fall into traditional roles so easily. Because each time you sleep with someone you have to make the decision that time. Dependent exclusionary relationships take away free will. It becomes an institutionalized habit to sleep together regularly and there is not usually a fresh decision each time.

Amongst us, our getting together is dependent on the reality of the present,

not on the promises of before. Sensuality is something you want your best friends to feel and act on with your other best friends. Sex is something you want power and territorial rights over. Sex is localized in the pants and limited by that. Sensuality is all over and grows always. Sex is pinpointed in the pants because the penis is there and the penis is, if not the material source, the material basis for power in amerika.

If you don't have capital you get fucked over by those who do. Unless you attach yourself to someone who has it so that you can serve them in exchange for protection (known as marriage). Sperm is coin. And that whole system of exchange necessarily excludes us as lesbians. We can't pretend that those few flaps of skin that make up the masculine apparatus are just a few objective ectodermal gatherings. That stuff is the proof of a right to have access to privilege. Some boys reject that privilege, but they always have the possibility of whipping it out in an emergency and asserting their privilege.

We are building a revolution which isn't based on such drivel. And we must have a new language and aesthetic to describe it. Lesbianism is not a sexual perversion: it has nothing to do with sex. It is not another way to "do it": it is a whole other way to have contact. Sex is a phallic term and we are involved in building a humane world. It's like when people talk about being bisexual it blows my mind. It's like saying that if you have an apple and an orange you have two apples because they're both fruits.

Heterosexuality and lesbianism are two forms of physical contact. But that's as far as the similarity goes. I sleep with women, make love with women, am a woman, a lesbian. But I don't have sex with anyone.

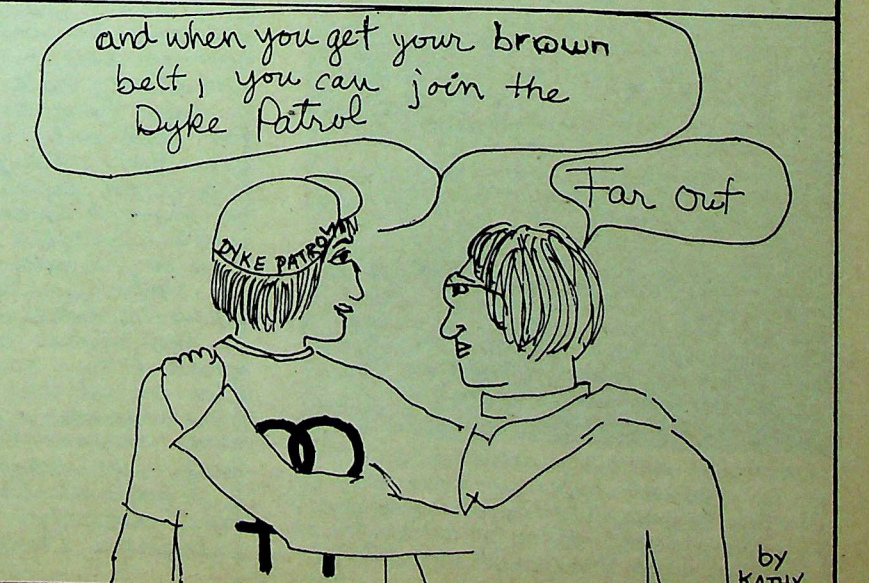
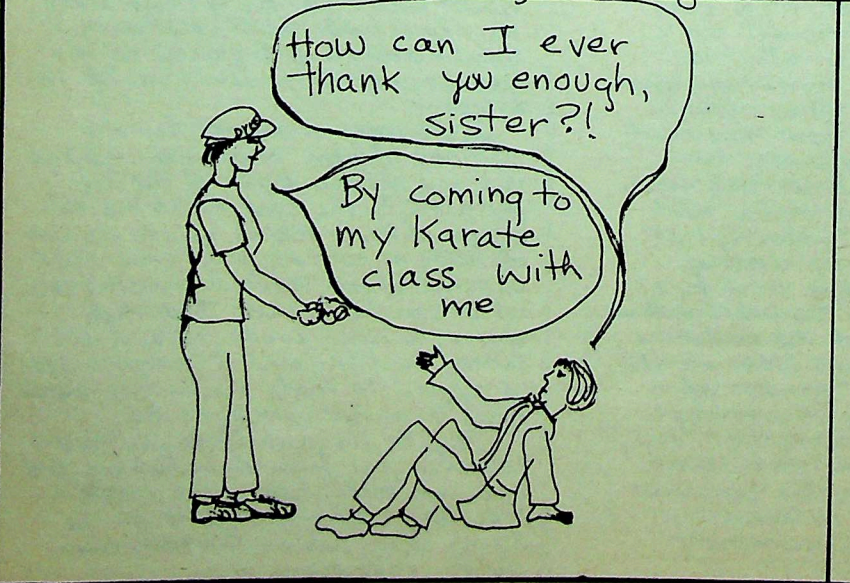
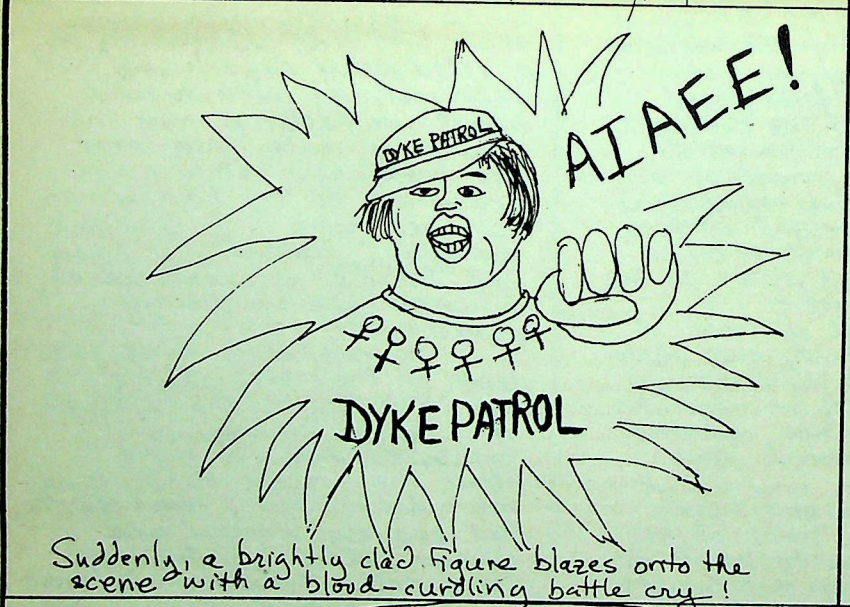
If I had sex, I could have it with a boy, but that would be a whole other trip from what I am feeling about my gay sensuality. It would be another experience altogether, not a different form of gay sensuality. I would be reentering an institution, the structure of which is inherently oppressive to me. Although particular experiences might be of reasonable fun.

But radical lesbian sensuality is a form which I myself am helping to create. It is not an institution existing outside of me, like sex is. It is me, us, as it comes out of our new consciousness.

--reprinted from
Lavender Vision

(See p. 9.)

The Pig, the Prick and the **dyke** PATROL





A WOMAN ON HORSEBACK
ANNA BEKER
OF ARGENTINA

AFTER A JOURNEY TAKING 3 YEARS & 9 MONTHS, THAT BEGAN IN 1950, ANNA REACHED OTTAWA. SHE HAD TRAVELED ON HORSEBACK FROM BUENOS AIRES, A DISTANCE OF 17,000 MILES AND HAD EXPERIENCED INCREDIBLE HARDSHIPS, CROSSING RIVERS, STEEP MOUNTAIN RANGES AND DENSE JUNGLES—TO SHOW A WOMAN COULD DO IT

6-29

Acknowledgement

The article, "VD: fairy tales can come true, it can happen to you," which appeared in the winter '72 joint issue of the Other Woman, Belly Full, and Velvet Fist consisted of excerpts from the VD Handbook, written and edited by Douna Cherniak and Allan Feingold and published and administered by the Handbook Collective, which also issues the Birth Control Handbook. Their mailing address is:

VD Handbook | Birth Control Handbook
P.O. Box 1000, Station G
Montreal 130, P.Q.



Women who worked on this issue were: Ellen, Holly, Myra, Alexa, Rowena, Marge, Betty, Elaine. Photo credits for pages 1 and 20 to Holly Devor.



AUGUST and JULY : a review

"August and July", the long-awaited film about "two women in love --- with each other," has finally appeared. It began a week's run at Cinecity in Toronto on Friday, April 6.

As a film designed to show movement or action the less said about "August and July" the better. Criticism of the film by professional film critics has been uniformly negative. Yet I, as a lesbian, am glad the film was made.

Although there is no real action, just some shots of country-landscapes, a few glimpses of one of the women, Alexa DeWiel, chopping wood or sweeping the floor, and although much of the dialogue is weak, the film leaves us with something priceless: an unsensational and relatively non-sexist portrayal of two women who love each other and build a relationship on the basis of that love.

The film gives evidence of both great sensitivity and insensitivity. Most of the sensitivity can be discovered in remarks which Alexa makes, remarks about women, about love between women, and about herself. One might wish that the initial scene of the film, where Alexa talks of her childhood bad experience with a friend's father, had been deleted. It contributes to nothing except the all too prevalent male mythology that women turn to other women for love only when they have been hurt, disappointed or frightened by a man. This myth is current among males and male-identified women, but is also singularly untrue.

Unfortunately that first scene is likely to overshadow in the minds of the audience what Alexa says later in the film about the power of a force necessary to bring two women together. Only those who have felt such a force are likely to have paid attention to and retained that comment.

One might wish that certain comments by Sharon Smith, the other woman in the film, had not been included, especially those where she speaks enthusiastically about raping a woman. Certainly there were other sequences in the film which were deleted that might have presented a less questionable view of Sharon.

One regrets that once again a film that attempts to portray two women as central characters has failed to do anything more than show two girls interacting on a relatively superficial level with nothing more in their minds or feelings than their absorption with each other. The creativity, ability and seriousness of the two women for their work, i.e. Sharon's discipline towards her music and Alexa's perseverance as a writer are completely passed over.

My confusion as to the depth of their personalities was increased by the confusion of filming techniques. Markowitz does not make clear that rather than using strict documentary technique he has severely edited and manipulated his footage. The judgement that an uninformed viewer will make on the two women, their lives and their relationship should actually be placed on the feelings and manipulations of the director.

Although I have not seen the portions of film which were edited out, my main criticism of the film pertains to the editing, to the selection of some scenes which conveyed little or nothing, and to the choice of some which were distinctly sexist or sensationalist. But then again, a man produced and directed the film, and it was intended to appeal to male audiences rather than to a lesbian like me.

Despite its manifold weaknesses, however, the film is valuable, and one can only hope that it sets a precedent for more films on the same topic in an honest non-sexist manner.

BURLESQUE

CLOSED BY
WOMEN'S LIBERATION

349 St. Paul St.
#3
St. Catharines, Ont.

FEM (Feminist Encounter Movement) is a small and very young but active organization in St. Catharines. We would like to share a recent experience with you. The Brock University Student Union recently decided to sponsor a rock concert featuring a group called "Mainline". This group's most popular feature is the "Bump and Grind Review" featuring strippers and exotic dancers 'bumping and grinding' to rock music. As publicity for their show they were to have several of these nude women handing out pamphlets in the halls of Brock U. A male supporter of our cause on the Student Union attempted to defeat the motion to endorse them. He tried to persuade the others to vote against it also, but without enough success. The vote was 6 for, 4 against, 1 abstention. Our group met the next evening and we went into immediate action. While our male supporter continued to voice his opposition within the Brock community, we made posters criticizing the Unions endorsement. We began circulating petitions in order to stop the 'Publicity Stunt'. We set up a plan to write articles in the Brock paper to keep the issue in the forefront. Finally we encouraged all student members of FEM to raise the issue with everyone they spoke with at Brock.

Our aim was not based on moralistic ideals but on our opposition to such stunts as sexist ploys for money. After about a week our cause lost momentum. A few of us continued but the whole question of why we were against the appearance of 'Bump and Grind' brought us to a halt. The ideas were finally discussed and the result was a letter to the Brock Press attempting to clarify our position in everyone's eyes, including ours.

The differences were very basic and in some instances moralistic and emotional. Some of these feelings are still not settled, but the important one was agreed upon. It did not matter if the women were inside or outside the theatre, or whether they wore hot pants, tight jeans or nothing at all. Their female bodies were being used to promote the Bump and Grind Review, and although their wages are more attractive than a clerk, the only ones who would benefit financially would be the owners of the group.

With this idea settled we proceeded with working on the plan of action. There was speculation made within the university security organization as to whether or not we were going to demonstrate -

actually we had not planned to unless it was considered necessary and we had some support. Our radical sisters of the past and their previous demonstrations struck fear into status conscious and security minded groups. Some letters began to appear in the student newspaper - the general gist being: "I'm a big boy now and I'll look at naked women if I decide to". (We also noticed that only men responded to this issue, but for one women's tongue in cheek, who supported us to a degree.) We had planned an articulate, intellectual article to answer the criticisms but found it difficult to get together to write it, so one member wrote a gut-reaction letter to the editor instead.

A few days later we discovered that Security had demanded the Student Union to post a \$2,000 bond to cover damages and that Mainline had decided the theatre was too small and they cancelled their engagement.

Although there were a few concrete reasons why Mainline did not come we cannot help but feel some sense of satisfaction. We raised the issue and made people think about it including the Security. To many we brought to their attention a whole new idea - the exploitation of women. Some-

thing women have taken for granted and that men have expected, for too long.

Although many of us ran out of enthusiasm and doubted our own convictions we were able to act immediately and got many women involved for a short time. We do not know why FEM members faded out of existence around the issue, perhaps it was inexperience in working as a group and as leaders that was the problem. We felt it was necessary to share our experience with other women, to see if they have run into these problems and also if they have had Mainline in their city, or perhaps they are expecting them. We'd like to know what other groups might have done or did. Let us hear what you have to say. Too many women work in isolation and this is the only way to become part of a large movement.

Yours in struggle,
Judith Brooke.



Editorial notes to "Smash Phallic Imperialism"

"Smash Phallic Imperialism" came across to me as a very ambiguous article. It deals with new definitions of sensuality and sexuality and I liked and agreed with that analysis; but, I think primary relationships with women are important as well as our ability to be close and affectionate with a lot of women. The struggle and commitment involved in a deep relationship with another woman also involves rethinking of values inculcated into us by heterosexual relationships: like monogamy, faithfulness, possession against organic, committed relationships that can deal with our individual changes and need for freedom and self-expression.

It strikes me that women loving other women's bodies might easily turn into objectification of other women: that's something that we've already had to take from men too much and too long.

Kowena.

It is a very important step in self respect and self-love that women have begun to accept and like their own and other women's bodies. To enjoy the infinite variety of our bodies does not mean to separate and be attracted to one variation, but to rid our selves of our fear and classification of our selves primarily through competition, objectification and fear of other women's bodies.

Ellen.

SABOTAGE ?

The following are a few of the places in Toronto which display women's bodies for the entertainment of sexually perverted men:

Patio Health Club 967-1528
Cav-a-bob Supper Club and Lounge 363-5374

Friar's Tavern

Le Strip 362-6693

Les Girls 863-0001

Starvin Marvin's Burlesque

Palace 864-1192

Victory Burlesque Theatre

864-9030

Warwick Hotel Toronto Ltd.

368-5006

368-1131

Zanzibar Tavern 366-6652

Jingles Photo Palace 868-0334

We do not suggest that you phone these numbers and harass them, or phone in bomb threats from untapped phones, or phone in fake police raids, or fake women raids, or phone from a booth and leave the receiver off the hook, because if every woman who reads The Other Woman did this once a week to every place listed, it would be very bad for their business besides being highly illegal (although safe if the phone isn't tapped). So instead we suggest that you write a letter to your Member who could probably convey your displeasure directly to the owner of whichever place he frequents.

FREE OUR SISTERS. FREE OURSELVES.

-Thanks to Pedestal for the idea for this.

10
MOTORCYCLE-DYKE SONG

When I was small
and the question came
(shortly after 'What's your name?')
"What do you want to be when you
grow up and are big like me?"
I had to lie from lack of choices,
hearing the mockery of voices
saying that I could not be:
a street car driver,
baseball-player,
pilot, gunsmith or bricklayer;
because I was a girl I could be
nothing in the world, that anyone
would want to be -
so I lied to them and I lied to me

But now that I'm not quite so
small (twenty-four years old in all)
finally it's time to say,
I know what I want to be today.

I want to play on my guitar and sing
for us all as we go to war, to war
against the chains we wear
and all of those who'd keep them there
I want to write us poems and songs
to keep all sisters proud and strong
to drink to all our sisters healths:
love our sisters, love ourselves,
so we'll keep fighting 'til
we're done, making the women's revolution;

I want to ride a motorbike
to be a motorcycle-dyke,
with a leather jacket and a knife
riding free across my life

I want to have a gun or two,
just for protecting me and you
from those who'd take us from
ourselves and lock us on our house-
hold shelves.

I want to struggle 'til we've won
the fight for our women's revolution.

COURAGE

is so diverse a woman
daughter of fear and elation
sister of desperation
and mother of realities

Always IN EXTREMIS

I was
constantly
under threat
of annihilation,
lack of realization
that I was
only one
of many

IN EXTREMIS

but now
that I know
it is no longer

COMPLETELY

so

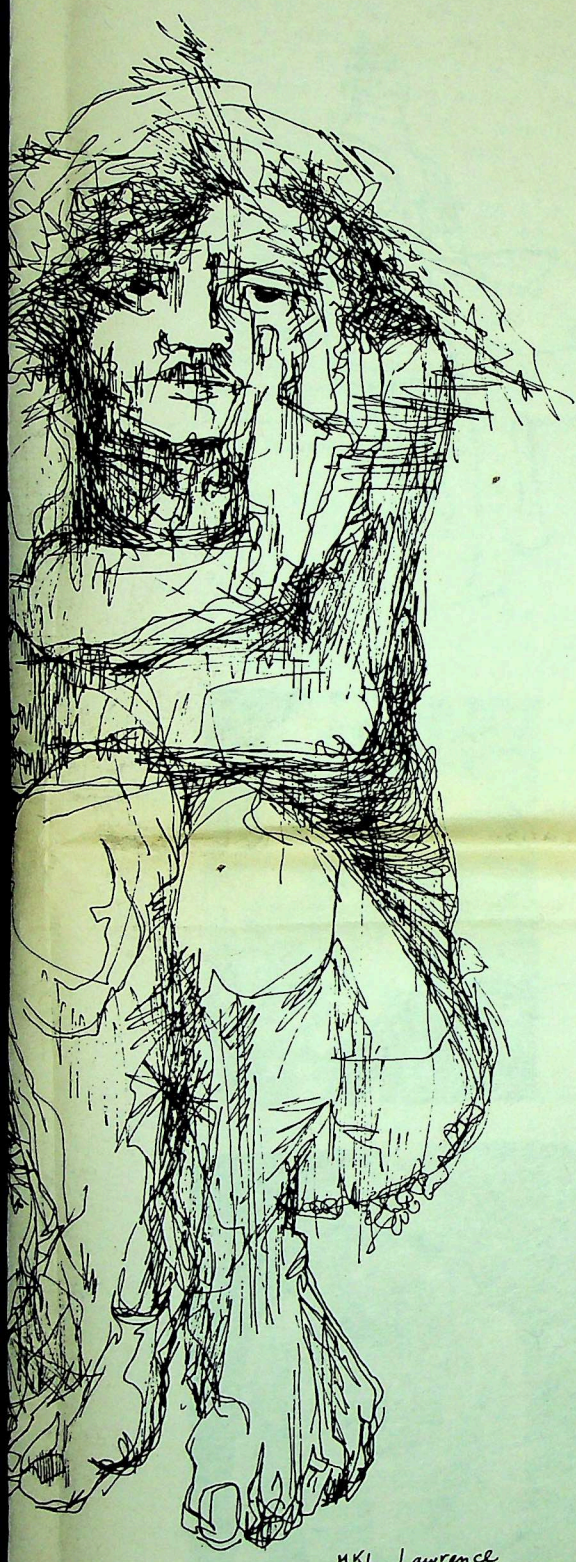


I always
dread, for

POETRY
by
Myra

man:
relation

es...



MKL Lawrence

An old friend of the family,
having noticed the direction
my affection
takes,

became incensed
and felt called upon
to warn me
that loving women
is NOTHING NOTHING NOTHING
So I was not surprised to hear
a short time later,
less than a year,
that nothing is holy

I know

no matter what those men say
who have made them,
poems can never come to be
messages of rejoicing
until this world is turned on its head,
woman recovered and raised to be free,
until recognition replaces the dread
fixed on the faces of those who face me

SOMEWHERE

hidden behind the hatred of me
that I so often see
in the eyes of women who know,
And locked within those selves
that scorn
me now

read a fear: terror since I am a mirror which does not distort,
for in my eyes they see themselves,

I always know there is that knowledge
that they are me anyhow.

LOOKING FOR FREEDOM

Looking for freedom



Gillian 8 years



FURTHER THOUGHTS ON
COMING
OUT

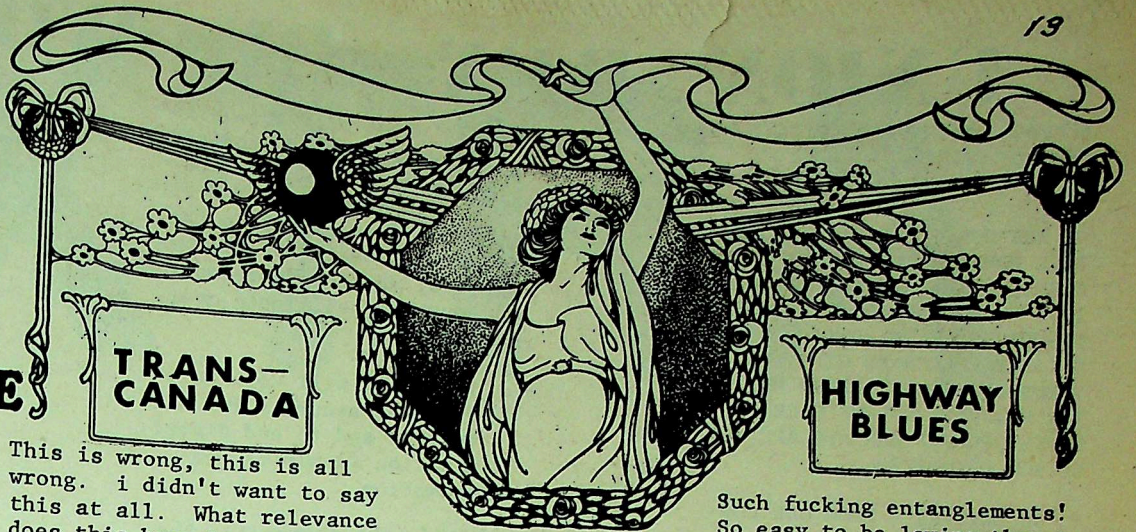
Speeding speeding through the bush, images flying by - shapes, shadows in the wood. But the shapes and shadows in my head! i worry, i worry. Is this really freedom? Freedom to be me. What is me? Do i have a me? Ah, Spring-time - filler of life, giver of hope, Running away? No, not any more. It's a going forward, a coming-out.

i'm coming i'm coming i'm coming-out to you (?) to me! Oh glorious me, no more shuffling, no more apologies. You will like me this time, i will like myself this time. My one experience, so agonizing, but removed from my new, my real, coming-out. That wasn't me, there was no me. Me me me.... no longer on my knees, on my head - upside down and all around, whirling in confusion. But you were good i can't deny you i'm glad i knew you and i will know you once more. i would have said a half year ago that i will know you with an intensity, with a desire, that will rape me, strip me bare. And your small round breasts the velvety smoothness of your warm inviting body your own inner frailty that would always scare me holds an attraction still. i care i care, i shouldn't care. Who are you anyway? No longer walking in your shadow, i am me alone i am me in a crowded party i am me, naked, with one other.

Speeding on. Gotta get away. Taking a holiday having a good time seeing the world. Testing my strength learning about other women, learning about myself. (Old and dear friend of mine: so far but so close to my heart still - who am i fooling?) i'm lost, i'm lost! Doing things without a why! A self-search? Unwillingness to let a love go - to let it die in peace? Unwillingness to deal with my sexual fantasies toward other women? Such a lie to say there is no longer a whirling confusion in my head, only degrees, only degrees. iluviluv - you, you and you. Love - ihateihaté that loathesome word. i will turn myself into a cocoon, a spidery web - catching but never being caught.

Leaving Edmonton - growing closer. (Well, old and dear friend of mine: Will sirens blow, drums roll? Will we throw ourselves into joyful embrace? Kiss your lips and close my eyes to see a series of thundering and dinning lights flash before me?) i want it, no i don't want it. (What is this it?) Not with you, not with anybody. (But will you have curly hair, long hair, will you be quiet - will you like me?) Oh no, i cry out to the Goddess - who likes me? who desires me? Nobody, nobody. This is my new freedom?

OR
THE



This is wrong, this is all wrong. i didn't want to say this at all. What relevance does this have to anybody but me. My writing is nothing. Inspired to write - a thought an idea a spark to kindle me, to not let my mind be at rest until it is on paper, until i have a glowing feeling of satisfaction. My writing is nothing i say, halfway there, but i cannot stop. For whom am i writing? i have a diary but this baring of soul is not for my diary. Who cares to know my style, my images created - so alone, so isolated, this person sitting in a corner always writing, passive and distant. Who the fuck cares? A writer is a writer, a writer makes money from writing, a writer is to be published. Who is there who will do more than superficially praise my words, my words that have meant long sleepless nights of struggle? Sisterhood, Sisterhood, you make me sick! Sisters - i love you all! But love me, don't support me. Love my writing, hate my writing but don't ignore my writing. Hear me, read me, label me. I am a Writer.

Leaving Vancouver for spring-time in California. Where they say, they have beautiful women who love to be loved. An i want to love them all. Not love but loving. How easy to be sensual and sexual with beautiful women listening and dancing to music, holding hands, brushing lips, caressing bellybuttons, pulling an ear, a toe. How much easier than to be back home with women who one works with and to say let's sleep together; sometimes, i would like to feel your body against mine and hear my heart flutter.

Such fucking entanglements! So easy to be loving than to love. No more love for me, please.

You who are already a Lesbian - how I have despicably used you as a barometer in my stormy search for self. Nevermore. So much lost time. What have i done, not done, to you? to myself? To run away - these arms of mine still wait.

You who are not yet a Lesbian - well don't run away, but do you know my desire, do you know how i would like to stroke your foot early in the morning? no big thing, really, when you are ready. Ah but it is! i want you!

(When will there be an end to the personal? Why must one hassle out the personal over and over with no time for the political that means an end and a beginning for the new Woman? How can one grasp hold, throw down the anchor, stop sliding?)

How stupid this is! i must stop wanting, i must start giving. i must not cut myself off but only end it for awhile. i am going nowhere this way - living in fantasies from my dark bed. Yes, i will be political. (Does anyone know what that means?) I will be a Political Writer.

So, i knock on a door in San Francisco and, she hugs me and i hug her and she says, it's good to see you, come in. i come in and come out all at once. Because I say: Hello, it's good to see you too but I have many things to do. So goodbye for now; maybe we will meet again.

By Pat Leslie



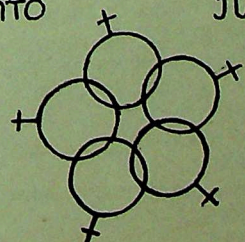
WOMENS' FILM FESTIVAL

From June 8-17, Women & Film of 9A Charles St., and friends from all over the globe are having an international film festival at the St. Lawrence Centre. Approximately 150 films, feature length and short, Canadian and other, will be shown daily from 1 PM. to 11 PM. Also planned are workshops related to film making, photography exhibits by Canadian women, video tapes, fun, free. Day Care volunteers needed. For further information, call 964-9562.

ONE DAY LESBIAN CONFERENCE

TORONTO

JUNE 30



FOR FURTHER INFORMATION
CALL MARCY AT 465-8330

UNION RUN BY WOMEN

SERVICE, OFFICE AND RETAIL WORKERS OF CANADA (SORWUC)

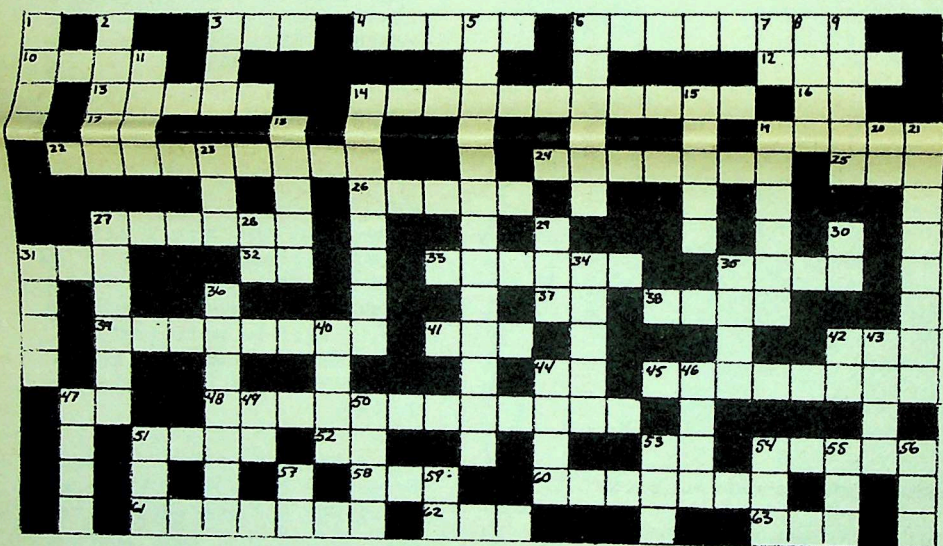
THE SERVICE OFFICE AND RETAIL WORKERS' OF CANADA WAS FORMED IN VANCOUVER OCT. 22, 1972 BY WOMEN WHO WORK IN THOSE INDUSTRIES. THE UNION IS ESPECIALLY CONCERNED WITH THE NEEDS OF WOMEN WORKERS WHO ARE THE MAJORITY OF EMPLOYEES IN THESE OCCUPATIONS AND ARE MOSTLY NOT UNIONIZED.

OBJECTIVES - FROM OUR CONSTITUTION:

1. SORWUC believes that everyone who works should earn enough to provide a decent living for her/himself and her/his family.
2. The union will bargain collectively on behalf of its members to bring about fair wage standards, to reduce the differences between the lowest and the highest rates, and to assure equal pay or comparable work for all, regardless of sex, age, marital status, race, religion or national origin.
3. The union will strive to improve working conditions of members, to maximize the opportunities for personal fulfillment in the work situation of all members, and to reduce working hours and eliminate overtime.
4. The union will work to ensure job security for all members and to end discrimination in hiring and promotion.
5. Within the community, the union will work for the establishment of political and social equality, for free parent controlled child care centres, for community control of schools, for community health services, against price and rent increases which erode the gains made through collective bargaining.
6. The union will encourage unionization of unorganized workers and will charter local unions, maintaining at all times the principles of local autonomy and democracy within the national union and its local unions.

OUTLINE OF CERTIFICATION PROCEDURES

1. Signing of union cards: More than 50% of employees in the bargaining unit must sign cards. Should be considerably more, case some are disqualified.
2. Cards are received by Labor Relations Board, who sends notice to Management. Management may contest certification on grounds of:
 - A) Illegal labor practice (i.e., Signing people up on work time); or
 - B) Contention that majority of workers do not want to join union (may request that government hold representation vote)
3. Management must post notice that unit has applied for certification.
4. Labor Dept. officer inspects management records (Basically time sheets or payroll) and validity of union cards and union books (initiation fees). Then he reports to the Labor Relations Board, recommending certification or denial of certification.



across

3. I Am in Latin
4. Jewish Matriarch
6. The Key to Survival without ♂
10. Precedes nancy
12. Approach
13. A symbol and object; N.J. ___
14. Killer of Agamemon, defender of Mother-Right, Rebel against Matriarchy
16. Leave
17. For example
19. She's a witch
22. Queen of Egypt-One time ruler of Caesar, Antony, Ptolemy XIII, XIV
24. The one around us is sexist so we make our own
25. A minor patriarch
26. myopic eyes are _____ sighted
27. Not necessarily the same as sex
31. Pollution
32. Possessive Pronoun

33. She betrayed the furies and sided with patriarchy. Daughter of Zeus
35. One of the world's greatest agriculturists, E. Cora _____
37. Continent., Abbrev.
38. A leader in battle, a Pope, a saint and martyr
39. Male hatred of women
41. Cold water
42. Deface
44. I
45. a way to enlarge a family
47. a pronoun losing renown
48. self-love, self-objectification
51. throw a line
52. 2 of 28 down
53. iron
54. She explained some things about women writers
58. eccentric
60. an ancient judge of Israel
61. She opened the box, brought sexuality to the world
62. point
63. Jew, slang.

down

1. practice fight
2. fight back
3. the woman who brought us knowledge (bib.)
5. It'll warm your innards
6. When a woman has it she is called mad or men steal the credit
7. impersonal pronoun
8. Where society puts those who break the rules
9. reprimand
11. an author of History of Woman's Suffrage with Anthony & Stanton
14. The woman's half of the double standard
15. said "Ain't I a Woman?"
18. the past is her _____
19. discussed the question with Lenin
20. There, German
21. Archaic sexual taboo based on possession of 1 person by another
23. part of Ont. Place
27. Travelling American Suffragist Speakers
28. half an en
29. kind of Buddhism
30. Freud's mystical dream-world
31. feminist poet
34. sticks & stones can break his bones but _____ will never change him
35. author of "Well of Loneliness"
36. Virginia _____, sex researcher
40. ☺ Have a _____ day.
42. possessive pronoun
43. a way to make love
46. on top
47. It's not so sweet for the woman
49. a in english
50. South American civilization
51. A fish whose liver is nutritious
53. an animal, a movie
54. question
55. Simone de Beauvoir's new book about this kind of age
56. Lure
58. Accomplish
59. Mother

CROSSWORD

Ed. Notes:
Due to circumstances beyond our control, the last crossword was out of control.

EXTRA

FROM RAT
NEW YORK CITY

VERY PLEASURABLE POLITICS

IT is time for all of us to learn to love ourselves, to learn how to make love to ourselves. This is the first step in learning to love others and give pleasure to others. To be able to touch our bodies and experience pleasure, not shame or guilt, is part of the struggle to integrate our bodies and minds. Our hands, our feet, our *bodies*, our minds are tools for change.

Masturbation is not something to do just when you don't have a lover. It's different from, not inferior to, sex for two. It's also the first, easiest and most convenient way to experiment with your body. It's a way to find out what feels good, with how much pressure, at what tempo, and how often. You also don't have to worry about someone else's needs or opinions of you. The more you know about your body, the easier it is to show someone else what gives you pleasure.

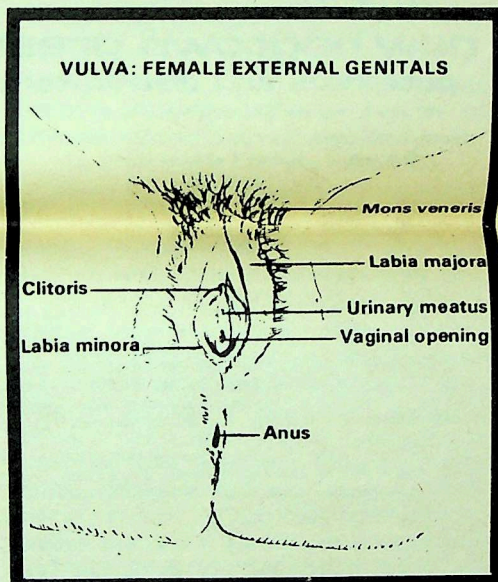
To masturbate you have to know something about your body, and in particular about your clitoris (klee-tit'-o-ris). It is the centre of most sexual stimulation. It functions like the penis in a man. When it is rubbed up and down rhythmically, you get excited. The clitoris is where *all* female orgasms happen, whether by masturbation, intercourse or fantasy.

In order to find your clitoris, arrange a good light, take a mirror, and identify all parts described, and shown in the diagram. To find it, the thighs must be separated wide enough for comfortable vision. Then, if two fingers hold apart the larger lips, a mucus membrane-covered hood will be seen immediately inside the front end of the space between the larger lips. The hood can be gently drawn back by the fingertips, and inside will be seen a small smooth rounded body (sometimes it is very small—only just visible) that will glisten in a good light. This is the clitoris.

Its root runs upward under the hood and the junction of the outer lips, and extends for about an inch. The two inner lips begin in the mid-line close together just under the clitoris and extend down and below on each side of the smooth space in the middle and come to an end by facing away at about the middle of the ring-shaped opening which is the entrance to the vagina.

After carefully and thoroughly identifying all the exterior parts, it is next necessary to prove at first hand the truth of the statement that the clitoris does possess a unique kind of sensitivity. It is best to do this with something other than your finger, because the fingertip is naturally, itself sensitive to touch, and if it is used, there may be a confusion of effect between the feeling finger and the part felt. Any small smooth object will do such as an uncut pencil, a toothbrush handle, a Q-tip etc. The procedure is one of comparison of response by very light touches. One hand separates the outer labia without touching the inner ones, and the other

"The more you know about your body, the easier it is to show someone else what gives you pleasure"



hand holding the object touches first one inner lip and then the other, and then the clitoris through or under its hood.

If hand movements are watched in the mirror, it is easy to get touches accurately in the right place but without a mirror and a good light it is not easy, because an inexperienced woman has practically no sense of position if she tries to use a finger unguided by her eyes. The effect observed is that the instant the clitoris is touched a peculiar and characteristic sensation is experienced which is different in essence from touches on the labia or anywhere else. This difference has to be experienced; it cannot be described in words.

The clitoris needs rhythmic friction. Without rhythmic friction no sexual sensations are possible to man or to woman... it is no exaggeration to say that since the clitoris is the essential organ of sexual sensation in women, and that rhythmic friction is the only stimulation to which it can react, orgasm failure at the outset of sexual experience is unavoidable if the clitoris is not discovered and constantly stimulated.

Some women masturbate by moistening their finger (with either saliva or juice from the vagina) and rubbing it around and over the clitoris. The rhythmic caressing finger movements of the clitoral region can be designed to include adjacent areas of the vagina and then the two areas can function as a unit. There is probably an indefinite number of ways this can be done. It will be enough to suggest four.

First, a downward stroke beginning just above the root of the clitoris, passing over the clitoris and on down the mid-line, into the vaginal entrance, following the front wall of the passage and ending a little way inside.

Second, the reverse of the first, a movement beginning inside front vaginal wall and coming up and out along the mid-line, over the clitoris and back to where the first movement started. A rhythm of these two alternating movements carries strong suggestion that the clitoris and vaginal entrance are being treated as one and not two places of sensitive response.

The third movement is based on a frequent observation that the first area of the vagina to become sensitively alive, is a band just inside the front wall in the middle an inch or so from side to side and extending about 3/4 of an inch in. Gently stretching movements of this front part of the ring of the vaginal entrance seem to give strongest stimulation. Two finger tips can easily be slid into place and gently and rhythmically moved to stretch the front edges of the vaginal ring.

The fourth: describe a circle with the fingertips with the clitoris and the vagina on the circumference.

Some women masturbate by crossing their legs and exerting steady and rhythmic pressure on the whole genital area. A smaller number learn by developing muscular tension through their bodies, resembling the tensions developed in the motion of intercourse. Some ways of doing this is by climbing up a pole or a rope or even chinning on parallel bars. Other techniques for masturbating include using a pillow or blanket instead of a hand, a stream of water, and electric vibrators. Some women find their breasts erotically sensitive, and rub them while rubbing the clitoris (don't forget the rest of your body — try to get into caressing your own body). It's nice sometimes to make up sexual fantasies while masturbating. Some women like to insert something in the vagina while masturbating, (like a finger or vibrator) but few women get more satisfaction out of vaginal penetration than they do from clitoral stimulation.

If you have never masturbated, or have but still feel hung up about it, don't feel confined to these techniques. Finding what *you* like to do is what it's all about. Think about it for a while, relax, try it a little at a time — try to get into it. Here are some additional suggestions some of us came up with that we have found groovy to get in the mood:

- 1 — take a bath;
- 2 — get stoned;
- 3 — listen to some good music
- 4 — make sure you have lots of space to roll around in;
- 5 — have some furry warm blanket or something that feels good against your skin;
- 6 — use baby oil, powder, creamy lotion.

ANNOUNCEMENTS

ANNOUNCEMENTS

WOMEN'S LIBERATION ACROSS CANADA

- NFLD.: The Woman's Place
144 Duckworth St.
St. John's, Nfld.
 - N.B.: c/o Linda Gow
Y.W.C.A.
27 Wellington Row
St. John, N.B.
 - QUEBEC: Quebecoises
3908 Rue Mentana
Montreal, P.Q.

Englishwomen
3694 Ste. Famille
Montreal, P.Q.
 - ONTARIO: Women's Centre *
136 Lewis St. (rear)
Ottawa, Ont.

The Woman's Place
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Women's Collective
300 ERB St.
Waterloo, Ont.

Women's Place *
31 Dupont St.
Toronto 929-3185
 - MANITOBA: Women's Liberation
c/o Millie Lamb
#10, 812 Wolseley
Winnipeg, Man.
 - SASK.: Women's Centre
147 - 2nd. Ave. S.
Saskatoon, Sask.
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Edmonton, Alta.
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N.B. If you would like to be listed, please send us your address.

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WARDAIR STRIKE

The strike by Wardair stewardesses is over. Wage demands have been met by Wardair and duty days are now being negotiated. Success of the strike is due totally to the strength of the stewardesses whose smiling public image was one of their major problems in illiciting support even on their own picket lines. Sandy North, negotiator for the stewardesses, said that the women at first found themselves automatically smiling politely at their opposition when their overriding emotion was anger. Wardair has promoted some of the scabs to supervisory positions, which must be difficult to stomach. However, the stewardesses are having the last word in mid air, serving cold coffee and burned food to the flight crews who were unsupportive during the strike.

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RESISTANCE



Scarlet Letter

IN SPAIN

government permit, unions are illegal, even though few women ever get to go to the school which are all private and expensive, even though women are still seen as virgins, mother, madonna's. Women are still getting together.

Over the March 28th weekend there was a conference on the growing resistance movement in Spain today. In a workshop on women workers in Spain, there was discussed the double oppression of women as workers and as women. The Spanish women were very strong and clear that the primary enemy of all their people was dictatorship and fascism. The need for solidarity in their struggle was understood, but there was strategic disagreements on how women in Spain would joint in that struggle. There were arguments for the necessity of autonomous women's organizations not to fragment the united front but to widen the front and draw in women who otherwise could not or would not see how they related to the struggle. The second point brought up was that reactionary attitudes exist within radical men and that it is necessary to struggle for the freedoms of women within the movement as an integral part of fighting for freedom. Only by women united at the bottom of the volcano can women really fire the whole sky bright red.

Our Spanish sisters and brothers need our support in their fight for basic freedoms. We can also learn from LA PASIONARIA and women who have come before us in other countries. The Women's Movement must reach out and build unity around the world.

FOR MORE INFORMATION CONTACT CANADIAN COMMITTEE FOR A DEMOCRATIC SPAIN BOX 1227, STATION Q, TORONTO

READ

They Shall Not Pass

The Autobiography of LA PASIONARIA Dolores Ibarruri: International Publishers

COMMENTS + BOOK REVIEW
THEY SHALL NOT PASS

was the battle cry of the Spanish Republic as it fought for six years and finally went down under Franco's dictatorship. Fascism took over in a long bloody fight that many of our mothers and fathers joined in but too late. Europe sacrificed Spain as a training ground for Hitler's air, ground and naval troops.

They Shall Not Pass is the background and story of the Spanish Civil War and the autobiography of LA PASIONARIA the tremendous resistance leader DOLORES IBARRURI.

It is important that we read this book to gain an understanding of Spanish women's lives. It is her life story and her awakening as a strong revolutionary woman in a time when the progressive and reactionary forces in her country were polarizing.

LA PASIONARIA was born daughter of a mining family. She fought to educate herself and become a teacher but "after completing the first 2 years, my adolescent dreams faded, in the face of hard economic realities; books, food, clothes were all expenses my parents simply could not continue to meet. So I transferred to a dressmaking academy for 2 years. After this apprenticeship I worked as a domestic for 3 years in the homes of local business men. At 20, seeking liberation from drudgery in other people's homes, I married a miner..."

"My mission in life was "fulfilled" I could not, ought not,

aspire to more. Women's goal, her only aspiration had to be matrimony and the continuation of the joyless, dismal, pain-ridden thralldom that was our mother's lot; we were supposed to dedicate ourselves wholly to giving birth, to raising our children and to serving our husbands who, for the most part, treated us with complete disregard."

All around her were women trapped in the same circumstances broken by her children and husband who in turn were and are broken in the mines and in the fields.

As she began to read Marxist literature, her Catholic theology became obviously one of the chains binding and rationalizing her people's powerless lives. She began to understand and identify the strikes and miners struggle around her.

They Shall Not Pass is the story of a radical transformation of a simple working class woman bound in by all the customs of a severely patriarchal system. Women as virgins, mothers and men as gods. This herstory had no magical ending but takes her life & that of the Spanish people right up until the last fight in 1939.

It is also important because she speaks as a member of the Communist Party as she sees the position of the Trotskyists, the Anarchists and the Social Democrats in an ongoing struggle.

This book is important because it demystifies history and brings us a deeper understanding and lessons from the Spanish people. Their struggle did not end, it was only brutally repressed. Today the embers are beginning to glow brighter.

Today meetings between more than 10 persons are illegal without the permission of a

FEMINIST SPEAKERS FROM:
ITALY and ENGLAND

MARIAROSA DELLA COSTA

SELMA JAMES

AUTHORS OF: WOMEN THE UNIONS and WORK OF... WHAT IS NOT TO BE DONE

THE POWER of WOMEN + the SUBVERSION of the COMMUNITY

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letter page



The letter printed below is my response to my situation in grad school. The article on Women in Grad School by Myra that appeared in the last issue of the paper is concerned with the same problems as I state in this letter. My solution, to quit, may seem negative in comparison to the call for solidarity at the end of the article. However, in spite of criticism that quitting school is a cop-out I see this move as positive. Outside grad school I can work with and for women helping us recognize we can live our own lives without male sanctions. Inside school it is a non-stop minute by minute battle against male professors and often students too who want to keep me quiet. I am sick and tired of sticking my head out into the games and trivia of male academia just to be ignored or put down again for being relevant, personal or real.

I had support for sticking my neck out from Myra, who was in the same department as me. But two people is not enough solidarity to go on. There's nothing there to go on for if you're a woman anyway. Let the men carry on their academic trips. Let us work for something other than the patronising gift of a Ph.D or an M.A. from the male academic establishment; let's work for women, not men.

42 River Street
Toronto 2, Ontario

Dear Professor Catholy,
I have decided I shall not be continuing my studies in the New Year and I would like to withdraw from the M.A. programme now.

My reasons for discontinuing are presented below. I enclose a copy of this letter for members of the Graduate Faculty. I would like it to be circulated at the next Graduate Faculty meeting. I am also sending a copy to the Association of Graduate Students of German. I consider that my dissatisfaction does not stem from a 'personal' problem but from a general malaise that expresses itself everywhere in our society including the Graduate Department of German. Consequently I would like to be heard.

Professors and students here are concerned with the study of literature for its sake alone. From talking to professors and from observation I understand that men study literature for various reasons: because it is intellectually stimulating and diverting, rather like a crossword puzzle. Or it is a not too demanding way of earning money. I have been told it is challenging and rewarding. One is excited by ideas and enjoys playing with them, winning or losing arguments. That these arguments take place in learned journals that only a handful of

people read, or that the ideas are devoid of any grounding in people's lives now, seldom bothers the professors I have spoken to. Students are motivated similarly; most study literature because they wish to have time in which to think what they want to do with their lives, or because the outside world, that world which is so different to and separate from the world of school, towers over them so frighteningly that they prefer the security of the known. The academic world is a safe place to be. Literary studies harm noone, and likewise do noone good. The promise of a job after an M.A. or a Ph.D., status and money, though at present unrealistic, can also be tantalising. Students do not drop out of school, not because they are happy with it, but because, on the whole, they have invested so much money, time, and energy into their studies. Few people wonder whether it is legitimate to play with their time as a banker does with his money. As if our lives were one big insurance plan. This money - insurance - security mentality is typical of the dehumanized systems within which we attempt to operate, let alone live. Work, energy, intelligence and life are all part of a game. The happiest are those who have managed to forget that it's a game and take it seriously. Those who play along, tongue in cheek, are the split ones, forever playing their real lives off against their unreal work lives. No one wants to admit that it is man and not some mischievous Nephistopheles that created the contradictions.

For men it is easy to accept these things. Men are brought up to win games, achieve goals, fight hard, take what they can and make the most of it. They are also taught to resign themselves to the double standards of our society. In most cases, it is to their advantage to do so.

It is no longer in the interests of women to be resigned. And I, as a woman will not be resigned. The identity which society thrusts upon me and all women is to be feminine, unassertive, to give way to my father, boyfriend, husband, etc., in arguments, relationships, jobs and politics, and to be subservient to my professors and teachers. This subservience is in fact encouraged and even demanded in the classroom at the same time that students are required to be independent and assertive to succeed. This is thus a contradiction between the socially-conditioned role of women and the demands of the academic world. A woman in the academic world is playing a man's game and is at the same time expected to be "feminine". She must simultaneously negate and fulfill what society demands of her.

The alternative is for a woman to understand the male-dominated character of school and to try to find her own identity over and against it. Many women in the feminist movement, including myself, are doing just that, and finding the structure and the system increasingly intolerable.

A woman who is, despite the expectations of society, a good academic is nonetheless not taken seriously, at least not as seriously as men. At most, she is given a paternal pat on the head for trying. She may, in rare instances, win admiration as a scholar, but she is almost always negated as a human being.

It would be helpful if she found support from other women, but even if that were the case she must continue to seek approval from above to be considered a good academic; that means male approval since most professors are male (although many graduate students in literature are women). Again she is trapped by her own ambition.

This is the situation that I and every other woman at university find ourselves in. Some fields of study, however, provide women with skills that will be useful in their participation in attempts to change the male supremacist system. Studying literature never changed anything. Although other professions and occupations confront women with similar problems, if not the same, it is possible and meaningful to work for change with other women outside school.

Sincerely yours,
Rowena Bennett

Heaven Help the Working Girl

with melancholy G C arranged by Arctic Gortan & Judy Bush © 1971

1) Good morn-ing, Sir, what'll you have?
2) Thank you, Sir, you're very kind

That's how I start my day. I spend near-ly
I think I'll pass this time We'd both be sorry

half my life In this lit-tle dim ca-fe. I
if I did Go home to your wife and kids It's

lis-ten to their trou-les, I try to be their
just the bot-tle talkin', I'm familiar with your

friend, But heaven help the work-ing girl in a
kind. Heaven help the work-ing girl 'Til

world that's run by men. Heaven help the work-ing girl-the
liber-a-tion time

going gets rough in this old world. Run by men who
G C G C G C G

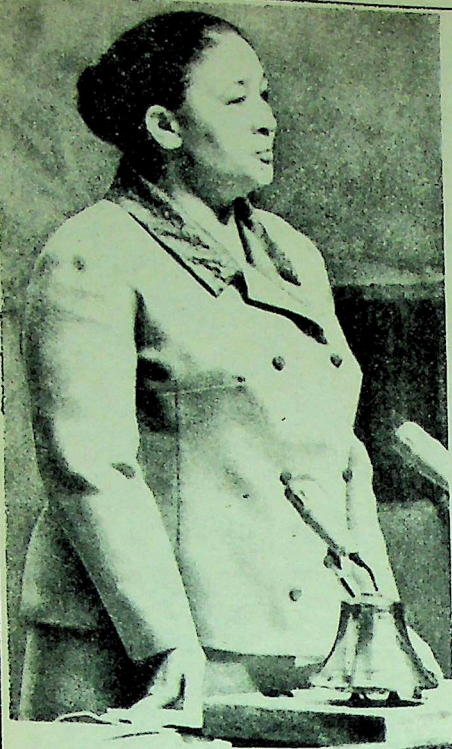
spend their time tellin' lies, breathin' sighs, gettin' wise, havin' cries and
G

drink in too much wine.

Y. S. Nasriddinova

Chairman of the Soviet of Nationalities of the USSR Supreme Soviet

WITH THE REST OF THE PEOPLE, THE WOMEN WERE FREED



Yadgar Nasriddinova was born in 1920 into a worker's family. After graduating in 1939 from the Tashkent Railway Institute, the young Uzbek worked on the construction of the huge Fergana Canal. From 1942

she held various positions in the youth organization, the Party and the government. She was Minister of the Building Materials Industry and Vice President of the Cabinet of the Uzbek Soviet Socialist

Republic. For eleven years she headed the Presidium of the Supreme Soviet of the Uzbek Republic. Since 1970 she has been Chairman of the Nationalities Soviet of the USSR.

WORLD NEWS

In Italy, Abortions Are Easy—for Rich

Special to The New York Times
ROME—"It is easier for a girl to have an abortion in Italy than in any other Western country where abortion is outlawed," commented an American who had helped find doctors for two fairly well-off foreign women.

But when Silvana, a 25-year-old Roman who lives with her family, became pregnant several months ago, things were not quite so simple.

"In the first place," said Silvana, one of an estimated 800,000 to 3 million Italian women who have illegal abortions every year, "I didn't know where to get information. I certainly couldn't confide in my family doctor and my gynecologist said all he could do was to give me the name of an abortionist he'd heard of."

"Of course," she added ruefully, "he assured me I could come to him for a postoperation check-up since the abortionist would probably never want to set eyes on me again." Money was another problem.

"I earn only about \$30 a week," she noted, "and the doctor wanted \$250. But I had no choice, so now I am paying him off in installments."

20,000 Fatalities a Year

Abortions by bona fide doctors range from about \$175 to \$500 or more for wealthy women whose willing physicians work in private clinics. Low-income women, on the other hand, are out of luck. Either they must bear the unwanted child, thus becoming "girl-mothers" in a society intolerant of unwed mothers and their offspring, or they are forced to resort to local midwives or "witches" whose remedies are risky and often fatal.

Precise statistics are hard to come by, but figures indicate that at least 20,000 women die here each year from abortion malpractices that run the gamut from the use of herbs to primitive, very unsophisticated instruments.

The Italian Ministry of Health estimates that clandestine abortions in Italy may be about 800,000 annually; women's groups who are seeking to legalize abortions insist there are as many as 3 million illegal operations a year.

(One recent study, based on interviews with 558 31-year-old married women in Rome's low-income neighborhoods, showed an incidence of two abortions for every two to three surviving children.)

Legislation last amended by the Fascists in 1930 makes abortion a crime. With both the practitioner and his client subject to jail terms of a maximum of five years and a minimum of two (reduced to one where "honor" was the motive), the topic is rarely discussed. However, the present situation appears to be tolerated by knowing authorities who, in recent years, have prosecuted only 150 to 200 people annually.

'Only Nine Months'

For the Roman Catholic Church, whose influence cannot be discounted even in the face of increasingly lenient social standards, abortion is tantamount to murder.

Many liberated women bristle at the attitude of the men, whom they complain "oppose abortion at any cost—to the woman, that is." One Italian, Paolo, a law school graduate who now runs his family's construction firm, said, "I don't think I'd help a girl abort. Anyway, what's the big deal? It's only nine months."

At present several Italian groups are actively campaigning for legalized abortion, with the women's liberation movement seeking to collect the 50,000 signatures needed to present a bill by "popular initiative" in the Italian Parliament.

One source of help is the Italian Association for Democratic Education, whose founder, Luigi de Marchi, provoked a lawsuit that last year led to repeal of the ban on disseminating birth-control information.

Mr. de Marchi favors legalized abortion, but he said he does not consider it useful "at this time to try and provoke a constitutional issue as we did for birth control. After all, at present a pro-abortion majority exists neither in the country at large nor in the Parliament."

Thus observers here agree that any proposal to legalize abortion would face difficulty in the foreseeable future. None of the lay parties of either the Government coalition or the Opposition are willing to take a firm position.

Launch new party

Turkish gals unveil their political goals

By RODNEY PRIDER
Associated Press Writer

ISTANBUL, Turkey (AP) — A group of housewives has started a political party for women. By Turkish standards, that's a step forward for womankind although it's hardly a big advance on the women's liberation front.

Eighteen middle-aged women who launched the Turkish National Women's party a few weeks ago say they have received 2,000 applications for membership, many of them from men.

Mrs. Melike Bayburt, presiding officer, says the party's aim is to "make a stronger Turkey by developing the role of women in Turkish society, in partnership with men."

She often quotes the country's founder, Kemal Ataturk, who reformed Turkish society after World War I. He took many steps to improve the lot of women, who have been traditionally subjected by Islam to a subsidiary role in society.

SINCE THEN Turkey has been retreating on the issue of women's rights, the party maintains, and the facts tend to confirm the complaint. Polygamy has increased since 1930. In 1935, 17 women were elected to the National Assembly. Now there are only seven.

Mrs. Bayburt, 47, has five grandchildren. She knows how hard the life of Turkish women can be. She was married at 14 and had her first child a year later. Although she came from an old Ottoman family with relatively liberal views, she received no formal education as a child. After her marriage she attended night classes.

"At present women in Turkey are wives, mothers, cooks and agricultural laborers," Mrs. Bayburt says, "but they are not consulted when decisions are taken. We want to change this."

Her party, which plans to open branches in six provinces, calls for improved marriage laws, the establishment of day-care centers and a share of the decision-making for women. There are plans to campaign in remote villages and educate peasant women politically before next year's parliamentary elections.

DESPITE THESE goals, some planks of the party platform would hardly win the support of many women's liberals in the West. It states that women have the duty to "raise sons for the nation, to strengthen the country," and wants the vote restricted to citizens who can read and write.

As more than 60 per cent of Turkish women are illiterate, the latter reform could greatly reduce the new party's voting base.

Mrs. Bayburt dismisses the issue of legalized abortion as "an unimportant question" and says it is undignified for women to take to the streets to demonstrate for their rights.

Her heroine in the United States is Pat Nixon, who says set a noble example by campaigning at the side of her husband in the recent election.

Scotland's libbers whistling at men

ST. ANDREWS, Scotland (AP) — This sedate Scottish township, renowned for its manly pursuit of pursuing golf balls over sea-side dunes, is echoing to a new hunting call, the shrill whistle of women's libbers.

The girls are positioning themselves at street intersections, wolf-whistling and winking at men, asking for phone numbers, sometimes following them as they plod their weary way homeward from the 19th hole.

But the Scottish lassies aren't trying to pick up the local laddies. They're trying to teach them a sharp lesson in women's rights.

St. Andrews' women's lib group, tired of girls being propositioned in the streets,

has decided to deliver the men "a touch of their own medicine."

Along with the whistles, the 20 women who have organized the campaign give the men a pamphlet asking "How does it feel?"

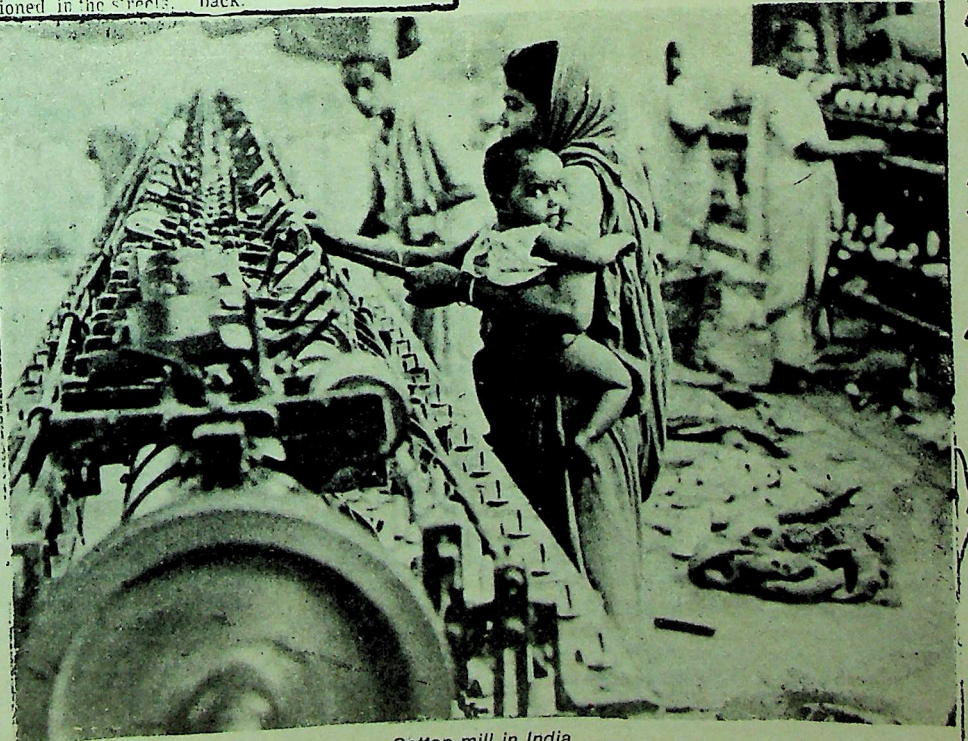
Most of the men told reporters they felt "rather embarrassed."

Campaign leader Diane Lee said: "We are getting it over that we do not enjoy being whistled at and propositioned."

She added that one middle-aged man tried to attack a girl making eyes at him.

"But," said the 29-year-old social worker, "we sorted that matter out very quickly."

"We put him flat on his back."



Cotton mill in India.

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Marianne Della Corte

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THE OTHER WOMAN



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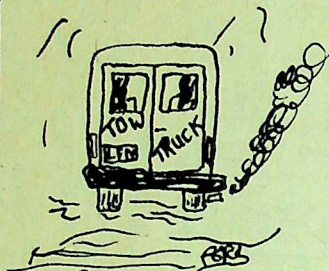
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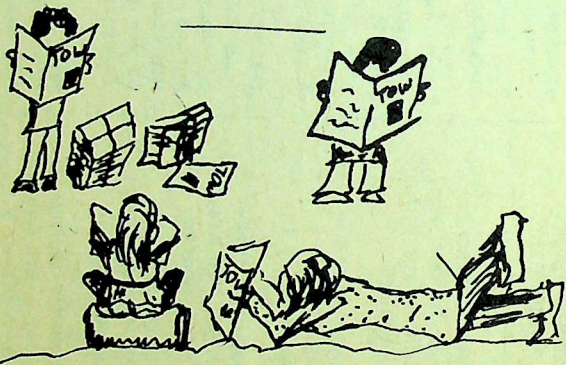
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VOL. 4, NO. 1



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MARIAROSA DALCA COSTA
VIA BARTOLOMEO CRISTOFORI, 35
PADOVA, 35100, ITALY

**PULLOUT ON: ABORTION
BIRTH CONTROL
STERILIZATION**

WAGES FOR HOUSEWORK

"Strike While The Iron Is Hot"

Housework is...getting coffee for your boss, making love, grocery shopping, mopping your floor, going to movies, serving others, changing your baby's shitty diapers, looking attractive, being a housemother to a co-op house....ad infinitum. Housework is not restricted to the housework done in your house (cleaning, cooking) but also work done on the job (getting coffee, managing tension, smiling) and in your so-called personal life. We cannot escape our role as houseworkers because we are women. That is the role assigned us, regardless of how we define ourselves. That is how others see us. Waged workers such as stewardesses, waitresses, nurses, teachers are all variations of the houseworker role. To maintain our job we must conform to this role in our appearance and behaviour, that is, serving others (men) in the office, looking beautiful and never raising our voices in anger.

Lesbians and unmarried women are obliged to take jobs to support themselves. *tow* wants to clarify that we do define these women as houseworkers. All women, gay or straight, do housework. Lesbians do housework in relating to women. Since society defines lesbianism as "abnormal", then lesbians must put a great deal of work into keeping their relationships together. First you have to find her, then you gotta be nice to her, put up with her idiosyncracies like bringing her tea in bed. And then she talks about "open relationships and non-monogamy" and then you know she's met someone...and what about who gets the outside of the bed?

All relationships, gay or straight, encounter these problems because of the restrictions capital puts on our lives. Capital regulates the amount of time we have to give to our relationships; it encourages us to be competitive and to establish power roles. Capital promotes jealousy, possessiveness and materialism.

"Our sexual relations are still work. They are work because we don't have time for them, because they



*are still cut off from the rest of our productive lives, because we are always tired, have no time, no place, no patience, because our personalities and our personal relations with everyone around us are shaped by and for capitalist production. Because we are housewives."**

Capital is the State, the patriarchy, class society in all its historical forms up to the present. Its manifestations are racism, sexism, ageism, heterosexism and imperialism (in actuality, a higher form of capitalism).

Wages for housework must come from the State, not only because the State profits from our labour, but also because it would be senseless to merely redistribute the poverty of the male working class. However, we do not want the State to regulate the quality or quantity of a woman's housework. We will ensure that the State does not exercise such control through strikes, demonstrations, and boycotts--much the same way as unionized workers do now.

The principle of wages for housework is that women are entitled to a recognition of their work in the form of a wage. It is not the money itself which will give women power, but the struggle to get the wage. We need power to choose our working conditions, including the power to refuse housework. We do not mean, however, that only the struggle is important and that the wage is a rallying point. Money is necessary in order to do what one wants to do, whatever that may be. But money will be useless if there is no consciousness of its meaning.

"Capitalism is a lousy lay!"

tow shares the above points of view with the Toronto Wages for Housework Committee. Wages Due (an autonomous lesbian collective within the Committee) has some additional premises on the struggle of lesbians within the wages for housework perspective. Wages Due's positions concern differences in the power structure between straight and lesbian women, the function of lesbian separatism within the feminist movement and even the definition of the word lesbian.

On the power of straight women over lesbians, Wages Due says (and we concur):

*"They can pretend we don't exist. They can pretend we are animals. They can ostracise us socially. They can expose us. They can get us sacked from our jobs. They can get us thrown out of our homes. They can sabotage our struggle. They can drive us into mental asylums. The power relation is even further also reflected in the fact that we are even further removed than straight women from access to any part of a male wage."**

Lesbian women do not have this same kind of power over straight

women, but lesbianism creates a power in and of itself.

*"In being lesbian we put ourselves in a relatively powerless position, in fact in a position where straight women have power over us, and yet we bring power to ourselves and to all women...it is an act of defiance --defying the mould into which capital wants to force you, and it is still a strength to the women around you. In fact it is precisely because it is a threat that you get all the repression...as we begin to fight off some of the forces that have repressed us, our ability to live without men, our ability to express ourselves and our feelings for each other are in turn a source of power, just as money, time, facilities, even laws that we win serve to increase our strength. The power created in this way by the movement of lesbians has particularly nourished the Women's Liberation Movement: the solidarity, the drive, the relentless need to organise as women, our feelings for each other that lesbians can often develop and express more fully than anyone else, have been a major victory of the WLM."**

This quote expresses our feelings about separatism as well. If we isolate ourselves from the rest of the movement, our power is lost. Autonomy is valuable as a strategy because it gives us space to build our strength, but creating divisions within the movement is only playing into the hands of capital.

Where we disagree with the Wages Due perspective is when they define lesbianism as the struggle against and refusal of the work of relating to men rather than women loving women. They say we have no choice in deciding to come out, that it is forced upon us in reaction to male oppression. We see coming out as a conscious, though limited, choice. At times, Wages Due seem to see coming out as an act of desperation. We see coming out as a positive declaration.

The lesbians in *tow* agree that we are lesbians because we love women. We do not equate lesbianism with man-hating. We do perceive that we are refusing the work of relating to men, but that is not our prime motivation. We gain personal power from being women-identified-women and we can use this power to achieve wages for housework for all women.

*Ruth Hall's paper from the London, England Wages Due Collective.

This is our long-promised editorial on the Wages for Housework perspective. As we mentioned in our last issue, we are sponsoring a special issue from the Toronto Wages for Housework Committee. This special issue will be available free to our subscribers, purchased at the newsstands and from the Toronto Wages for Housework Committee, P.O. Box 38, Stn. E, Toronto, Ontario.

OUR PAGE

CONTENTS

NEWS 3, 4, 5, 6, 7, 8, 9, 16, 17, 18

VIEWS 4, 5, 8

REVIEWS 19, 20, 21

collective:

RUTH DWORIN, PAT LESLIE,
GRACE SCOTT, ANGELA
SERGIO, CINDY WRIGHT

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DOUGAL HAGGART, MARGARET
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MEMBER OF:

: FEMINIST NEWS SERVICE
: CANADIAN PERIODICAL
PUBLISHERS ASSOCIATION

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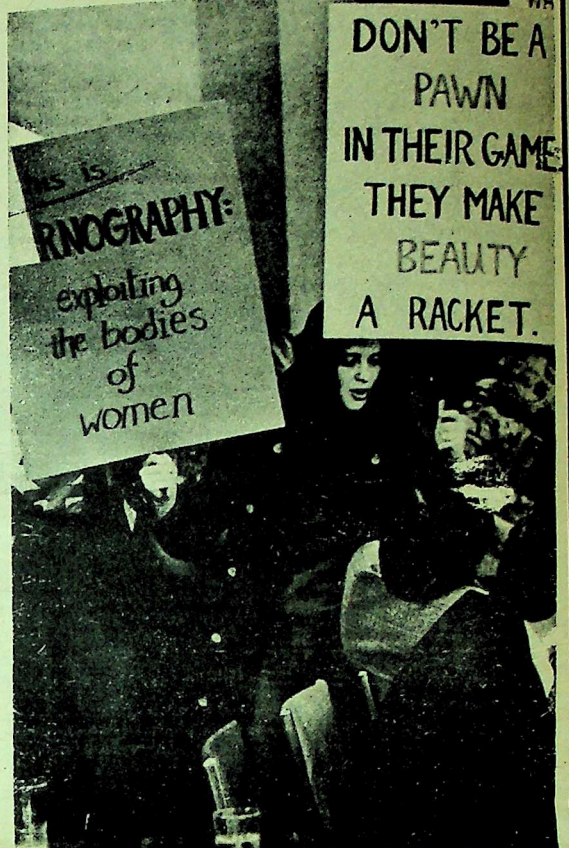
BEAUTY CONTESTS

We are against Miss Canadas, Miss Worlds, Miss Universes, Miss Teenage Canadas, Miss Grey Cups... All these beauty contests are a constant reminder that we have a role to fulfill, that we have to all the time set ourselves up to be judged. The great majority of us do not fit the physical requirements--yet delude ourselves that if only we buy (and use) enough of the right products, we can look beautiful. The function of the Miss Canada Pageant is to pick the "ideal" woman to use her as an example of the ultimate good consumer--our role as houseworkers under capitalism.

We are in no way, however, putting down the women who participate in beauty pageants. Beauty queens win scholarships, prizes and an opportunity to get an entry into something that they do want. Feminism means all women have the right to choose. We recognize many choices women make are for reasons of survival. However, under capital, we are given the illusion of choice so long as it fits into the framework already chosen for us.

We agree with the disruption of the Miss Canada Pageant by the 10 women involved (see Page 3). But we question their tactics. Militancy definitely has its place within feminist struggles but we must carefully examine its context and resort to it only under sympathetic conditions. Inevitably, splashy one-shot actions only result in

press distortion which confuse and mislead the mass of women as to the real intent. Although alternatives may be a lot slower and require more work, they are a lot more effective on a long-term basis.



STRIKES

We support the decision by rank and file members of any union to strike. Striking is the only effective way waged workers can exercise control over their working conditions. It is not the postal workers, the teachers, nor any other group in the public sector who should be the ones to be sacrificed, to shoulder public outrage when the blame for economic disorder rests with the corporate establishment.

posties

The postal strike was an inconvenience for everybody, to put it mildly. It nearly put us out of business since we had no revenue coming in. However, we fully support the struggle of the postal workers. A number of the issues surrounding the postal strike were not fully aired by the traditional media. 75% of the inside workers are women. Also the workers wanted more than increased pay, though this is legitimate, but they also want to have control over the technology that affects their jobs.

The 42-day old postal strike ended only when the workers discovered their powerlessness to continue. The most depressing aspect of the postal strikes is that they are never fully won. The unions are always forced to settle for less than they need, so we have strikes year after year over the same issues. The issues left unsettled after the most recent strike include: maternity leave, length of hours, temporary help and the workers' attempts to become a Crown Corporation.

The postal workers lacked support of other unions, support from the media and, most important, money to continue fighting the repressive government symbolized by Bryce MacKasey. In addition a number of the workers undermined the union leadership by returning to work, i.e., scabbing. The majority of the scabs were women. We can understand the position these women were in because most working women cannot afford to strike for long periods of time merely to show solidarity. The union had a responsibility to provide strike pay, which it did not do. We cannot, however, support the actions of those women who scabbed, as they lessened the strength of the entire union.

teachers

"Dedication doesn't buy my groceries, nor pay my rent" a teacher told The Other Woman. "Is it wrong to feel that the work that I do and the effort and energy that I put forward in my teaching, deserves a decent wage?"

Many mothers are upset because they have extra housework now that their children are out of school. Schools do little but babysit young people, people who would otherwise be wanting jobs and money. The intent of this editorial is not to say that teachers are nothing but glorified houseworkers but to state that the institution of education the way it is now forces teachers into this position.

BODY POLITIC

The Body Politic, a gay liberation journal, reports that they were turned down for an Ontario Arts Council Grant. The Ontario Arts Council cites: "low standards of writing, editing and graphic design" as reasons for the refusal. Ron Evans, literary officer, hastened to add that "the decision had nothing to do with the nature of the paper". The Body Politic applied for an OAC grant around the same time as The Other Woman. We learned that we received a grant in July, two months after application. The Body Politic learned after the provincial election in September that they had been turned down.

We deplore the Ontario Arts Council decision, and regardless of Ron Evans' statement, we believe it to be based on the sexual orientation of The Body Politic.

ERRATA

In Ruth Dworin's article on the Winnipeg Folk Festival in our last issue, the song "Show Us The Length Of Your Cock" was mistakenly attributed to the wrong group. The song was written by Bob Bossin of the Stringband. You can hear the song on their new album, National Melodies, available at 342 St. Clements Ave., Toronto (979-1984).

The number printed in the last issue for the Rape Crisis Centre in Guelph was incorrect. There is no Rape Crisis Centre in Guelph. Call the Kitchener Rape Distress Centre--743-RAPE.

THE OTHER WOMAN SPEAKS TO THE MISS CANADA PAGEANT PROTESTERS

PRESS RELEASE

"This statement is an explanation of the action that took place at the Miss Canada Pageant on Monday night, November 3, 1975. The disruption of the Pageant was carried out by 10 women (and supported by many others across the country) to protest the degrading and sexist nature of the Miss Canada Pageant. We were not attacking the contestants but the big business practice of making economic gains through the exploitation of women. The winning women in the Pageant are given prizes or rewards for satisfying their judges. These gifts are then written off on the income taxes of the donors and Canadian taxpayers end up footing the bill. Miss Canada is the product, the image of womanhood which is peddled to the women of Canada by big business according to its needs and interests. In IWY, especially, big business and the Government of Canada have worked hard to coopt the women's movement and to confuse women in Canada about the real issues. We protest not only the sexism of the Miss Canada Pageant but the manner in which it, too, is being used to coopt the women's movement. Liberation itself has become a product, a fashion, yet another thing for women to live up to, to buy, to compete for. To quote Miss Canada 1975: "For the benefit of our newly-arrived guests, I have in the past year had an opportunity, as a woman, to express my views to thousands of people and I hope that I have been able to convey to these people that the Canadian woman is intelligent, motivated, aware and very much on the move." This year's product is woman on the move--the liberated woman. We will not buy. This product has been especially designed to confuse and pacify us in IWY and we will now swallow it. We protest. No woman today is liberated. Working women, housewives, women on welfare, sole-support mothers, native women, black and third world women are not liberated. Intelligent, motivated, creative, strong women remain oppressed today. The power structure has not changed. We will not be silenced."



INTERVIEW

Now interviewed 5 of the 10 women who took part in the Miss Canada Pageant Protest (hereafter referred to as MCP--ironic that it also stands for something else!) Below Ann Russell, Audrey Donaldson, Artemis, Helen Mills and Adrienne Potts give their opinions.

Artemis: The 10 women (who just incidentally happened to be lesbian) represented a coalition of women of varying views and they all participated in the action because they all had personal politics that motivated them to do so. It is a redherring to discuss lesbianism as the bourgeois press has brought out.

Adrienne: It was a coalition of many groups. The Toronto Women's Anarchist Group and the Radical Lesbian Group were, however, the ones to be reported in the press.

Q. WHAT LED UP TO THE PROTEST?

Helen: We spontaneously decided to do it. The reason that it was important for me was because it seemed like a really good place to communicate some of the things I think are happening in IWY to coopt the movement and also it seemed like a good opportunity to let everybody know that we are still alive and that we haven't been coopted.

Adrienne: I wanted us to start doing things again, to start saying that we are not going to be pacified.

Audrey: The reason I took part in it basically was because I have been lesbian all my life and I really haven't come out and it was something I had to do. I felt it was a very important step forward for me as a person to realize exactly who I am.

Ann: It's the sort of thing I have fantasized about doing for a long time, the same way I've fantasized on walking down the street and beating up pricks. When I had the chance to do it, I jumped at the chance.

Q. WHAT ACTUALLY OCCURRED DURING THE PROTEST?

We got into cars and drove out to a gas station and asked if we could park there. We phoned for taxis. We had taken the cabs because we thought it might look better. Nothing could make 10 dykes look better (laughter). When they arrived, we were driven to the CFTO gates. The guard said: What is your business here? The taxi driver said:

They have a bomb. He didn't realize what he was saying. We were telling all these stories about our equipment being inside and we were students and were late and we all had tickets. We were told to go away so we went back to the gas station for our cars and decided... (deleted by request). We got to the door, went past one guard and ran to Studio 6 with people running behind us.

We had a bunch of leaflets printed that said: Happy IWY and Smash Sexism. As we ran in, we threw these out among the audience. When we jumped on stage, they started to say: And here she is, Miss 1975 and we went up on stage. It was an incredible point to arrive. We were just hoping we would get there before the whole thing was over. Two of us were on stage for some time while everybody else was fighting in the aisles to keep the guards from getting us off. Finally, a cop led Adrienne off the stage. They picked on all the little women to hit. We were defending ourselves and fighting back.

Adrienne: I went up to the contestants while on stage making my statement and told them 'we are not attacking you'. An attempt was made to talk with them before being dragged off. I was walking around with my fist up making a speech about big business, how women are ripped off and we aren't here to attack women. I also grabbed the MC's mike but they cut the sound and turned up the music.

Q. WAS THERE ANY FOLLOW-UP AFTER THE ACTION?

Artemis: I have to explain something for the benefit of those who wondered why I was on W5. I was asked to be interviewed by W5 as just another lesbian in the country and they were doing this thing on gay oppression and when we were being taped they wanted to add on a bit about the MCP for another programme, they said. When they did the editing, the bastards started out my portion of W5 with a really dumb, passive remark which was completely out of context given the half-hour discussion before that.

Helen: In other words, you were ripped off.

Artemis: I was fucking well ripped off.

Helen: That is the kind of thing that we really have to work to avoid. I think it is really important to back up taking control of the media and using it as much as we can by using other media in as many ways as we can. Leafletting, alternative press, etc.

SEE PAGE 22

FOURTH ANNUAL CONFERENCE WOMEN IN UNIVERSITIES

nov. 7, 8, 9 at univ.
of toronto

by cindy wright

It seems to happen at many women's conferences. There is an immediate polarization between women who assume that we are going to work within the system, in this case, the existing university structure, and those who feel that academic life today is irrelevant and unworkable for everybody, but particularly for women and the working class.

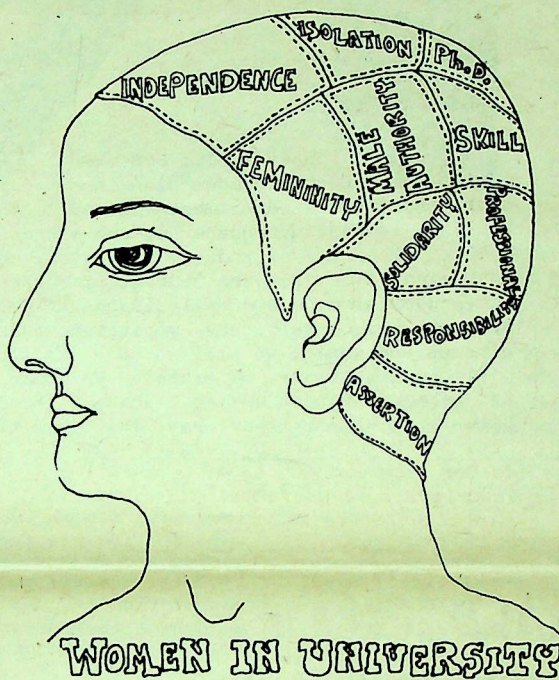
And so it happened that when Johanna Stuckey, an Associate Professor of English and Humanities from York University spoke on the topic "Elitism in University Women", she talked about everything else but elitism. Instead, she asks the question: Why don't women go into graduate school? She listed possible reasons--no daycare, no money, no confidence, no encouragement from society or family--and the fact that there is no place for a highly educated woman to go anyway. However, it was a woman in the audience who really focused on the issue. She rose and said that she wasn't going to go into graduate school when there was nothing the university offered that was relevant to her life, to her mother's life.

The question we should be focusing on is not: Why are there so few women Ph.D's, but: What is the university teaching and is it viable?

Stuckey feels that while there is much that must be changed for women in universities, these changes can only be made when there are enough women in important levels of the university to push for their needs and demands to be met. As the situation is now, she said, it is often literally a handful of faculty women who feel secure enough in their positions to demand women's studies programmes and to compile status of women reports.

Women's Studies was another workshop. Marylee Stephenson, a sociologist from McMaster University and editor of *Women In Canada* was the speaker. She mentioned that she had written *Homemaker's Magazine* a long response to their article "The Case Against Women's Studies" by Eileen Morris. (See article on Women's Studies.) Copies of this same article were mailed by the Dean of Innis College, which houses Women's Studies at the University of Toronto, to people who wrote him protesting the cutbacks in the Women's Studies programme there.

Stephenson talked about the content of women's studies programmes. To date, they have been mostly centred in areas such as English, social science and the humanities--fields where the majority of university women can be found. Other courses, mostly non-credit, focus on the per-



sonal--yoga, assertive training--rather than on politics and women's oppression. Women's studies courses at the graduate level are rare.

There is a division between those who feel that women's studies should not be ghettoized, but should be integrated into all departments of the university. She said that most women's studies programmes were initiated because of the demands of individuals and not because the institution saw it as a legitimate and necessary discipline. Indeed, many women's studies programmes collapse when one or two women faculty members transfer to another university or field.

Many academics call women's studies a fad, and think most courses to be of the Mickey-Mouse, group-grope variety, i.e., academically unsound. Stephenson commented that if studying half the human population is a fad then we're really in trouble.

Stephenson concentrated mostly on the research being done on women for women's studies courses. She stressed that research should ask new questions, questions which are often based on our own intuition of what it is to be a woman. All knowledge is political. Knowledge is literally power.

She says that research and methodology on women is really narrow. Far too little research concentrates on asking women about what is going on with them and their lives. This kind of "participant-observation" research does not receive grants, but research that merely adds to existing studies and hypotheses is funded.

After her speech a very interesting discussion occurred. Women spoke about all kinds of problems--that of the needs of mature women who want to go back to school and the fact that the university is not sensitive to their needs; many doubted the validity of women's studies, separated as they are from the community--they spoke of the need for moving women's studies outside, on the need for working on a grassroots level.

The issue of power arose--how do we get it, keep it, build on it. In fact, it was suggested that power be the theme of the next annual conference on women in colleges and universities.

Kay Armatage, a key (in fact, the only) woman carrying the women's studies programme at University of Toronto, midway through the discussion wanted to know "what are we going to do about it"--what should our tactics be. We are all aware of the situation of women in colleges and universities. Some suggestions were made--that women students should put their money where their mouth is--that they not pay the second installment of their fees if their money is not going where they want it.

Others suggested that academic women must get together with the support staff, i.e., the cafeteria workers, the secretaries, library workers and others, in order to build a power base.

On the whole, the conference was a disappointing one. The focus should have been on action, on power. We all know about the status of women--there has been report after report, the statistics are in--now we must begin to take action. And, as Marylee Stephenson says, a place to begin is by radical questioning. We must question the entire university structure itself--why learning must be separated from living, why everyone can't be engaged in learning, why we must have degrees and credit to make a person feel worthwhile. Universities don't serve anybody's needs, especially women's--they turn out a managerial middle class, from which all are excluded but white, middle class males. It is towards the end of this system that we must direct our energies.

WOMEN'S STUDIES: A FAD?

by cindy wright

Women's studies is "the hottest new campus culture kick...the latest putdown of women", says Eileen Morris in her article, "The Case Against Women's Studies", which appeared in *Homemaker's* magazine. Her position is that women's studies courses are Mickey Mouse and easy credits and that instead money should be channelled into "the difficult courses where the men students are", i.e., into science, law, engineering. Her attitude isn't original.

Yet women's studies is potentially the most difficult and dangerous discipline of all. Women are questioning the basic institutions and models of our society--and of all societies around the world. Feminists are not satisfied with the answer that things are the way they are because "that's the way it's always been" or that it's "natural". Challenging your culture, challenging the interpretation of history is hard work and what's more, it takes guts.

Morris writes that a woman would benefit more from an engineering degree than "from cozy seminars with the girls"--a remark that absolutely infuriates me. This carries in it

the male assumption that when women get together it is merely an extension of the kaffeeklatsch--women sitting around bitching and gossiping. It implies that women are powerless--that they need the association, and approval of men before they are legitimate. Further, she is accepting the traditional position that courses such as science and history are "hard core", whereas art and music are artsy-fartsy, i.e., trivial, often not quite legitimate. Sure, there are very, very few women in science. We know that science is often used oppressively. For example, women become guinea pigs in fertility control experiments. Nevertheless, I question whether women can be effectively integrated into the scientific world, as long as knowledge is controlled as private property, to be held only by certain classes and castes of people.

Morris criticizes women's studies for being "out to indocrinate rather than illuminate", and she writes that "the viewpoints of specialists which do not jibe with those of class leaders are dismissed as sexist or mistaken". This is ridiculous. The

amount of infighting that goes on in the so-called legitimate areas of study--particularly history, psychology, political science--is absolutely tremendous--everybody knows that. As they are now, universities encourage the trust and value of authority far more than the thought and judgement of the individual. Ideally, women's studies should provide the kind of supportive environment that gives women the courage and strength to radically question their society, the state, history--everything, including the university. But women's studies should also be more than consciousness-raising sessions. Awareness will lead to action and action to change.

The important question is: can all this be accomplished within the structure of high schools, colleges and universities? No. Feminism is not a course, it is a political theory and a way of living. As such, it belongs in the world, where it can be available to all women and not within a university structure which operates contrary to feminist values.

that was no lady...



malvina

the musician

(Toronto) Malvina Reynolds gave a concert here recently. Her music is always political, covering topics ranging from ecology to feminism. In addition to fine renditions of "We Don't Need The Men" and "Rosie Jane, Are You Pregnant Again?" (the anthem of the Berkeley Women's Health Collective) she told this anecdote: (paraphrased)

"The other night, I was waiting for a taxi, someone had called one for me. When a cab stopped near me, I opened the door, stuck my head in, and asked, 'Is this taxi for me?' The cabbie replied, 'I'm supposed to pick up a lady here.'

Without thinking, I answered, 'Well, it can't be for me then!' and shut the door."

the m.p.

(Ottawa) Liberal backbencher Simma Holt was upset because she was referred to in the House of Commons as a lady. The man who first used the offending word was Prime Minister Pierre Trudeau.

When Sean O'Sullivan (PC-Hamilton-Wentworth) rose to ask a question, he found Trudeau in conversation with Ms. Holt (Vancouver-Kingsway).

After O'Sullivan apologized for interrupting, Trudeau thanked him "for apologizing when I was speaking to a lady."

O'Sullivan then said he shared the Prime Minister's esteem for "the hon-

erable lady."

Ms. Holt, a former newspaper reporter, rose on a question of privilege.

"I hardly expect to be in this House and see the young gentleman, the handsome man in the grey suit... join the ranks of the front row of Neanderthals," she began, a dig at the men in Conservative front ranks. "I am here, gentlemen, as a member of Parliament and not as a lady of any description."

the other woman

After a hard day at the office, the other woman was waiting for the streetcar to take her home. This was rather late at night. A young man came up to her and announced, "I'm smashed", and continued to drunkenly make conversation. This was all in vain, however, as the other woman had been told to never talk to strange men, especially at night. Finally, the young man gave up. "Well, I have to go find a sandwich. So, goodbye, dear Miss Radclyffe Hall." The other woman thought it quite improper at this point to laugh at the irony of it all.



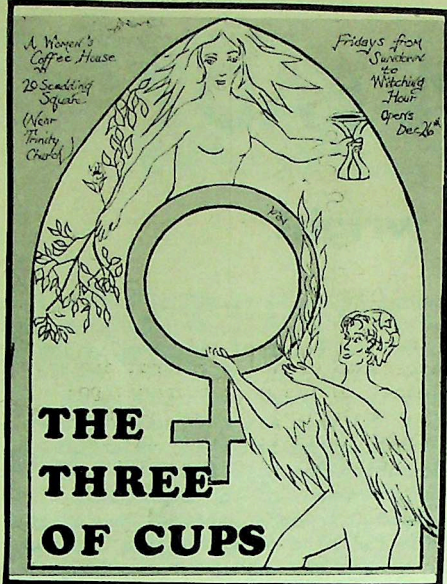
NEWS

COFFEE HOUSE

★ Contact us!
Now Scheduling
Events for Jan.
★ + Feb. 76.

A new women's coffee house, The Three Of Cups, opened Friday, December 26th at 20 Scadding Square near Trinity Church. The Three Of Cups will continue to operate every Friday night for at least a month, longer if there is good response from the community. The coffee house will be open from 6:00 until midnight. There will be live entertainment and recorded music, and refreshments will be served. A small admission fee will be charged. You can call Dougal or Paulette at 532-9047 for more information.

The feminist community in Toronto has been sorely in need of a gathering place for a long time. you would like to congratulate those women who have finally gotten it together. The Three Of Cups needs your support. See you there.



join us

The collective meets 7:00pm Mondays (1st, 3rd @ Mo.)

If you want to sing, show a film, read poems, etc. AND especially help as volunteer staff; contact 532-9047

OCTOBER 25 DEMONSTRATION

OTTAWA (FNS)--On Oct. 25th over 200 people gathered at the Supreme Court Building in Ottawa for a march protesting government inaction during IWY.

The Ottawa Women's Centre along with neighbouring women's centres and groups such as CARAL, Voice of women, Gays of Ottawa and Women's Career Counselling organized the march which protested government inaction concerning:

- equal pay for work of equal value
- access to free quality childcare for all
- safe, effective birth control for all
- equal job opportunities
- equal rights in marriage and property law
- removal of abortion from the criminal code
- equal custody rights for lesbian mothers
- the inclusion of sexual orientation in the Human Rights Code

Each organizing group provided a speaker. The general theme of the speeches was on the negligible change in the status of women during IWY; women's actual legal and employment status in society (which is incredibly low); the lack of government legislation to bring women's status higher, the importance of solidarity among women and other oppressed groups (native people, lesbians and homosexuals, etc.).

As a token gesture, a female RCMP officer was provided to help her cohorts 'guard' the Parliament buildings from damage lest the women protestors became angry. A plainclothes officer was also in evidence.

ON STRIKE IN THUNDER BAY

PORT ARTHUR CLINIC

In light of the recent OMA demands for a 35-50% increase in OHIP fees, we feel a review of the Port Arthur Clinic strike is very timely.

The average annual salary for Ontario physicians is \$43,000. A 40% increase would result in a \$17,200 pay hike. In contrast, our average annual income is \$5,400. The 15% increase we demand would mean an average of \$810 annually. There is no proportionate reduction in the price of food, clothing, housing and services for us. Our costs are the same as the highly paid doctors.

Doctors, who are also businessmen, receive returns on their clinic shares, and sundry benefits in the form of tax write-offs and government subsidies. Such dealings make it the concern of every taxpayer to press for a quick and just settlement.

The public and press have criticized us for withdrawing our vital health services, yet the doctors even now are threatening withdrawal of their services. Some doctors have already done so. The doctors are talking of withdrawing from OHIP and charging their patients directly. This will mean that doctors will be able to set their own prices above and beyond those set by OHIP. A patient will receive from OHIP a sum much smaller than the amount paid to the doctor.

50% of the strikers are single, or heads of family. Their wages mean survival for themselves and their

families, yet far too many people continue to believe that women have no real need to work. The press should not allow this myth to be perpetuated. Especially during IWY, the plight of working women should be explored.

SUMMARY OF DEMANDS

The following is a list of the major issues being negotiated between the doctor owners and the employees of the Port Arthur Clinic for a one-year contract.

1. A 15% Wage Increase

We feel that a 15% wage increase is a reasonable request in a first contract. The cost of living so far this year has risen 12% and is continuing to rise. Other unions are settling for increases of 30% and better. Our doctor employers are presently asking for a 35-50% increase. With a 15% increase our wages will still be \$150 to \$300 below the monthly wage of other workers in the same professions in this city.

2. 50% OHIP Payment by Doctor Owners

Most employers are paying up to 100% OHIP, and many are setting up dental plans. Is 50% OHIP payment too much to ask of a medical institution?

3. Union Security

We are negotiating for a union shop. A union shop means that all employees, as a condition of employment, will pay union dues. This does not mean that all employees, as a condition of employment, must join the union.

We believe that union security means job security, and that it is necessary in light of the Fort Frances situation. The striking Fort Frances Clinic returned to work without union security. Of the 22 original strikers, only 3 remain today.

The fact that there is a constantly available labour pool from which to draw cheap female labour, makes it easy for the Administration to hold out and break the women who are striking. Too many women need jobs and too few opportunities exist for women workers. Women, out of necessity, accept low pay and unsatisfactory working conditions.

Before the strike, Clinic Administration defined working conditions and set wages without the workers' participation. Salaries and benefits were markedly less than those enjoyed by male workers. No union protected the women from being fired without just cause.

When the women agreed to strike, there was little respect for their picket lines. Even the police worked to make it possible for the doctors to transport scabs to work. The public has not been vocal in its support of the strikers and trade unions could be much stronger in their support. The strikers have been harassed and ignored on occasion, and have felt it is a sign of their sex. They feel men's picket lines are treated with much greater respect.

Please help us in our struggle to set a pattern for all Clinics to follow so that female support staff across the Province, and across Canada, can bargain more effectively for better wages and working conditions.

WOMEN'S CREDIT UNION

METRO TORONTO WOMEN'S CREDIT UNION
615 Yonge St., Suite 401
Thursdays only: 10-6pm
960-0322

The idea of a women's credit union originated from Women's Place 3 years ago. Last year several feminists met to discuss women's economic needs and decided to form a credit union.

WHAT IS A CREDIT UNION?

A credit union is a group of people with a common bond who save their money together and from these pooled savings make low-cost loans to one another.

A credit union is in essence a financial cooperative based on the principles of service rather than profit and on democratic control (one vote per member regardless of number of shares held).

A credit union seeks to offer the best return on savings and the lowest cost for borrowing.

HOW DOES A CREDIT UNION DIFFER FROM A BANK?

A credit union serves only its members, not the general public as does a bank. A credit union is owned and operated by its members, and annual profits are returned to the members in the form of dividends and loan rebates. A bank is owned by its shareholders and the profits are returned to the shareholders not to the customers.

WHY A CREDIT UNION FOR WOMEN ONLY?

We as a group are poorer than men. Women are paid less and have less access to funds. Credit-granting institutions discriminate against women, who, as a result, obtain fewer loans and build poor credit ratings. A feminist credit union will provide an alternative to the current unjust system, and will be more responsive to women's needs.

OPERATIONS

The authority to open a credit union is invested by charter, granted by the provincial government, and credit union operations are subject to The Credit Unions Act, 1970.

Each credit union is a limited company which conducts its own affairs, but most Ontario credit unions belong to the Ontario Credit Union League which in turn belongs to a national league, both of which provide services and materials to individual credit unions.

The main source of credit union income is interest paid by members on loans and dividends on credit union deposits in League Central.

A credit union is operated by a Board of Directors, a Credit Committee and a Supervisory Committee, elected by the members at annual meetings and responsible to the members.

IS YOUR MONEY SAFE?

Yes. Credit unions subscribe to a central stabilization fund which, in the event of bankruptcy, ensures that a member will not lose her money.

Each member of the credit union who handles money or has signing authority is required by law to be bonded.

A Supervisory Committee is also required by law to do internal audits and to oversee the credit union's operations. The Ontario Credit Union League and the government perform annual audits for each credit union.

SAVINGS

There are 2 kinds of accounts in credit unions: share accounts and deposit accounts. To start with, most credit unions accept only share accounts until a fixed rate of interest on savings can be set.

WHAT IS A SHARE?

A credit union share, usually valued at \$5, is simply a term to indicate a unit of savings placed in a credit union upon which dividends will be paid.

A credit union share is not an investment in the traditional sense --there is no risk involved and the share may be withdrawn at any time.

The members of a credit union declare dividends on fully paid shares, on the recommendation of the Board of Directors at annual meetings.

LOANS

Money is lent to members of a credit union "for provident or productive purposes", i.e., for any purpose of benefit to the borrower within the credit union's priorities.

Shares, wage assignments and co-signers may be used as security for loans although many loans are granted on the borrower's signature alone.

Most credit unions charge 12% per annum interest on loans. A rebate will be paid out of year-end sur-

plus, thus reducing the effective rate of 12%. The Metro Toronto Women's Credit Union has accepted this policy.

OUR PHILOSOPHY

Women have been consistently denied access to economic control and knowledge. We can gain economic power by withdrawing from male-dominated financial institutions and redistributing our resources among women who have suffered discrimination based on race, sex, class, sexual preference, religion, marital status or age.

OUR LOAN PRIORITIES

1. Organizational loans: for setting up self-sustaining food, craft, trade and housing cooperatives to provide job independence for women.
2. Educational loans: for women who want training in non-traditional jobs, trades, etc.
3. Personal loans: for emergency situations and personal needs.

HOW TO JOIN

Any woman in Metro Toronto is eligible. Membership in the Metro Toronto Women's Credit Union entails opening a share account of \$5 or more at our office (or by mail) and joining the Women's Information and Referral Centre (our common associational bond).

♀ WENDY

moon child, stars in your eyes
aquarian laughter took us by surprise
and your deeds, loving and so kind
caring enough to give to others
in these hard times.

something very special came our way
like a sparkle on a grey winter's day
and the snowflakes will fall softer
this december as we remember
the love you gave to us.

your song is not over
we hear it and are moved to further
the struggle to free women from
violence
to give our energy selflessly
where we know it is needed.

the day stopped for us when we heard
you'd died, hearts wrenched and
voices broken, a silent understanding
we gave each other and by nightfall
your sisters had gathered together.

Laughter and gladness shifting to
sadness
oh how the lights glowed that night
friends we did gather
to give our sister
all of the love we bear for her.

your song is not over
we hear it and are moved
we're filled with your light, sister
moon child, stars in your eyes
aquarian laughter took us by surprise.

Lynn Kirk



IN MEMORY OF WENDY GAMEY
BORN 1955 DIED 1975

men and liberation

by Bill Robinson

Ed Note: The Collective made a decision to request a man to report on the Men's Conference as we felt this would be of interest to many of our readers.

The first National Men's Liberation Conference was held at Waterloo, Ontario on October 3-5. Present were over 150 men, representing groups from all over Canada and the U.S., who were concerned with the theory and practice of the newly emerging Men's Liberation Movement.

The objective of the conference was to enable men to examine their own lives--their relationships with women, with children, with marriage and divorce, with work and play, and with other men. This objective was accomplished by many workshops, some panels and lectures, a film, singing and dancing, and by numerous spontaneous discussions. It became apparent to all participants that now there really is a Men's Movement, arising as the long-awaited complement to the Women's Movement, and that it has a broad base of support from many different sorts of men across the continent." --excerpt from a press release written by members of the Saskatoon Men's Liberation Centre (SMLC).

What is this Men's Movement anyway and who is involved in it? As a participant in the conference, and as an outgrowth of it, I want to answer these questions by a quick look at history and by describing some of the details of my life by way of illustration.

It seems more and more evident to me that personal relationships in this society, especially sexual, can only be oppressive, regardless of how "liberated" either or both partners may be. So what do I do as a man, who has come to the realization that in spite of my good intentions and struggle with my own sexism and that of society, I am being destructive in my relationships with women?

I joined our consciousness-raising (cr) group last winter to try to get closer to the men in my life and to make the links between the "personal and political" aspects of the problem. Working in health at a level that is predominately composed of women, and socially and politically speaking, almost exclusively, with feminists, I have had to deal with these questions, intimately. And further, I consider myself very lucky in this because 1) it offers the potential for fuller, less exploitative relationships and 2) although the second wave of the women's movement may be passing, the crunch will come and I want to prepare for it. Acting out of such self-interest may seem crass but I don't believe that movements for change grow out of liberal "do-gooding", but rather out of the material interests of its members, combined with an understanding of our interdependence.

Meeting once a week for a few hours for CR is very useful but also

very limited. Forming larger groups that can actively struggle, politically, is crucial. But is it enough? My personal experience suggests that it is not. Refusing to depend upon women to "get my rocks off" seems more and more to look like a necessity for me. Does this mean that I should therefore become exclusively gay, at least for the next while? Or would that just be transferring this same pattern, which I am beginning to understand as destructive, onto my behaviour with men? Do I have the strength and commitment to actually follow through? Is it an appropriate response? If it is appropriate for me now, and I don't see myself as fundamentally different from most men, does that imply that other men will have to make the same decision?

I can't answer any of these questions yet; but these are the crucial questions for me, at this point, as a man.



Historically, the greater social power of men sprang from the division of labour between the sexes. Today, this is institutionalized in our power to command women's work because of their wageless state. The balance of power has shifted between us over time depending upon the level of technology and the relative productivity of different types of labour. Women were biologically given the function of childbearing and men socially that of defense. Early society was relatively egalitarian ("matriarchal"), however the Agricultural Revolution produced the surplus wealth which made possible the emergence of social stratification and private property. "With the rise of the state, because of their monopoly over weapons, and because freedom from childcare allows them to enter specialized economic and political roles, some men--especially ruling class men--acquire power over other men and over women....A distinct change occurred with the growth of individual and family property in herds, and in stable, irrigated farm-sites or other forms of inheritable wealth. This crystallized in the rise of the state, about 4,000 B.C. With the growth of class society and of male dominance in the ruling class of the state, women's subordination increased, and eventually reached its depths in the patriarchal families of the great

agrarian states." (Kathleen Gough in The Origin Of The Family)

Imperialism then is only one form of patriarchal society. It depends on private property, class divisions in the ownership of the means of production and sexual and racial oppression. The working class subsists by selling its labour power to the capitalists; the labour power of men is reproduced in two ways by "their" women through procreation and through domestic labour (feeding, fucking, cleaning up); only productive (i.e. heterosexual) relationships are condoned; and the competition between white men is within the framework of one never falling into the "underclasses" of women and racial minorities (or majorities).

Sexual oppression cannot be eliminated under Capitalism and further, the introduction of Socialism has not led to the immediate freedom from these bonds. It is however a necessary precondition to that end. Engels in the Origin of the Family said, "The lower the development of labor, and the more limited the amount of its products, and consequently the more limited the wealth of the society, the more the social order is found to be dominated by kinship groups." (Reich, Sex-Pol) Thus, the family should lose importance as an organizing unit as capitalism and technology develop and it will be even less important in socialist societies.

As a man within capitalist society my primary role is that of worker. Some men were born to parents who gave them the privileges and the roles of the bourgeoisie. Politically, they are not my "brothers". Their interests are directly opposed to mine on practically every issue. (Warren Farrell, popular author and speaker on men's liberation, is a very clear example of a man who has accepted bourgeois ideology but wants to reform part of it to stop certain "minor" inequities. A full analysis of this tendency within the movement is, I believe, a priority for the movement and cannot be dealt with here.)

The imperatives of work, under capitalism, heavily influence the male role. As a man, I am also a sexual being. A primary source of my energy comes from my sexuality (libido). Working under capitalism distorts this to keep me productive. Like a carrot on a stick, advertizing stimulates us as consumers: if we buy such-and-such a product we will be fulfilled; so we go out and work hard to make the money to purchase the product, the consumption of which only makes us hungry for more. At work however, in the office we are pushed to be manipulators of words, in the factory we are manipulators of objects, both devoid of sexual and emotional content (which of course is impossible). Even for sexual workers (housewives, prostitutes, actors, etc.) labour is alienated. When we are not at "work" male sexuality becomes a means of releasing tension and the sole means of expressing emotion. Women have shown us that this too

see pg. 22

margaret randall brings cuba to canada

by pat leslie

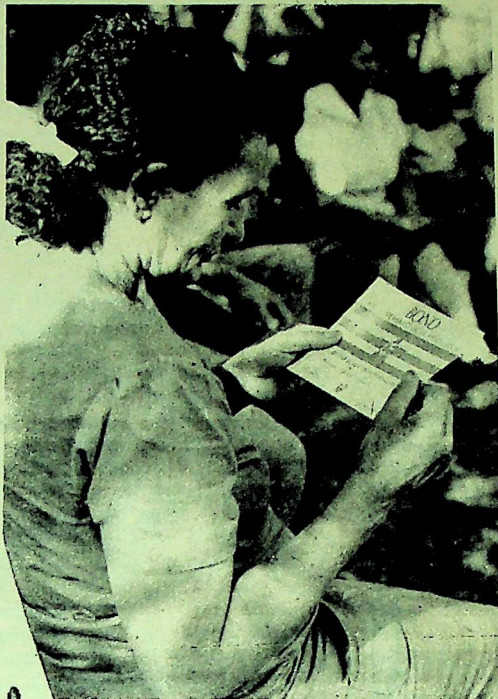
Margaret Randall, author of *Cuban Women Now*, was invited by CUSO (Canadian University Students Overseas) to do a speaking engagement in November. The groups in Toronto who were most interested in the progress of both Cuba and Cuban women were excited at the prospect of coming together to promote a cross-country speaking tour for her. The women in these groups felt this to be a valuable starting point for an exchange of ideas towards a more cohesive women's strategy. The ad hoc committee formed specifically for this occasion originally consisted of Canadian Women's Educational Press, the Latin American Working Group, World University Student, Student Christian Movement, Miles for Millions, the Cross Cultural Learner's Centre and individuals. It later grew to include the Development Education Centre, Oxfam-Ontario, Toronto Committee for the Liberation of Southern Africa and the Toronto Women's Bookstore. This organizing committee was responsible for not only the Toronto engagement but for the coordination of the whole Canadian tour with the local committees set up in each city. After months of work, it was only three weeks before the event that the committee learned of the Cuban Government's indecision over the visit. Panic reactions were called off when she finally sent word of her arrival.

Margaret Randall (mother of 4 children) lived in the U.S. for 20 years, spent 8 years in Mexico editing a literary periodical until political repression closed it in 1969. From there, she went to Cuba where she has been living for the last 6 years and working with the Cuban Book Institute. Last year, at the invitation of the Vietnamese Women's Union, she travelled to both North and South Vietnam and this year participated in an international women's conference in Venezuela.

friday, nov. 14

"Buenos Dias, Companeras": Women in Cuba is a film made by Canadian women about Cuban women in January 1975 and has only recently been available. It looks at the lives of 4 women in entirely different circumstances. The film, in colour, was technically superb and easily transmitted not only the revolutionary enthusiasm of Cuban women but the progress of women's liberation under socialism. The committee raised a lot of money that night, as they had underestimated their publicity and were just amazed at the fantastic turnout for the film.

After Randall's short speech, questions put to her centred round the status of women in Cuba, although Randall was more than competent to answer anything to do with Cuban society in general. It should be noted that the first question on the floor dealt with the Cuban official attitude toward homosexuality. It was high time that it was brought out in the open as a "social pathology". Several important questions were dismissed in



The award given to this woman in her union meeting reads, "XII Anniversary of the Revolution: 120 days of punctual attendance."

an off-hand manner; neither was there any room for constructive criticism. Margaret Randall was on the defensive. Actually, she was in a difficult position of not being used to a North American audience as well as having to answer to the Cuban Government on her return. Unfortunately, it was impossible to have any kind of dialogue after the film between Margaret Randall and 600 other people.

saturday, nov. 15

Saturday at the International Student Centre was another success for the organizers. First, there was a panel discussion followed by workshops on "Working Women: Socio-Economic Realities", "Racism and Immigration", "Women: Social Values and Class Identities" and "Women In Canada and The Third World: Common Interests? Differences? Links?"

The panel included Margaret Randall, Kathryn Peterson (organizing women) and Ana Alberro (immigrant women) with Louise Casselman from the Latin American Working Group as moderator. The focus of the second day was "a dynamic look at Cuba and Canada". Therefore, the panel members and participants were primarily concerned with the state of the women's movement in Canada. Kathryn Peterson, who had been part of the Toronto socialist women's movement, spoke of her efforts at day care and union organizing and of how the movement today has become middle-class. The single issues such as abortion and daycare affect working women much differently than the middle-class woman at which all the propaganda of going back to the work force is aimed. Working-class women never left the work force. She pointed out that University of Toronto has 5 day care centres while the Latin American immigrant group could not organize one centre be-

cause of the bureaucratic roadblocks that people from another class background cannot fight. Ana Alberro, who had emigrated from Spain, does not believe in the concept of sisterhood nor the concept of man as enemy. Alberro came across as very much against feminism because the brand of feminism given so much publicity by the press does not relate to the lives of her working-class sisters. Generally, participants felt that the women's movement needed more of a direction and a strategy.

Under Castro's Government (which is now in the process of becoming a democratically elected body), the participants felt that there was a direction for women to understand and analyse. Not only have women in Cuba been retrained from their former roles as prostitutes and domestic maids to take their proper place within the work force but their position within the family has been legally changed through the enactment of the Family Code. The machismo of the Cuban male is being attacked by public policy so that it no longer becomes a woman's individual problem.

It was not very surprising to discover no one at the conference questioning the entry of women into the work force because, as the theory goes, there is no revolutionary potential in women who remain at home. Very few people in socialist circles challenge the whole concept of the 'work ethic', i.e., women who are most revolutionary are those who cut the most sugar cane during harvest time at great sacrifice to their families. Also, no one questions the fact that, while this work may be necessary, women may enjoy the freedom of working with other women away from home.

...Compañeras



Youngest member of the Rosa La Bayamesa Brigade

A bit of irony from the Liberal Party Convention on November 7th. An embarrassed hotel official did not approve of a huge liberal poster of Trudeau proclaiming "The Canada That I Want To Build" being in such close proximity to photographs of Fidel Castro. Castro was immediately replaced with something 'more appropriate'--a photograph of Brigitte Bardot.

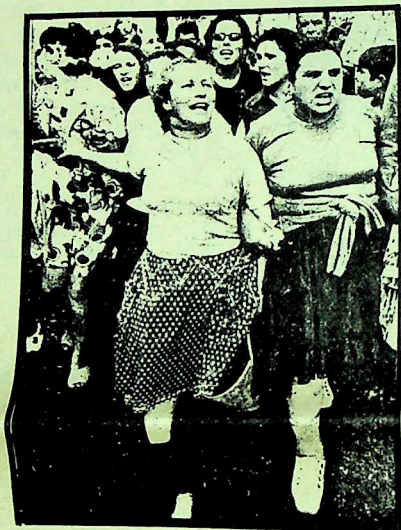
WOMEN IN PORTUGAL: STRUGGLING

WOMEN RISE UP

On January 13th this year the MLM held a demonstration. Their leaflets said:

"Women's situation, exploited and oppressed in every country in the world, gives us little to celebrate. But in spite of the discriminatory attitude implicit in International Women's Year, we are going to take advantage of it to denounce publicly the different ways women are oppressed in Portugal.

'And we're starting with a bonfire. We're going to burn objects which symbolize our oppression.'
After newspapers had heralded the demonstration as a 'striptease', thousands of men turned up to observe, mock, and physically attack it. Women were beaten, stripped, insulted; the children they had with them were attacked. As the MLM pointed out in a letter to the government: 'Until yesterday, every demonstration has been peaceful, orderly and respected. We had no warning that all this would be changed by the simple fact that the demonstrators happened to be twenty women.' (Our emphasis)



BEFORE 25 APRIL

'I've worked at "Coats and Clarks" for 19 years. All this time, I've suffered and seen a lot of my companions suffer. Some of them couldn't take any more, they left. Others had to put up with everything because they had a lot of difficulties at home and unsympathetic husbands. All us who've worked here for some time know which are the rotten ones in the factory. But everyone keeps quiet. Unfortunately, it's always been the same. And I know why: it's because they're afraid. They're afraid of being attacked; they're afraid of the men. And then there are the others, who cover up because they're in with the bosses, which means higher rates of pay. The ones who earn more keep quiet too. And it's a shame, because it should be all for one, and one for all!

'I've got 3 kids and plenty of problems--otherwise I would have left long ago. This is what I'm suggesting: let's form a women's group which will stick together and defend each other, and if necessary give a good lesson to those pigs, because that's what they need.'

This letter to a left-wing paper from a woman worker in the North of Portugal brings up a whole range of the problems confronting women in Portugal: oppression at work and at home, fear of husbands and of bosses, the burdens of childcare; barriers to getting together to fight. The fight that is beginning is on every front: against material exploitation in an underdeveloped but rapidly industrialising economy; against legal and political repression in a country only recently freed from fifty years of fascism, and against the ideological power of the Catholic and fascist tradition, through which women have been seen as submissive to God, man and family.

LEGAL OPPRESSION

A woman from the Women's Liberation Movement (MLM) pointed out how the fascist conception of the family is built into Portuguese law: 'The family group, according to the

law, is a fascist cell: with a boss, the man, who has the right to make all the decisions. The woman is left with the sphere of childcare; just about the right to bring them into the world and bring them up.' In law, a man has the right to repudiate his wife's employment contract. Some women never get as far as a work contract. I met one who did two mornings a week sewing for an architect's family because her husband wouldn't let her work in a factory.

A journalist, Maria Antonia Palla, tells a story which illustrates the different treatment of men and women in the law: 'A little while ago, I went to a poor area: a woman of thirty had been arrested. She had tried to poison her husband. She has two children. I talked to her neighbours and relatives. This woman was married very young, her parents made her because they thought she'd slept with her future husband. I saw her mother, who told me very calmly: "We thought it was with him, but in fact she'd slept with her husband's brother." After the wedding, the young woman moved into a tenement with the whole family: her mother, her father, her husband, his brother and wife. The husband was jealous, because he found out, obviously, that he wasn't the first. In the tenement, she couldn't stand her husband any longer. She tried to divide the flat in two, but the family wouldn't let her, and told her she ought to obey her husband in everything, including making love even if she didn't want to. So she went off into Lisbon and wandered around all day; sometimes she begged. Her husband was furious and ordered her to stay in the house to look after the kids. A house with no water and no electricity. She tried to kill him.

'The Court decided she was a little feeble mentally, but quite responsible for her actions. She got a 13 year sentence. The husband's doing fine. They talk about it in their street: some people say the husband was a good father, because he used to bring fruit for the kids as well as his wages. Others argue that a woman's not an animal, that she had the right to refuse to sleep with him, and anyway, her husband beat her. In Portugal, a man is untouchable. He has the right to kill his wife if he finds her "in adultery", or his daughter, if he finds her sleeping with someone. If he is sometimes brought to court it's for a minor offence, like using an unregistered weapon! Six months!'

WOMEN AT WORK - AGRICULTURE

This legal oppression, as always, is built on a system of severe exploitation of women in their working lives, in their work as rural labourers, factory workers and housewives. In the South of Portugal a few powerful landlords own large estates which are worked by landless labourers. The majority of these are women since many of the men are immigrant workers in France, Germany and Britain. Women's wages average fifty escudos a day (less than \$2), and are fifty per cent lower than men's. Employment is seasonal, mainly during the harvest. The older women are taken daily in lorries from their villages to the fields, while the young girls live in primitive dormitories attached to the landowners' haciendas. All rural workers are employed on a day to day basis, with no pensions, disability or unemployment benefits, and no help with medical expenses. Earlier this year the agricultural workers' union in the Alentejo district issued an appeal for help for the women of Mertola, a small village where they were dying of hunger. Out of 10,000 unemployed in Alentejo, 8,000 are women. The women of the Alentejo have a long tradition of struggle against these conditions--strikes, arrest, imprisonment. The symbol of their fight is Catarina Enfemia, assassinated by the National Guard during a strike for a 8-hour day.

WOMEN AT WORK - INDUSTRY

Over the last ten years large numbers of women have been drawn into the industrial workforce. They have replaced the men away fighting the colonial wars or working as immigrants abroad, and they have done so as cheap labour. In 1972 the average daily pay of women ranged from 1/2 to 2/3 of that of men. Now, they are supposed to get equal pay, but this will not be easy in a situation of the re- turn of the colonial army, unemployment, economic instability--and male attitudes to working women. A leaflet put out by the MLM highlights these problems:

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GLING AGAINST OPPRESSION

"Working women, watch out!
"equal pay for equal work..."

That's what the law says, but it doesn't always happen in practice. We women must demand the enforcement of this law, and fight the mentality which considers our work inferior to men's (and which unfortunately many of us share).

Take the examples of the Via Longa Brewery and the Pao sugar factory: In the brewery, once they'd won the minimum rate (the same for women and men), the male workers felt insulted. They immediately demanded an increase to maintain their differential from the women. When it's not the bosses who are exploiting us, it's our own "comrades" who are demanding this exploitation. The same in the sugar factory, where the workers refused equal pay. The MLM calls on all women workers to fight this sexist discrimination.

On the other hand, one of the most important demands of the strike wave after 25 April was for equal pay: something which reflected the large proportion of women workers especially in the multinational companies. The strike at Timex, a light engineering factory near Lisbon, is a case in point. There, one of the first moves was to set up a workers' strike committee, with a majority of women. The women pushed for equal pay as one of the main demands and received the backing of the men.

WOMEN AT WORK - IN THE HOME

Housing conditions in Portugal are as bad as any in Europe. Only 20% of dwellings have a kitchen, lavatory and bathroom. A further 20% are 'deficient' and 60% 'hopeless'. Only 40% of houses have running water; a further 27% have access to pumps nearby, and 33% have none at all. All over Portugal you see women carrying cans of water on their heads, up steps and hills, or doing their washing in streams. 82.7% of dwellings have no sewers and 61% have no refuse collection service. In these primitive conditions, coupled with the almost complete absence of nurseries, it is women who suffer most.

Women in the MLM are trying to reach women working in the home:

'Last year we had a meeting for "housewives". More than 400 women from all backgrounds came. They all complained of their lack of education--some couldn't read and write (58% of Portuguese women are illiterate), many never got beyond primary school. It was the first time that they could talk about themselves.'

A 'housewives' group now meets every Monday at the MLM women's centre (a house they have occupied in Lisbon). But often it's difficult for women to get out. They're kept in the house, their husbands stop them coming to evening meetings, in the afternoon they're busy with the kids and in the morning they have to do the housework and cook lunch.'

In the women's centre, to raise funds, they sell aprons embroidered with 'Que se Lixe a Lida da Casa'--Fuck Housework.

BIRTH - AND DEATH

The French journalist Blandine Jeanson describes the situation created by poverty and lack of maternity and medical services:

'In Villa-Franca de Xira, on the edge of the river Tagus not far from Lisbon, the fishermen often have nothing but their boat; they live in the boat. Lots of women work there as well, going out to fish in all kinds of weather to provide for themselves and their children. One of them has already lost five children. They died of cold, damp, hunger. Their mother had neither the time nor the means to take them to the "Casa de Povo" which provides a meagre medical service. Her son of fifteen is always ill and very behind at school; she doesn't have time to take him to school. While she is fishing, they stay behind in a shack, left to themselves. Twice she has given birth in her boat.'

Portugal has the highest infant mortality rate in Europe: 58 children in a 1,000 die at birth. 13% of babies are born with some sort of handicap. 'There are no maternity hospitals in Portugal', said a woman from the MDM. 'The

four private maternity homes in Lisbon are obviously reserved for the rich. You pay 11,000 escudos (\$440) for a confinement. My mother paid 20 escudos for my birth, in a communal ward. That's how working class women have their kids.' As many as 58% of births have no medical assistance at all.

NURSERY CAMPAIGNS

This appalling lack of provision carries through into pre-school services. In 1910 the Republic instituted official pre-school education, but this was removed under Salazar. In 1973 there was a total of 165 nurseries in Portugal, of which only 16 were state-run. The others were private, and too expensive for working class women. The MDM is organizing a nursery campaign. Working with local councils and community groups, they find empty houses, train childminders, and set up creches. 'We don't squat, we get the approval of the council', a woman from the MDM told me. 'We think you should take the legal way. Eventually we want to see national system of creches linked to the national health service. But we can't ask too much from the government at present, because of the country's economic problems.' Other groups of women are taking direct unofficial action. A newspaper article describes how a group of 'working mothers' from a government department have occupied an old tobacco factory and intend to set up a nursery.

CONTRACEPTION AND ABORTION - A PRIVATE PROBLEM

Writing in the newspaper *Liberdade*, a woman from the MLM said: 'Countrywomen, working women, lower middle-class women--most of them have been to hospital in a critical state at least once. Most abort themselves, with a knitting needle, duck feathers, pointed sticks. A woman of 44 told us: "I work in the fields. I've done 30 abortions all alone." A midwife said to us: "Sometimes I do as many as ten, thirteen abortions a day". She was speechless when we worked out that made an average of 200 abortions a month. The Portuguese population doesn't know, or pretends not to know, about these things. In fact abortion is a huge problem for the less privileged women in our society. But the political parties won't approach the subject directly.'

Most men prevent their wives using contraceptives because, they say, it could make them impotent. Women have to take the pill in secret. We women must have right to decide what we do with our own bodies.'



There are now about 40 family planning clinics in Portugal, financed by the IPPF. And some of the political parties are beginning to talk of legalising abortion, but on very restricted grounds. The measure of entrenched attitudes against abortion and contraception can be seen from the very guarded attitude of the MDM, a left women's rights organisation. An MDM worker told me, 'We're not in the contraception and abortion movement. We're not against it, but we don't think it's a priority. We have to be careful--after all, Portugal will need more people to industrialise successfully. We feel contraception is a very private affair. It's up to the couple themselves to decide about it.' As long as deaths and illness from illegal abortions, with men physically preventing their wives using contraceptives, are regarded even on the left as a 'private affair', women will face enormous obstacles.

Reprinted from *Portugal--A Blaze of Freedom*

CENTRE DES FEMMES DISSOLVED

(The following is a statement issued by Centre des Femmes this summer, explaining the dissolution of the centre to the leftist and women's groups they worked with.)

In March 1975, Centre des Femmes, formerly at 4319 St.-Denis, ceased to exist, at least in the way it has functioned for the past 3 years. Many things brought us to make this decision--to understand our reasons, you must know a little of the Centre's history. This text has no other purpose than to explain to the groups with whom we were in contact, the political evolution that led to the dissolution of Centre des Femmes.

In the beginning, there was only the will of a few militant women to mobilize around specific women's problems, to analyse the reality of our exploitation and oppression, and to clearly identify the interests they serve. It was a question of organizing the struggle from a feminist perspective and identifying this struggle with the struggle of all workers against the capitalist system. Of course, the project was ambitious, but let us remember that at the time, the militants of Centre des Femmes were not the only ones to dream of the coming revolution, one fine day..... Very quickly, the birth of an autonomous group of women became very important; for the first time in Quebec women themselves were organizing a political group around women's issues, issues that concerned the Quebecois left very little at the time.

ACTIVITIES OF CENTRE DES FEMMES

The 'Clinic'

From the start, circumstances forced the militant women of Centre des Femmes to concern themselves with the crucial importance of the issues of abortion and contraception in the fight for women's liberation. And they were concerned not only with theory--it was mainly to fill the needs of more and more urgent calls from women who wanted to have an abortion at any price that the "clinic" was first formed. We directed our energies towards directly referring these women to Montreal doctors* who were performing clandestine medical abortions at reasonable prices; at the same time we held weekly information meetings ("clinics") in which we discussed abortion and contraception with these women. This service took an enormous amount of work; some weeks, up to 60 women came to the Centre for this service. On the other hand, in meeting thousands of women under these circumstances, most of them working class, we were able to begin to see the political and social significance of the right of all women to control their own bodies. Once we win, by our struggles, the freedom to bring only wanted children into the world, it will still be up to us to fight for the freedom to control our daily lives, to put an end to all the forms of exploitation that have victimized us. In our fight for the right to free abortion on demand, the "clinic" had to become an efficient tool, however, it was hard to get past the "service" stage.

The Newspaper

It was important for the women of the centre to acquaint a greater number of women with the analyses and general theories they were developing. Quebecoises Deboutte was created with the aim of making it a vehicle for publicity and education. Being the only feminist and socialist newspaper in Quebec made it an enormous success in terms of popularity (circulation 2,000). Quebecoises Deboutte published nine editions in a 15-month period. Analyses, in-depth articles, reports, chronicles, accounts of women's personal experiences--we talked about everything.

The reaction to the paper wasn't long in coming. While its reputation grew, the Centre was rapidly becoming overextended. Women from every part of Quebec were urging us to answer questions as much about our theories as about organization of other women's groups.

* When these doctors were arrested for having performed illegal abortions, the service continued to function differently. Women who contacted the Centre were referred to New York.

Although Quebecoises Deboutte promised a lot in this sense, no one at the centre was in a position to answer even a few of these questions and needs. In the beginning, it quickly became obvious that to provide our other services and publish the newspaper was clearly more than we could handle, even in terms of physical capability; the daily tasks of the Centre constantly demanded our attention, and so it was impossible for the newspaper group to stabilize and consolidate Quebecoises Deboutte. But above all, the Centre could not be used as a tool for mobilizing and organizing women in the way that the clinic and the paper could.

Isolated, we did not recognize the reality of our work. Though we could have described certain aspects of the exploitation of women clearly enough, we could not have answered the question, "What can we do about it?" as clearly. Except in the issues of abortion and contraception, the positions that Quebecoises Deboutte defended were supported only by limited experience, and consequently, had few links with the daily realities of women. Little by little, it became evident that Quebecoises Deboutte had to cease publication while these problems were dealt with. Nonetheless, we do not reject the idea of another feminist/socialist newspaper, produced under different circumstances, given the impact of our newspaper as an educational tool.

In addition, other feminist activities developed outside the centre: new core groups of women organized in a few other places, animation and community work became more and more important, other women's centres opened in the area, and a feminist theatre group was born.

The existence and development of these groups brought up many questions and underlined many contradictions for the women of the Centre. To try to resolve them the Centre went into a period of review, a period which brought out even more evidence of divergent ideas and opinions within our group. From September 1973 to August 1974, most of the militant women of the centre left to work on other activities, without having resolved the issue of the orientation and future of Centre des Femmes. In September 1974, a new group of women took up the call, three from the original group, and five new women, who, without ever having taken part, were very close to the Centre for some time.

September 1974 to March 1975

The first task of this new group was to take up the work on the unfinished review, to try to identify the achievements and the errors of the Centre, to draw lessons from them, and to re-orient the work to come. Actually, nothing was very clear to us and though we eventually finished the resume, we were aware that it was not every explicit about our future perspectives.

One thing was certain: in the matter of abortion and contraception the Centre had acquired a tremendous amount of experience which was not being used to advantage, largely because of our isolation. Convinced that we were necessary to the organization of the struggle on a wider basis, we regrouped about 30 women around this question. From this group, the "Comite de Lutte pour l'Avortement et la Contraception Libres et Gratuits" (Committee for the Struggle for Free Abortion and Contraception on Demand). Linked to a large movement, the clinic began to find less obstruction in getting past the 'service' aspect of the clinic, and it could become a real instrument for struggle. (After some months of transition, the Centre des Femmes clinic is now officially the clinic of the Comite de Lutte.) And since Quebecoises Deboutte had ceased publication, a special edition on abortion and contraception was undertaken, representing, in some ways, a review of the clinic's work in the previous 2 years.

Such a publication could also become an efficient instrument of information and education. It was therefore necessary to finish it and distribute it as soon as possible. It was published March 8th under the name of "Dossier Special sur l'Avortement et la Contraception Libres et Gratuits."

While these activities were going on, we still had to return to the question of the political existence of

Centre des Femmes, and with all urgency. In effect, the reputation that Quebecoises Deboutte had acquired became a heavier and heavier burden to carry; we were constantly pursued as the nucleus of the feminist movement in Quebec, although in reality, we were not. Whenever a women's centre was formed somewhere in Quebec, it was identified as a kind of "branch-office" of the "headquarters" in Montreal, even if we had not contact with it. We were continually isolated by women in all parts of Quebec to pass judgement on subjects which, often, we knew nothing about.

The women's groups with whom we were in contact, and who were often identified with Centre des Femmes without wanting to be, were urging us to make our orientation clear, and to clarify our situation to the public. Thus the Centre was left with numerous but fragile contacts, a documentation service that was almost never used, and a group of women whose priorities were not yet well defined. Since it was impossible to answer these questions and clarify these ambiguities, the members of Centre des Femmes decided that it was more positive to abandon the name which no longer corresponded with what we hoped to do.

Among our members, two militants now work full-time at the clinic and the other activities of the Comité de Lutte in order to consolidate it. The others support the work and the ideas of the Comité de Lutte but they wish also to form a feminist group whose first priority is to determine their structure and the kinds of action

the group will be involved in. They are now maintaining the documentation service which must be entirely revised.

The dissolution of this "myth" that was Centre des Femmes became necessary, but we are not denying the need for this type of organization; rather, it was a necessary part of the processes of evolution of feminist groups in Quebec.

Autonomous women's groups have their *raison d'être*: the consciousness-raising and liberation of women has scarcely begun in Quebec, some groups are already working along these lines, and, finally, many groups are forming all over the province which are concerned with the exploitation of women in a capitalist and patriarchal society. It is important to these groups to maintain feelings of solidarity among themselves, to better carry on their struggles and maintain a feminist/socialist movement with a solid base in Quebec.

The "Dossier special sur l'Avortement et la Contraception Libres et Gratuits" mentioned above is available for \$1.00 (postage included) from Quebecoises Deboutte, 4800 Henri-Julien, Montreal, Quebec.

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THEATRE DES CUISINES



MANIFESTE DU THEATRE DES CUISINES 1975

Pour présenter la pièce "Nous aurons les enfants que nous voulons", on avait pensé écrire un court texte d'introduction sur le Théâtre des Cuisines. Cette idée nous a amenées à nous définir davantage. Nous avons précisé nos objectifs politiques, notre méthode de travail et nos idées sur le théâtre. Nous espérons que notre manifeste pourra servir aux femmes qui ont envie de monter la pièce et de travailler ensemble.

HISTORIQUE DU GROUPE

A la fin de l'automne 1973, une militante du Centre des Femmes, ayant fait du théâtre professionnel dans le passé, puis du théâtre de combat (pièces créées avec des travailleuses en grève...) contacte plusieurs militantes de différents groupes (en particulier du Centre des Femmes et des A.D.D.S.) et leur demande si elles sont intéressées à créer un groupe de théâtre de femmes. Toutes les militantes contactées sont effectivement très intéressées, bien qu'elles aient déjà beaucoup de travail dans leur groupe respectif. Nos premières réunions ont lieu en décembre '73. Nous sommes alors six femmes sans enfants, travailleuses ou chômeuses, dont quatre qui n'ont jamais fait de théâtre (amateur ou professionnel). Nous discutons brièvement de nos objectifs. En gros, nous voulons faire du théâtre de combat avec des femmes, traitant de l'exploitation spécifique des femmes. Nous nous adressons à différents publics mais nous voulons prioritairement rejoindre les femmes les plus exploitées, les plus isolées aussi. Le théâtre est pour nous un instrument d'information et de combat mais c'est aussi une façon de se détendre, de développer des formes d'expression nouvelle qui nous enrichissent chacune individuellement autant que collectivement. Au début janvier '74, nous ne savons pas exactement comment fonctionner. Nous travaillons par improvisations durant deux ou trois semaines - aurythme d'une fois par semaine-

ce qui a l'avantage de prouver à celles qui n'ont jamais fait de théâtre qu'elles ont quelque chose à dire et qu'elles sont tout à fait capables de le dire. Puis, à la mi-janvier, nous décidons de commencer à préparer un spectacle. C'est un travail concret qui nous permet réellement d'essayer de mettre en pratique nos objectifs. Nous choisissons de faire une première pièce sur le problème de l'avortement.

Pourquoi l'avortement? Pour des raisons bien simples. Quatre des militantes du groupe travaillent de proche ou de loin à la lutte pour l'avortement et la contraception libres et gratuits (que ce soit au Centre des Femmes ou au Comité de Défense de Morgentaler). Depuis plus de deux ans, nous rencontrons quotidiennement (au Centre des Femmes) des femmes aux prises avec ce problème. Nous connaissons donc très bien le sujet, non seulement théoriquement mais pratiquement. De plus, la lutte pour la libéralisation de l'avortement est plus que jamais actuelle, après l'acquiescement de Morgentaler en novembre '73. C'est une lutte qui nécessite une propagande très large et nous savons que, par le théâtre, nous sommes capables de toucher des gens qu'aucun discours ni aucune conférence ne sauraient convaincre. Le théâtre nous apparaît un instrument privilégié pour traiter d'un sujet si délicat. Aussi, le Comité de Lutte pour l'Avortement et la Contraception Libres et Gratuits se met sur pied à l'époque, et deux d'entre nous y participent. Nous espérons pouvoir diriger vers ce nouveau comité tous les gens qui, après avoir vu la pièce, sont intéressés à travailler à cette lutte: il nous semble important en effet que les énergies que nous dépensons pour faire un spectacle soient mises au service d'une organisation menant une lutte sur le problème dont nous traitons dans notre spectacle.

Nous décidons alors que cette pièce doit être prête pour le 8 mars, Fête Internationale des Femmes. Nous nous réunissons alors deux à trois fois par semaine. Avant de la jouer le 8 mars, nous la présentons devant une trentaine de femmes, dont une grande partie sont membres de groupes populaires. Nous voulons avoir une première critique. La plupart des critiques sont bonnes, ce qui nous encourage évidemment beaucoup. Donc, le 8 mars, devant près de 3,000 personnes, en majorité des femmes, dans la salle paroissiale Saint-Edouard à Montreal, nous présentons enfin notre premier spectacle. La pièce est très bien reçue.

Après le 8 mars, nous ralentissons un peu notre travail au Théâtre des Cuisines à cause de toutes les activités que nous avons aussi ailleurs. D'autre part, après nous avoir vues le 8 mars, quelques femmes nous demandent de venir travailler avec nous tandis que trois militantes du groupe originel partent parce qu'elles ont trop CONT...

THEATRE DES CUISINES CONT.

d'activités à la fois. L'équipe change donc quelque peu et elle ne cessera de changer jusqu'en octobre '74.

Entre mars et juillet '74, nous jouons relativement peu. Au mois d'août, après un mois de vacances, nous reprenons les réunions une fois par semaine. Nous sommes alors dix dont trois de l'équipe de départ. Nous décidons de commencer à préparer un deuxième spectacle. En septembre, après de longues discussions, nous choisissons comme thème de notre prochaine pièce: "le travail ménager". Pendant le mois d'octobre, cinq d'entre nous quittent le groupe, une à une, pour diverses raisons: surcharge d'activités, mésestime politique, départ en vacances, etc.

Fin octobre, nous ne sommes plus que cinq, une seule du groupe originel, deux arrivées en mai et deux en août. La composition du nouveau groupe est différente de celle du tout premier groupe: sur les cinq, une seule n'a jamais fait de théâtre et pour les cinq, c'est le Théâtre des Cuisines qui est notre principale activité militante. Nous décidons alors de continuer le spectacle sur le travail ménager mais de recommencer à jouer la pièce sur l'avortement pour nous stimuler et nous faire sentir que nous formons une équipe. Nous décidons d'avoir deux réunions par semaine. Depuis novembre, nous avons surtout joué la pièce dans les CEGEPS. A partir de janvier '75, nous voulons jouer le plus possible devant un public de ménagères dans les quartiers, par l'intermédiaire des groupes populaires. Nous préparons la pièce sur le travail ménager pour le 8 mars '75. Pour répondre à cette échéance du 8 mars, quatre femmes nous aident aux décors, costumes, accessoires, masques, musique.



POURQUOI LE THEATRE?

Nous avons choisi de nous exprimer au moyen du théâtre pour deux raisons principales, aussi importantes l'une que l'autre: parce que nous aimons le théâtre et parce que le théâtre est un outil de propagande très efficace (propagande: "tout ce qu'on fait pour répandre activement une opinion"- dictionnaire Larousse). Nous avons des choses à dire sur ce que nous, les femmes, vivons quotidiennement. Notre opinion sur les causes et les conséquences de notre exploitation, sur nos espoirs de changer la société et sur les moyens qu'on peut utiliser pour le faire, nous voulons donc la "répandre activement". Et nous savons que le théâtre est un bon instrument pour le faire. Avec le théâtre, on informe, on dénonce, oui mais on fait sourire et rire, on chante, on danse même! Et, au Théâtre des Cuisines, nous aimons cet instrument qu'est le théâtre parce qu'il nous permet de sourire et de chanter tout en découvrant de nouvelles façons d'exprimer notre colère et notre révolte contre une société qui nous a trop longtemps fait taire.

Le théâtre, c'est toujours fait pour dire quelque chose. Mais dire quoi et à qui? Nous croyons que le théâtre doit servir de moyen d'expression à celles et à ceux qui, par leur travail, font marcher les usines, les entreprises, donnent des services (qu'ils soient payés ou pas payés, comme pour le travail ménager), ceux-là qui, en fait, font marcher un pays. Le théâtre doit être un moyen de conter leur vie, leurs problèmes, leurs luttes, leurs espoirs. Le théâtre ne doit pas endormir les gens dans des rêves (rencontrer le prince charmant, gagner le million à la lotto, etc.) ni leur faire oublier ce qu'ils vivent tous les jours pour qu'ils ne pensent pas à le remettre en question. Au contraire, il faut poser des questions. Ce n'est évidemment pas par le théâtre seul qu'on trouve les réponses; mais s'il pose bien les questions, le théâtre peut contribuer à découvrir certains éléments de réponse.

Pour que notre théâtre réponde à ces exigences, nous observons certains principes que nous pourrions appeler notre politique théâtrale.

Dans nos pièces, on part toujours d'un problème concret et actuel. Une fois que le sujet de la pièce est

choisi, on interroge notre expérience personnelle et on fait des recherches pour connaître ce sujet le mieux possible. Par exemple, avec la pièce sur l'avortement et la contraception, on cherche à savoir quelle est la situation de l'avortement au Québec, comment les femmes vivent cette situation, qui a intérêt à ce que les femmes ne contrôlent pas leur corps et pourquoi, quelles luttes menant les femmes pour régler ce problème, etc. Cette recherche doit être autant pratique que théorique, c'est-à-dire que la recherche dans les livres et documents doit être faite simultanément à des rencontres avec des femmes qui ont vécu le problème traité dans la pièce. En bref, on ne peut parler convenablement d'un problème que si on le connaît de façon approfondie.

La forme du spectacle ne doit pas l'emporter sur le contenu. Nous faisons un spectacle parce que nous avons des choses bien précises à dire et nous voulons les dire de façon claire pour qu'elles soient comprises sans ambiguïté. Pour ce faire, la forme théâtrale (mise en scène, décors, costumes, jeu des comédiennes, etc.) ne doit pas prendre une importance telle qu'on oublie le contenu de la pièce. Les "effets" du théâtre doivent servir à faire mieux passer le contenu. Ceci ne veut pas dire que la forme n'est pas importante, ce qui serait absurde. Mais nous nous attachons d'abord à définir le contenu de notre spectacle puis à trouver ensuite une forme adéquate et efficace pour présenter ce contenu, sans l'étouffer.

On n'attend pas le public: on va là où il est. La majorité des femmes sont ménagères, qu'elles travaillent à l'extérieur ou non. Elles n'ont généralement ni l'argent ni surtout le temps "d'aller au théâtre". D'ailleurs, les théâtres sont généralement des lieux réservés à l'élite de la société, élite qui va au théâtre pour se distraire. Certaines pièces de théâtre pourtant ont un contenu révolutionnaire; mais le fait de les présenter dans les théâtres leur fait perdre tout leur sens combatif et elles n'ont l'air alors que d'un nouveau genre de théâtre, sans aucun lien avec les luttes que mènent les femmes et les hommes dans leur milieu. Donc, nous ne jouons pas dans les théâtres (il ne faut pas jouer sur les mots: si dans une petite ville, la seule salle disponible pour jouer est le théâtre de la place, nous ne refuserons pas d'y jouer si le public auquel nous voulons nous adresser y vient!). C'est à nous d'aller rencontrer les femmes là où elles sont: dans leurs quartiers, dans certaines assemblées syndicales, dans un lieu de travail en grève, dans les cafétérias de Cegeps et d'universités... Quant au lieu théâtral proprement dit, toute place -salle paroissiale, salle d'école, local de groupe populaire - est assez bonne pour y jouer, du moment qu'on peut s'y faire entendre. A nous de savoir adopter notre spectacle au lieu qui est mis à notre disposition.

On n'a pas besoin d'avoir fait une école de théâtre pour faire du théâtre. Quand on a quelque chose à dire, on trouve les moyens pour le dire. Il faut les développer ces moyens, il faut répéter, travailler, cela nous ne le nions pas. Il faut aussi développer les techniques, oui. Mais tout cela ne doit empêcher personne de faire du théâtre. Or, à l'heure actuelle, on nous présente les comédiens comme les quelques privilégiés qui ont appris à en faire. Cela condamne le reste des profanes, soit à ne pas oser faire de théâtre qu'ils pensent trop inaccessible, soit à singer le théâtre professionnel qu'ils pensent être le seul vrai théâtre. Ce qui compte avant tout, c'est la motivation.

Nous ne voulons pas être des professionnelles du théâtre. C'est-à-dire que nous ne voulons pas vivre uniquement par le théâtre. Si nous ne faisons que du théâtre, le danger est grand de re-crée une petite élite, à notre niveau, coupée de la réalité quotidienne. Notre théâtre risquerait lui aussi de s'éloigner de la réalité que vivent la majorité des femmes, et donc d'être beaucoup moins efficace. Nous essayons donc de trouver des "jobs" qui nous laissent assez de temps libre pour répéter et jouer, ce qui est très difficile, il faut l'avouer. D'autre part, nous tentons d'obtenir des subventions qui nous permettent de faire des extras: jouer à l'extérieur de Montréal, peut-être faire une tournée pendant l'été... Pour le financement régulier du groupe (achats pour les décors, costumes, essence pendant les déplacements...) nous avons comme principe de demander de l'argent à ceux qui en ont (syndicats, services aux étudiants...) afin de jouer gratuitement là où il n'y en a pas (groupes populaires, employées (s) en grève, etc...).

MY PEOPLE SHALL LIVE!

BY PAT LESLIE

Ed Note: While all members of the Collective do not necessarily agree with the political perspective contained in Khaled's book, we encourage women to read this book.

MY PEOPLE SHALL LIVE

Autobiography of a revolutionary by Leila Khaled as told to George Hajjar
New Canada Press
\$4.00
229 pages with photos

Because of the subject matter (terrorism, Anti-Zionism), this book has been, and will continue to be, the source of much controversy. The title, *My People Shall Live*, has also been the positive affirmation of the spirit of the Jewish people as well as Khaled's own people, the Palestinians. Khaled, however, does not propose that her people should live at the expense of the Jewish people; she is waging a fight so that both may live together in peace.

The release of this book came 4 years late to Canada (as well as the U.S.) due to pressure from liberals in North America while other, more politically safe, countries have seen its release for commercial distribution. It is such an emotionally explosive issue that the publication of this book is equated with anti-Semitism. To take a personal stand against Zionism conceivably means the loss of Jewish friends who, along with the rest of the Western world, are responding to the guilt and horror of the Second World War. Zionism--the need for a Jewish homeland--and the leaders of the Zionist movement took full advantage of this horror and every Jewish woman of my generation has had instilled in her the cultural/religious separateness of the Jewish people as an oppressed race. Who can deny it, who would dare? On the other hand, the Arab women of Palestine were forced out of their homes and into exile in either refugee camps or neighbouring Arab countries. The concept of sisterhood falls flat for some women who find themselves in the position of being, at one and the same time, both the persecuted and the persecutor.

Leila Khaled was one of those Arab women expelled from Haifa, along with 80,000 other people of Arab descent. The book about her life from child to woman is rhetorical; there is no doubt about that. But then, how many have taken a look at Zionist literature lately? (*Masada*, the Zionist student quarterly in Toronto, in speaking of the UN Mexico City IWY Conference, had this to say: "...only poor Leah Rabin, brave wife to the Israeli Prime Minister...."). Rhetoric, as well as being political, is also meant to appeal to one's emotions. In Khaled's book, such phrases as "quiet despair" and "sordid living" and "I charge the world for its acquiescence in my destruction" are common. In between things like "I was crucified and redeemed at the same time", she speaks of her growing awareness during her schooldays and the relationship between her life and that

of the people living in the Palestinian refugee camps.

She was 9 when she took part in the parade on the 5th anniversary of the creation of the Israeli State. When she was 14, she had earned the right to membership in the Arab Nationalist Movement. "My mother strongly disapproved of the political activities of the girls in the family. She felt that now that the civil war was over the girls should stay at home and leave the politics to men...She said she was also afraid of scandalous talk in the neighbourhood about women in politics. Mother knew that social ostracism would result if any one of us stepped out of line..." When she had attended political meetings in her pyjamas to deceive her mother as to her plans, she felt discrimination from her comrades this time. "They were shaken by what they regarded as immoral behaviour. I was blasted for violating Arab decorum and polite womanly behaviour. They were almost ready to pass a motion of censure and perhaps expulsion. Some of the reactionaries thought my appearance in pyjamas was a tradition-trampling, sex-enticing episode. Tradition-trampling it might have been; sex-enticing it was not. I was terribly disappointed by their male chauvinism and self-righteousness. I stayed through the meeting and left still angry, because my commitment to the cause was not appreciated and the personal difficulties I encountered at home were not taken into account. How could we liberate Palestine and the Arab homeland, if we ourselves were not liberated? How could we advocate equality and keep over half--the female half--of the human race in bondage?...It took the ANM nearly a decade to start tapping to the full the human reservoir of women."

When she was 18, "I once again had to face the problem of being a Palestinian Arab woman. My sisters in the West speak of two kinds of oppression: class and sexual. I had to face four kinds of oppression: national, social (the weight of traditions and habits), class and sexual." It was her brothers who had priority for higher education. She finally attended the American University of Beirut without scholarship though she was entitled to one. She "wanted to enroll as quickly as possible before I got railroaded into some uncreative role like office work or marriage and baby-production". She finished university and became a teacher, working only on the periphery of the Arab movement until the decision was made to no longer stand on the sidelines. She entered training to become a guerilla to free Palestinians from the nationalism of the Arab states and American imperialism.

Leila would never have come to world notice if not for her bravery and dedication to the cause of freedom for her people. Ironically enough, enroute to her first mission to divert a TWA aircraft to Damascus in 1969, sexual advances were made to her several times, i.e., Arab women travelling alone are considered "loose". In 1970, after face-surgery to hide her identity, she

and another comrade made an abortive attempt to hijack an EL-AL aircraft. After the Israelis had needlessly killed her male comrade, the British Government intervened and took Leila to Britain from which she later returned to the Arab countries to continue her fight.

Terrorism is a tactic used between a power with unlimited supply and a people armed only with determination and love of country. This has parallels between all the many "undeclared" wars, such as, the Vietnamese vs. the U.S., the IRA vs. the English, the Algerians vs. the French. How Khaled feels about women is another matter. Perhaps she should be organizing with women, for self-determination as a woman? One thing is for sure: rhetoric aside, I gained a lot of valuable information about this so-called Middle-East conflict from Leila Khaled's personal involvement. And that is exactly what we have all been lacking. The unfortunate point to remember is that this book, published in Canada 4 years after the fact, is now outdated politically.



Khaled explains the Zionist concept: "It was at the outset a religious idea...Zionism as a word was coined in 1886 by Ben Acher, a European Jew who had never been to Palestine. It was Herzl who started the political side of Zionism in his pamphlet 'The Jewish State' (at the time of the Dreyfus Affair in France). The first Zionist Congress was convened in 1897 at Basle to form the World Zionist Organization. Herzl went to the British Government with the proposal "that a Jewish state would be a great bulwark against Arab revolution and a local sentinel to guard Britain's vital interests in the area which included the Suez Canal and the trading routes to the Far East. From the very beginning the idea of an Israeli state was sold to the Western powers as a wedge to keep the Arabs divided."... "By 1917, when the Zionists extracted the Balfour Declaration from the British, the Jews constituted less than 10% of the population of the area, but the draftees of the Declaration had the temerity to refer to our people as the 'non-Jewish population' rather than referring to the Jews as a minority which could have religious rights in Palestine."... "Meanwhile, the Zionists proceeded to establish a racist, exclusive society where East European Zionists, Polish and Russian, dominated the Government, political parties, trade unions, bureaucracy, and business. Afro-Asian Jews were the target of discrimination, class exploitation and European contempt. The Arab inhabitants, the rightful owners of Palestine, were placed under military administration and used along with the Arab Jews as a cheap labour supply." (Page 55)

ANGELE ARSENAULT - PREMIERE

record review

by margaret murray

ANGELE ARSENAULT

Angele is an Acadian singer from Prince Edward Island who now lives in Montreal. She sings in both English and French and has composed over forty songs in French and over twenty in English, along with a large number of traditional style Acadian songs. She covers many topics in her songs from women's lib to reincarnation and spiritualism. She recently recorded several programs for the Ontario Educational Television Network.



The immediate problem with which i am faced when approaching a review of Angele Arsenault's first record, *Premiere* (SPPS inc, PS-19901), is that of the language barrier. Canada prides itself on being bilingual, on paper at least, and therefore the majority of Canadians should be able to thoroughly enjoy this album. This is obviously not the case. I am an anglophone and while my french is sufficient to grasp the main thrust of the lyrics, i miss the subtleties of the french canadian experience, i cannot do justice to Arsenault's work.

Angele has appeared at a variety of folk festivals, including Mari-rosa where her stage presence carried english audiences beyond their incomprehension of the french language. Some of this vivacity filters through on her album but mainly orchestral arrangement and back-up have taken the place of facial expression and voice level. The music has been well laid out and is technically quite sound; so much for the incidentals.

Should wages for housework ever erupt as a political force among les quebecoises, it will find the way well prepared by Angele's com-

positions. Her themes are the lives of the average women--the house-workers, the welfare mothers struggling to make ends meet. And from these she has spun excellent scenarios so familiar to us all. In "Toc Toc" there is the woman battling with creditors, landlords, and nosey neighbours, trying to come up with money to prevent her family from being tossed "dans la neige froide". In "Maman Maman" we glimpse the single parent experience while "Bois ton cafe" could be the eternal anthem of women who repair the damage done by capital to their loved ones. And on and on. Angele offers us a spectrum of our own real lives, truly a woman's "artist".

i could continue to dissect each of the songs on this album and translate them into our own native tongue yet to what avail? Such a treatment of a sensitive and well-rounded work would not go down well with me; i enjoyed the music, the lyrics, and her overall style. Angele Arsenault is definitely a feminist songwriter and she deserves credit for combining personal and political statements with good quality folk music.

BOOK REVIEW by cindy wright

The Two-Thirds Minority: Women in Canadian Education, by Sybil Shack, published by the Guidance Centre, Faculty of Education at the University of Toronto.

Reading The Two-Thirds Minority is like reading The Prime of Miss Jean Brodie. It's a pleasant enough book but seems to be from another century. Shack offers no criticism of the educational system, other than that there aren't enough women in it taking positions of authority and that guidance counsellors and textbooks are often sexist.

The book is rather naive. Nothing about why kids hate school, why most fail, why we have such a high drop-out rate. If you are looking for an analytical discussion of women in Canadian education, this book is not it. This is a subjective account of one woman's experience as a student and as a teacher. She also writes of the women teachers she knows and

"...and what did you learn in skool today, dear little girl of mine?"

of their conception of themselves. Unfortunately, however, she tends to romanticize women teachers, their work, dedication and spirit. A chapter is devoted to young women in school and how they are discouraged from developing to their full potential.

The book is not a complete loss. The chapter "A Tradition of Teaching" is a brief history of the beginnings of formal education in Canada, showing that the early schools were almost completely the creation of courageous and dedicated women, a fact that a lot of people don't realize.

Generally, however, the book is disappointing. It's too bad because there is still a lot of room for a feminist perspective of education.



Reprinted from Shrew

FLASH !!

GAY WOMEN

..... is the name of a happening that will take place every Monday evening at 201 Church Street

is a new and totally independent organization of gay women for gay women

is an attempt to provide fun, fellowship, and service to any and all gay women in Toronto

UNLIMITED

is a place you can come to be yourself and talk to someone who cares about you and any problem you have

is an alternative to dances and clubs

is a place to help sort out and cope with problems of loneliness, problems with a lover, problems "coming out", problems with parents, problems with role-playing

WOMAN OF LABRADOR
by Elizabeth Goudie
\$4.95

Published by Peter Martin Assoc.
Available at the Toronto Women's
Bookstore

Woman of Labrador by Elizabeth Goudie is unusual not only for its subject matter--a woman's life in Labrador--but for its writing style. Armed with only a grade four education Mrs. Goudie sets out to describe the rugged and often harsh life of a woman in the backwoods of Labrador. Her writing style is extremely simple. Once accustomed to it though, you find yourself listening to the rhythm as well as the words. Such a vivid account could not be portrayed without this rhythm and style.

Mrs. Goudie is a trapper's wife. This is an extremely hard life. Her husband goes out on his lines for two 3-month periods. For 3 months the women do not see their men and have no way to contact them. After a few days rest and replenishing of supplies, the men return to their lines for another 3 months.

The winters are long and very lonely but far from idle for the women. The children had to be cared for, clothes were to be made, there was knitting and sewing and boots to be made.

A minister or doctor would be seen about once in the winter. Outside of this the women acted as their own doctor.

"October passed by and Jim went setting his traps again. The first evening he was gone I was alone cleaning my floor. I looked around

for my children. The girl Marie and the second boy Bruce were sitting by the stove watching the fire burning. I checked them to see if everything was all right and went on about my work. About ten minutes later, the whole house lit up with fire. I jumped to my feet and I was by Bruce's side in a minute. I did not know what to do; I saw a big coat close by and caught it and smothered out the flame. For a few seconds, he didn't move. I picked him up and the minute I moved him he went into a "rock of pain". I was a whole hour trying to keep him on my lap. That was between five and six in the evening; at about six-thirty, he fell asleep...I looked over his body as carefully as I could and I saw his right arm was burnt right to his body and one cheek, one ear and both his lips were burned, so I knew I had a terrible task on my hands. I tried to eat but couldn't. I walked the floor and the other children were afraid that their little brother would die and they were crying. Their daddy was not home yet.

About seven o'clock I heard the boat coming and I was there with my little boy all burnt. I did not know how his dad would take it. I thought that he might think that I had been careless and got him burnt so I just sat by my little boy and waited for Jim to come into the house. I told him what had happened. We sat beside our child and when he woke up he again went into a rock of pain. We walked the floor with him the whole night taking

by grace scott

turns...The only thing we had in the house was a bottle of castor oil. I said to Jim, 'You better get me a juniper stick and I will boil it and use the liquid to bathe the burns.' I had no dressing. I had a couple of sheets and I tore them up for dressings. There was a small wound of open flesh on his elbow and I was really afraid that would become infected. I hoped and prayed it would be all right. Jim got the juniper stick. I went to work and boiled four hours and started to bathe the wounds in the liquid.

On the second day, the spot on his elbow looked a bit red and infected. I took a piece of the stick and peeled the outside bark off and took the inside, the gummy bark of the stick, and beat it to a pulp. I sterilized my dressing by brown-ing it on the stove and I placed a piece of the gummy pulp on his elbow. I greased the poultice with the castor oil and after six days he seemed to be getting a lot better... Jim brought him (the doctor) up the bay the next morning. He looked at our boy and at what I was using and he said he was over the worst. He told me to carry on with what I was using. He gave me some dressings and I was very happy about what he told me. He said I had done a marvellous job so my mind was at ease then."

This book is a must. Not only is it the first book written about Labrador women, it is also the first written by a native-born Labrador woman.

It is a thoroughly enjoyable book and comes highly recommended.

ALL WORK & NO PAY by pat leslie

ALL WORK AND NO PAY

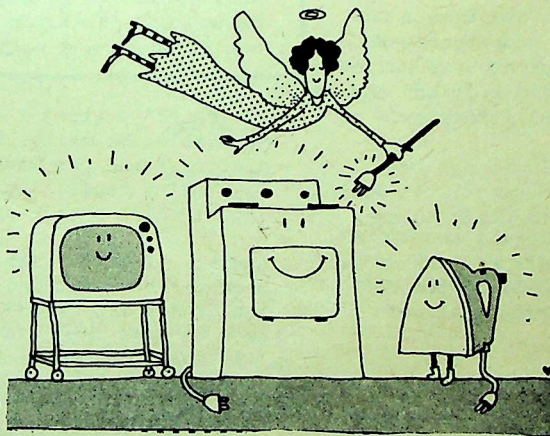
Women, Housework and the Wages Due
Published by the Power of Women
Collective and Falling Wall Press,
England.

127 pages, \$1.95

Available at the Toronto Women's
Bookstore

The 23 articles in this anthology (representing Italy, England, Canada and the U.S.) deal with the housework done by welfare women, women doing waged work, women doing unwaged work and lesbians from an international perspective. "Some people say women don't get enough job training, but in reality we have the longest and most meticulous training of all. We are being trained to work 'for love'." This excerpt from the Introduction--If Women Were Paid For All They Do--is the best description of what housework is really all about.

The second section--All In A Day's Work--speaks generally of housework (single housewives, lesbians, shoplifting, etc.) while the third section--This Is Nursing--deals more specifically with the nurses' struggle in England. The last section--General Strike--as the title suggests, talks of women organizing (on welfare, in the com-



munity and at our "second" job) and threatening to strike.

The following quote from "Women And Their Unions", one of the more theoretical pieces in the book, was written by Selma James in April 1972 and still is relevant to our situation as women today; in fact, even more so. "You will see by now that I believe in order to have our own politics we must make our own analysis of women and therefore our own analysis of the whole working class struggle. We have been taking so much for granted that happens to be around, and restricting, segregating ourselves to speaking and writing about women, that it looks like we are only supposed to analyse and understand women after others (men) have analysed the class 'in general'--excluding us. This is to be male-dominated in

the profoundest sense. Because there is no class 'in general' which doesn't include us and all the wageless."

The last article to finish the book is part of a speech made by Mariarosa Dalla Costa at a demonstration in Italy in March 1974. She says, "No strike has ever been a general strike. When half the working population is at home in the kitchens, while the others are on strike, it is not a general strike..." "we put on the agenda our working hours, our holidays, our strikes and our money." That is a positive message for us all, a proper finish. It is, however, no coincidence that these two women in different countries think alike, as only through an international feminist theory of women and class, as Selma suggested, could lead one up to the idea of a total general strike.

The book may do well at presenting us with an international perspective on the wages for housework campaign but, with only two articles coming from Canada (neither of which generally speak to the issue), a woman coming across it in the local library might not get too far into it. That is not to say that information on women internationally can't be useful but how many of us, for instance, have a real background on the National Health Service in England? I have a feeling that this book will appeal to a limited audience and that's too bad as it has been a long time coming.

Men - cont'd.

is a job under capital much like any other. "Earning a living" demands that we sacrifice most of our eroticism and emotionality. Thus, "slam, bam, saturday-night sex" and rape. Wives clearly resent this but they are put in the position of deriving their status, wealth and power from the "breadwinner" and therefore support this pattern to survive. Our love then is used to keep us in chains.

We must love, though; we need to raise our consciousness; assuming greater responsibility for domestic labour is necessary as well; and these are all political acts. I am however sure of the necessity of moving beyond these things. How should this be done and what kind of potential does a movement of this sort have?

The strategy developed at the conference is to get a broadly based communications network established through a national newsletter, regional conferences such as the one coming up in Thunder Bay (which will be open to women), local organizing and another national conference next year. We are also trying to expand the links with the U.S. (primarily through the Men's Awareness Network) and overseas.

Men in Victoria/Vancouver will continue to have regular potluck supper gatherings; the Saskatoon Men's Liberation Centre will be expanding to include "a men's crisis line, a speakers bureau, aids to forming CR groups, bake sales, dances, potluck suppers, public meetings, joint actions with women's and gay liberation groups, a newsletter and a resource centre"; two tasks have been taken up by men in Toronto: the first issue of the national newsletter (the second issue will probably then be done by the Saskatoon group) and the beginning of monthly potluck suppers.

These suppers are being used as an organizing tool for many of the same reasons as CR groups and they have many of the same problems. Men not yet involved in CR could meet others in the same situation, though, and start a new group or join old ones with space. It can provide for a coming together of men in a non-work setting so as to interact in more intimate and less competitive ways than

M.C.P. - cont'd.

Ann: Another way is to establish contacts with women already in the media. There are a lot of women working in the media that are doing it to survive. They are certainly our allies.

Adrienne: It should be backed up with statements because after we did this action we didn't stop there. We made a statement to every newspaper in Toronto, we called and got the statement recorded on the radio stations and a lot of them played it. We did a good CBC interview.

Artemis: When we were making collect calls across the country to radio stations (operator to operator), we would explain to the operator that you should identify me as a member of the group that disrupted the MCP and the operator would go--wow! fantastic! and then talk and ask questions. We called everywhere and at least 95% of the radio stations accepted the calls. The only person that said absolutely not was the New York Times.

Q. DO YOU HAVE ANY FEEDBACK ON THE SUCCESS/FAILURE OF YOUR PROTEST?

Ann: I don't see what we just did as a particularly valid political action. I see it as a piece of theatre and I see it as something now that has probably created a great deal of division among women and, so for that reason, I would never do this type of action again. The sort of political action I see as valid is organizing WITH women and we are not doing something that the media can use to create divisions among women. Between MCP women who are struggling to make their lives by participating in the pageant and the so-called radical lesbian, between lesbian and straight women. The media has taken the lesbian issue and blown it out of proportion. Any straight woman who might feel that, at one point, she might want to come out would feel immediately threatened by the violent action. The media has just taken it and manipulated it. Women vs. women is the media coverage.

Helen: I don't think the media has blown up the lesbian issue. I've got all of the press clippings and I can think of only one newspaper that has really pushed the lesbian thing and that was the Toronto Sun and all the other newspapers, if they mentioned it at all, mentioned it as one of several groups participating in the action. I don't think that I was manipulated by the media.

would normally be the case. That is, we can "play at" (as opposed to work at) breaking down these old patterns and build some solidarity based upon caring, as well as our class interests.

"Undoubtedly the most significant feature of the conference, for all the participants, was the tremendous energy and love which was shared by all the men at the conference. That men could share such a basic emotion was felt to be a major achievement in itself." (SMIC) That same sharing is the attraction of CR groups and potlucks. While beneficial, it can be used to stifle conflict, and it by no means provides an adequate basis for a movement.

The movement seems to have been primarily the result of two interrelated factors: the refusal of women to continue to service men, as a result of the Women's Movement, and the growth of the Gay Men's Movement. Neither of these were predominately composed of the industrial proletariat, the traditional revolutionary sector.

The men's movement is composed of the most privileged sector of the class. It has been this group that has been the most organized. I don't think that those individuals involved at this point have had much experience with either party politics or unionism. It seems to be primarily a middle-class phenomenon, i.e., professionals (especially academics), freaks, gays and independent leftists. While blacks and women have of necessity functioned autonomously, I think that only by working closely with other groups can this movement have any legitimacy. One of the very real fears of feminists is that this movement will be used against them, that is, men will only gain more power over them. I have heard rumours that this is already the experience of some women in England. This is one reason why we must have constant input from other sectors as we go along. I think it will be very difficult to get, though. Men, undeniably, have more social power than women. Because of this, their fear of cooptation or subversion is valid.

I think that it is especially important to solicit feedback from lesbians; having no investment in our continuing chauvinism, they could be the most critical. I want to be very clear that I am in no way implying that any group has an obligation to offer us much of anything, except when we can help further their liberation. Our only option is to begin concretely supporting other groups and initiating actions to raise the level of our own struggle and solicit criticism of our practice.

Adrienne: I think that the media has always been irresponsible. No matter what you do, or how, everything is distorted and you might as well get used to it because it is a male, capitalist press and that is what we are fighting. I think that risks have to be taken.

Audrey: I think that anybody can realize that the paper dramatizes everything; such as, the report of women charging from 4 directions because obviously there is only one door to come into. That should be pointed out. I would like them to give us a chance to speak how we feel, why do we have to be violent?

Ann: I think what's important is that a lot of women from a lot of differing views were united. I think that shows that different women can get together over issues.

Adrienne: I think that's probably one of the most important things that happened too. I also think that it was one of the best actions that happened during IWY. It got coverage right across the country. I think that that's really important, that women know that we are still out there doing stuff.

Artemis: We were accused on one of the radio shows of patronizing the contestants because what right do we have to say that they should not participate in pageants like that. They were implying that we, as women's liberation, were telling those contestants what they should be doing with their lives.

Helen: I don't believe women have those kind of options so I don't believe that that is what I am telling them. I really believe that it is an attack on big business and the men who run those things. I agree with Miss Canada that women in Canada are intelligent, articulate and aware--herself included.

Spreading across the land

N.B. If you would like to be listed, please send us your address.

has a newsletter



NOTE: There are many more women's centres across the country. We cannot list them all. For further information, you might try the Women's Programme, Sec. of State in Ottawa as they have just put out a Directory of Women's Groups in Canada in French and English.

WOMEN'S CENTRE **
64 University Ave.
Charlottetown, P.E.I.

WOMEN'S CENTRE **
P.O. Box 6072
77 Bond St.
St. John's, NFLD.
753-0220

WOMEN'S CENTRE **
P.O. Box 5052
5673 Brenton Place
Armdale, N.S.
423-0643

WOMEN'S CENTRE **
YWCA
27 Wellington Row
St. John, N.B.
652-1722

WOMEN'S CENTRE **
28 Saunders St.
Fredericton, N.B.
454-1848

LES FAM **
80 Rue Church
Moncton, N.B.
854-3095

NEW WOMAN CENTRE
3465 Cote des Neiges
Room 71
Montreal, Quebec
931-3807

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3595 St. Urbain
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542-5226

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Ottawa, Ontario

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Oshawa, Ont.
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56 Queen St., Box 310
St. Catharines, Ont.

WOMEN'S PLACE **
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Kitchener, Ont.
744-7011

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London, Ont.
519-432-8693

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Woodstock, Ont.

WOMEN'S CENTRE
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Sarnia, Ont.
337-9642

WOMEN'S PLACE **
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Windsor, Ont.
252-0244

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1696 Cadillac
Windsor, Ont.
944-3557

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2 - 236 Worthington
North Bay, Ont.
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P.O. Box 314, Stn. F
132 N. Archibald
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623-3107

WOMEN'S CENTRE **
Cambrian College
Barrydowne Road
Sudbury, Ontario

A WOMAN'S PLACE **
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Winnipeg, Man.
204-786-4581

WOMEN'S INFO CENTRE **
148 - 11th St.
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727-5014

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Box 1362
Meadow Lake, Sask.
236-6445

NATIVE WOMEN'S
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1108 Central Ave.
Prince Albert, Sask.
764-5267

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COMMUNITY CENTRE
1770 Quebec St.
Regina, Sask.
532-2621

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7 - 1843 Broad St.
Regina, Sask.
306-522-2777

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124A 2nd Ave. N.
Saskatoon, Sask.
306-242-5830

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Edmonton, Alberta
482-5808

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684-0523

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Nelson, B.C.

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856-4204

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Kamloops, B.C.

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Prince George, B.C.

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Nanaimo, B.C.

WOMEN'S CENTRE
4051 - 4th Ave.
Whitehorse, Y.T.
667-2693

WOMEN'S CENTRE
3000 30th St., #6
Vernon, B.C.

PERIODICALS

EQUAL TIMES
Cathedral Hall
Fredericton, N.B.
506-454-1848

ATLANTIS: A WOMEN'S
STUDIES JOURNAL
Donna E. Smyth
Coordinating Editor
c/o English Dept.
Acadia University
Wolfville, N.S.

LONG TIME COMING
Lesbian Feminist
Box 218, Stn. E
Montreal, Quebec
\$5 per year
\$7 for institution

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TION COLLECTIVE
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Montreal, Quebec
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\$5 for institutions

TIGHTWIRE (Women's
Penitentiary)
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Kingston, Ont.
\$2 per year

STATUS OF WOMEN
NEWS
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P.O. Box 928, Stn. Q
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CLEARINGHOUSE FOR
FEMINIST MEDIA
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CANADIAN NEWSLETTER OF
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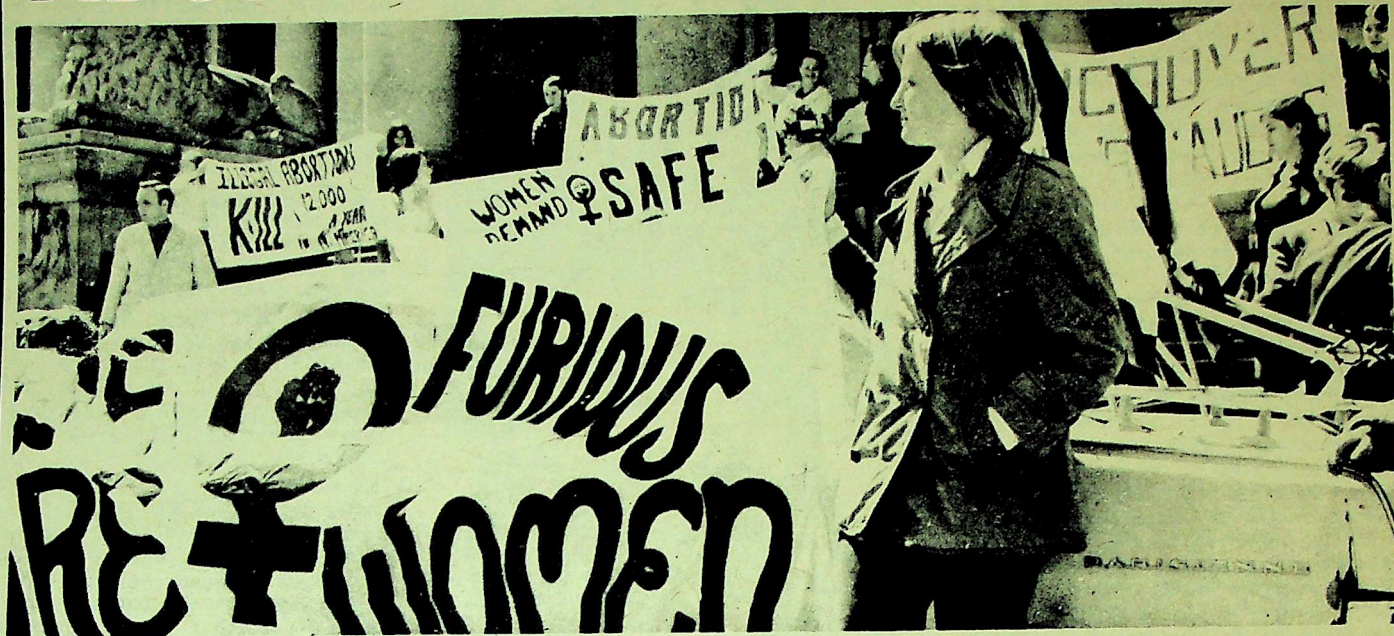
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ABORTION CAVALCADE



How many of us remember May 9th, 1970 as an historic moment in our lives and in the emerging women's movement in Canada? To gain some understanding of our origins in an historical context (to which the present is ever linked), we should remember our victories (and learn from our defeats). May 9th was one of our victories. It was the culmination of our first nationally coordinated action. On April 28th a car caravan left Vancouver scheduled to arrive in Ottawa on Mother's Day, where they protested Trudeau's 1969 so-called "liberal" abortion law. Meetings were held in all of the major cities by local women's groups as the caravan passed through. This not only gave support to the abortion caravan but provided the impetus for women's liberation to make itself more widely known through the method of educationals. The Caravan grew larger and larger on its way to Ottawa from Calgary, Edmonton, Saskatoon, Regina, Winnipeg, Lakehead, Sault Ste. Marie and two days in Toronto. For the first time, women's liberation made the national newspapers due to its militancy and guerilla theatre tactics. Angry at being denied an audience at Parliament Hill, they went over to 12 Sussex carrying their black coffin and wearing their black clothes to demand a meeting with Trudeau. They were met by police and a wall of silence.

The west coast, just before the Caravan, had actions and demonstrations in support of Dr. Robert Makaroff who was arrested for "conspiring to procure an abortion", plus two further charges. Oddly enough, this case received very little notice in the press (outside of an article in the Canadian Weekly supplement magazine) as compared to the Morgentaler case in Montreal which surfaced 3 years later.

ARCAL (Association for the Repeal of the Canadian Abortion Law) was established in Ottawa in 1969 after

abortion was liberalized for counselling and referral work and, in 1970, changed its name to CARAL. From 1969 onward, abortion referral and counselling clinics and phone lines were set up in almost every major city by either feminists or concerned women. There were the more politically-oriented groups who, after the Caravan, continued to pressure the provincial and federal governments. Most of these demonstrations were small and low-key affairs. Don't forget that 1970 was also the year of the Royal Commission on the Status of Women which diverted a lot of energy into briefs and presentations.

The original participants in the Caravan were realizing a mistake. Abortion, only one of the many central issues of the women's liberation movement in North America, was fast becoming a single issue demand. This meant that the entire focus of everyone's energy went into either law repeal or providing a service which should have been a function of the State. Very little time was left for women to analyse their actions. Further strategy was needed to link up with the original socialist theoretical structure of many of the cross-country women's groups.

The movement failed to connect the first slogan coming from the Caravan --Free Abortion On Demand--to the general struggle for liberation. Energy was dissipated and women turned to day care and union organizing, leaving the abortion movement to liberals and trotskyists.

It was in the summer of 1971 that the slogan "Free Abortion On Demand" was entirely dropped from all further mention to be replaced by "Repeal The Abortion Law--Freedom To Choose". Unfortunately, this involvement of women was on the lowest level possible since this strategy provided no integration with other liberation movements. This was a defeat. The movement to repeal the abortion law finally became respectable enough--meaning bourgeois--for even the renowned Pierre Berton to attach his name to it. The original intent of the abortion movement had been perverted from the idea of feminists working within a socialist definition of the repressive nature of population control on a world scale to the "freedom to choose". For the great majority of women in Canada today, there is no freedom and there are no choices. We demand not only control of our bodies but control of the whole State structure which, under capital, works against our own self-interest as women.

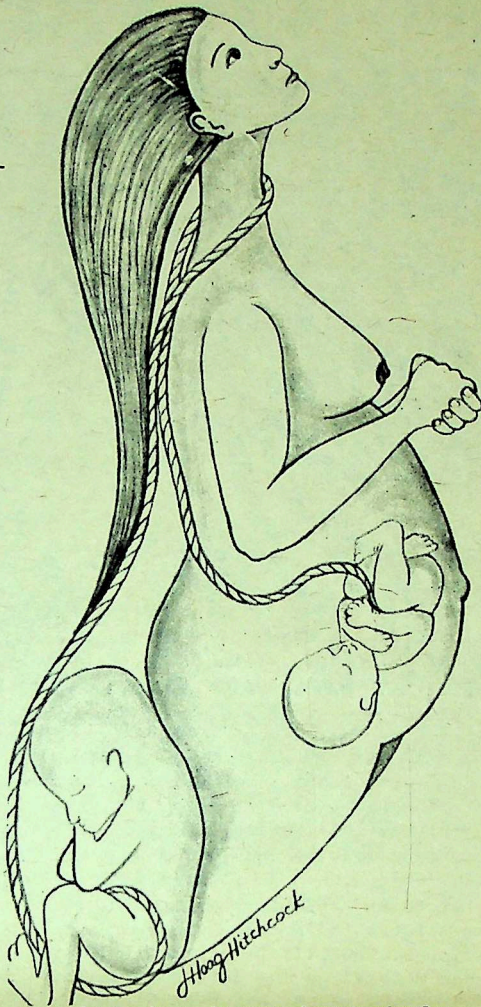


HISTORY OF BIRTH CONTROL

Until about 50 years ago, methods of fertility regulation throughout the world were more often a matter of folklore and tradition than of medicine and science. Information was passed from mother to daughter and from father to son while local granny midwives, herbalists and apothecaries provided various potions to the community. Medical practitioners were involved primarily in performing abortions, which, although usually illegal, were demographically effective, and in dealing with complicated deliveries.

Commercial distribution of various contraceptive products flourished in the late 19th and in the 20th centuries as people moved to the cities and began to feel the pressures of urban crowding. Local inventors and entrepreneurs, aware of community needs and sales to be made, often both developed and distributed their own products. At least one of these, Rendell's spermicide suppositories, invented by a London chemist in 1885, is still, with modifications, on sale today. Peel's study of the British retail trade in contraceptives found that many "rubber" or "surgical" shops around the turn of the century vigorously promoted and sold condoms, spermicides, and sponges and other vaginal occlusive devices. In 1912 a report from the north of England indicated that contraceptives were on display "in the most bold-faced manner on the counters of local chemists' shops so that no one can miss seeing them." It has said that in one city "on the announcement of a birth in the newspapers, the parents received by post circulars giving very free and unveiled advice and suggestions about the limitation of the family with full particulars of a long series of remedies."

With similar ingenuity and entrepreneurship, in contemporary developing countries folk methods and abortifacients have been devised from locally available materials. Also, mass-produced Western contraceptive



products have become increasingly available commercially, although they have not totally displaced folk methods. In 1968 Sollins and Belsky estimated that 40% of the modern contraceptive supplies used in developing countries--mainly condoms, spermicides and oral contraceptives--were distributed by over-the-counter sales. Since then, government funded, clinic based programs have been greatly expanded, but the local to-

baconist, pharmacist, bazaar or street vendor remains a convenient source of contraceptive supply and advice in most developing countries. The price of the supplies, however--pills are usually \$1.50 (US) or more per cycle--puts them out of reach of many women.

The first family planning clinic was opened by Dr. Aletta Jacobs in Holland in 1882 to provide some privacy and a place where a trained person could fit a woman with the proper size cervical cap or diaphragm. Dr. Jacobs' clinic served as a model for Margaret Sanger's clinic in the USA and Marie Stopes' in the UK, and established a pattern associating clinical examination and care with the use of the diaphragm.

The shift from over-the-counter sales to clinics and greater medical involvement in the distribution of contraceptives came about not only in response to new methods like the diaphragm and cap, but also as a reaction against the public commercial promotion of ineffective or even dangerous products and because of religious censure of family planning. To insure acceptance of the concept of family planning, birth control services came to be provided by physicians in clinical facilities--usually private offices or maternal and child health centres--where they were associated with routine medical care.

Medical supervision was also considered appropriate and necessary for the care of the IUD user. Early suspicions that IUDs carried a great risk of introducing bacteria into the uterus were difficult to overcome. Even those who favoured IUDs felt it necessary at first to have the devices inserted only by physicians and only in clinical settings.

When oral contraceptives were first introduced, beginning around 1960, the formulations were relatively strong and the likelihood of

My Horror Story

Most articles you read about birth control are full of statistics: the Pill is 99% effective, 15% of women got infections from Dalkon Shields, 4% of women have side effects from the Pill, etc. But these statistics don't mean too much to me, because every woman I've ever talked to who's used birth control has some sort of horror story to tell. Here's mine.

I guess it all started when I was 16. I wanted to fuck men, but I didn't want to get pregnant. So I got myself down to my local clinic, lied about my age, sat for 3 hours in a filthy waiting room. After a cursory examination (no medical history taken) and a moral lecture on the evils of premarital sex, I was issued a three month's supply of pills. Because I experienced some spotting, when I returned to the clinic I was given another, stronger kind of pill--this time two year's worth.

By the time my supply ran out, I was living in another city. I went to another equally filthy clinic, where I was told that the pills I had been taking had been removed

from the market because they were too dangerous. No one had the time to answer my questions as to why they were too dangerous, I was just handed another two-year supply of another brand of pill and sent on my merry way.

Several months later, I missed a pill one night and, as I was accustomed to doing, simply took two the next day. About 36 hours later I began to bleed very heavily, although I'd had my period only a week before. I let it go for a couple of days, but I was in so much pain and bleeding so much that I began to worry. (I was going through a large box of Tampax and one of kotex daily, running to change every hour or more often.) So I went to the local emergency, where an intern informed me that my hormone dosage was too low, and I should triple my pill intake until it stopped. This I did, but the bleeding only increased.

A week later, when the bleeding hadn't stopped, I heard that there was a woman doctor at another hospital, so I went to see her. I explained that I felt I had been misdiagnosed. After an angry lecture

about the sanctity of medical profession and my morals, she jammed her cold speculum into me as hard as she could, looked at my cervix, and handed me a package of "sequentials". After telling me to take them only in the morning, and not less than 3 hours before or after eating, she slammed the door in my face. When I opened her door to ask "why", she said, "Because if you don't, you'll get very sick", and pushed me out of her office. I walked away from the hospital crying, and threw the pills away.

I ended up in bed, exhausted and bleeding for a month before I had enough sense to stop taking the pills and not start again until my period finally stopped. I realize now that all those hormones were causing my uterus to work extra hard to build up a lining, while at the same time I was losing it as fast as it grew.

After about 2 1/2 more years of the Pill, I decided perhaps it was time for my body to take a rest. I consulted several (male) doctors, all of whom said, "No, keep taking the pill. Don't want any little ones running around, do you?" But by now,



THE REAL HERSTORY

by grace scott

The report from Family Planning Programs brings up several points which are inaccurate. Not only are they inaccurate but they further emphasize how women are being exploited by the medical profession.

The article tries to make us believe that birth control has somehow become magically safe and effective totally. It also puts doctors in the realm of Marcus Welby, always there, understanding and taking care of all our health needs.

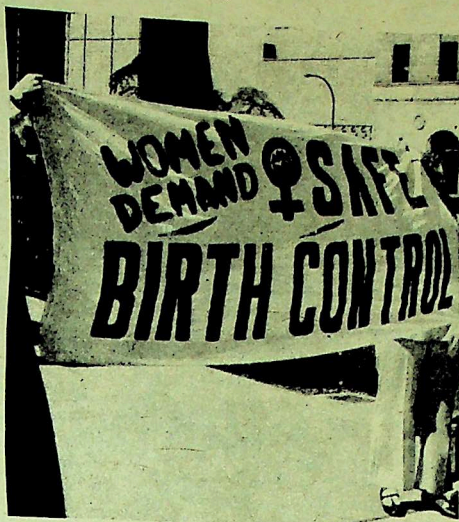
The report states: "Early suspicions that IUDs carried a great risk of introducing bacteria into the uterus were difficult to overcome." Put this way, it leads us to believe there is no longer this risk. This is completely untrue!

The vagina contains bacteria, the uterus on the other hand contains none and is maintained by the body in an almost perfect sterile condition. When the IUD is inserted it may carry bacteria into the uterus. This is not a result of improper sterilization of the IUD but by the simple transference of bacteria as the inserter passes through the vagina. Sometimes the bacteria will spread to the fallopian tubes and ovaries and cause infection. It results in inflammation and is called Pelvic Inflammatory Disease or PID. PID aggravates the other IUD side effects of cramps, back ache and abdominal pain and can become extreme resulting in nausea and vomiting.

To say that "now time has passed, the hormonal content of the pill has been decreased, and the relative safety of these preparations has been widely studied and measured" is a vast understatement.

Again the report glosses over the true situation. The pill is far away from being the safe and effective method of birth control that the medical profession would like us to believe.

One pamphlet I came across (current methods of contraception by Edward and Johnston, M.D.) listed



24 side effects of the pill. These included: nausea and vomiting, breakthrough bleeding, menstrual changes, weight gain, severe weight loss, breast changes, tiredness, depression and irritability, chloasma, cervical erosion, non-specific vaginal discharge, acute vaginal infections, migraine headaches, non-specific headaches, effect on diabetes mellitus, hypertension, thromboembolism, jaundice, loss of scalp hair, hirsutism, amenorrhoea after pill is discontinued, anovulation again after pill is discontinued and relationship to cancer.

All the facts are not yet in either. The pill is a relatively new method and its future effects on offspring has not been discovered.

As for its effectiveness it has been found to have a 5% pregnancy rate, or one in 200. Which isn't terribly comforting considering should it happen to you; you're 100% pregnant.

Another point the report fails to mention is the "slam-bam, thank you ma'am" attitudes of doctors.

There is a certain mystique that surrounds the medical profession

which is very hard to combat. It is hard to question someone's methods when they are dealing with your body and your health. But the fact remains women are badly exploited when it comes to looking after their own bodies. A striking example of this is the sale of vaginal sprays. Ellen Frankfort in Vaginal Politics says it perfectly: "How many men, do you suppose, would douche their genitals with benzethonium chloride even if advertisers had them convinced they were smelly and called the coverup Cupid's Quiver, which according to the dainty accompanying brochure, is a uniquely personal expression of you..." Separated from the promotional part of the brochure and written in small print is the line, "Keep this out of the reach of children."

Doctors have two favourite methods to deal with women's complaints. They either prescribe tranquilizers or tell you you're hysterical or both.

Male contraception seems to be a practical solution to the problem of safe and effective birth control. A pill for males would be simpler to invent because there are no menstrual cycles or menopause to contend with.

The problem is the attitude of many men. It is a huge responsibility to remember to take a pill, when you should. Women put up with this because the result is an unwanted pregnancy. But for men; they do not suffer the consequences of their forgetfulness.

A new device which is still in the experimentation stage is the Bionx Control. It is the first totally reversible contraceptive device to be inserted in men. The Bionx Control is less than an 1/8 of an inch long; made of gold and stainless steel and looks like a miniature clasp in the shape of a "T". It works like a faucet that turns the sperm on and off. Although more complicated than this, the Bionx turn over

by ruth dworin

my trust in the medical profession had diminished considerably and I decided to stop taking birth control pills for two months anyhow. I was living communally at the time, and after the first month, my housemates started saying to me. "Gee Ruth, you've been so much easier to live with lately. What's happened?" With some shock, I realized that when I stopped the pill, a 5 year long depression had lifted, and I was much less insecure and much less tense. I had grown up assuming that that was what my personality was like, that I was a really fucked-up person. But it was mostly chemical.

I spent the next few months alternating between feeling rotten on the pill, and being terrified of getting pregnant off the pill. So I decided it was time for an I.U.D.

At the time, the Copper-7 had just come on the market and was touted as the greatest thing since abstinence: 99% effective, no adjustment period, no risk of infection. Well, now we know better, but at the time...

Anyhow, I had one inserted, most painfully. About 2 weeks after the

insertion, the pain had not subsided, but was in fact getting more intense, and I was running a low fever. I called the doctor who had done the insertion, but she was on holiday, so one of her associates saw me. He put me up on his table, felt around for a minute or two, and said, "I think it's all in your head. Take these." and handed me a prescription for Darvon. Luckily, my regular doctor returned the next week. She listened to my story and got me an appointment that afternoon with a gynecologist. By this time, my ovary was so badly infected that it was 4 times its normal size, and I was put to bed for 3 months and on antibiotics for four.

A month after I got off the medication and returned to work, a routine examination indicated that my infection had returned, along with a mysterious lump in my breast. I went to a surgeon for a breast examination. She informed me that I had not one lump, but 40 or 50 small ones. My condition is called fibrous cystic disease, and, she informed me, it's a very common side effect of the birth control pill. "They

don't tell you about that when they prescribe the pill, do they?" I asked. "No." "They don't tell you about the depressions, either?" I again asked. She answered, "No, when I took the pill, I got so depressed I had to stop after 3 months."

I wish this story had a happy ending, but it doesn't. My pelvic infection returns whenever I dance, ski, go for a long bicycle ride, or sleep less than 8 hours a night. At this point, I'd like to have a baby, I've even found a doctor who could get me artificial insemination. But, apparently, I'm sterile. One fallopian tube was blocked a year ago, the other one probably is by now. The infection is chronic and incurable.

One good thing's come out of it all though. Through trial and error, I've found an excellent doctor. She listens to what I have to say, takes me seriously, and is completely competent in her diagnoses and referrals. If any woman who reads this needs a good doctor, write to me care of The Other Woman and I'll give you her name.

STERILIZATION

*"In Latin America it is cleaner and more efficient to kill the guerillas in the womb than in the mountains or in the streets."--Eduardo Galeano
Uruguayan socio-
logist.*



In Chile under the junta the womb has indeed become a battleground, the casualties of the war--the future generations of the Chilean working class.

Since the murder of Allende the military junta has launched a massive campaign of birth control through sterilization, contraceptives and legal abortion. The targets of the campaign are the poor and working class women of Chile.

"We are preparing a new four-year family planning programme, concentrating on targets selected on the basis of high rates of maternal and infant illness and death, low income, lack of family planning services, and high birth rates," explains Enrique Onetto Bachler, Chile's Deputy Chief of Maternal Programs and a Professor of Obstetrics and Gynecology at the University of Chile.

The importance placed on birth control by the junta is reflected in the budget of the Ministry of Health, where a full 40% of available funds are spent on family planning programmes.

The junta has also retained the services of high-powered international experts on birth control, notably Dr. Hugh Davis of Johns Hopkins University. A co-inventor of the Dalkon shield IUD (now removed from the U.S. market but still in use in Chile), Dr. Davis has taught special courses on sterilization to Chilean doctors.

Upon his return to the States, Dr. Davis was tight-lipped about the purpose of his courses. "The (Chilean) Health Ministry requested that I do not give any information on my project in Chile because it would be taken politically."

Sterilization appears to be the most intensive in one of the poorest and most desolate areas of Chile, the northern nitrate region of Antofagasta. There sterilization is a daily routine, carried out on mothers with large families.

Dr. Onetto insists that the sterilization policy is not coercive, despite the fact that Chilean women must accept the government's planning measure to receive even minimal maternal-child health care.

When the shortage of jobs, soaring inflation, and lack of health care are considered as well, it becomes evident that family planning programmes are far from voluntary.

When combined with a reactionary educational system that promotes the belief that poverty and underdevelopment are caused by overpopulation, Chile's new birth control programme can be seen as an important part of the junta's fascist ideology.

That same ideology can be expected to become an integral part in the education of every Chilean under the junta, from the cradle to the grave. For every Chilean, that is, who is fortunate enough to make it to the cradle in the first place.

(OOB)--San Juan, Puerto Rico: Puerto Rico has been subjected to the most intensive sterilization campaign in the world. It has the world's high-

est incidence of sterilization, with 35% of Puerto Rican women of child-bearing age sterilized. Sterilization is free in Puerto Rico, with the U.S. Department of Health, Education and Welfare (HEW) paying the majority of the costs.

The capacity of the 18 sterilization centres now operating in Puerto Rico has increased to 150 sterilizations per month, according to Antonio Silva, assistant secretary for family planning of the Department of Health in Puerto Rico.

In an interview with Claridad, Silva reported that 5,000 women were sterilized on the island in 1974. With the increased capacity of the sterilization centre, 6,800 women could be sterilized during the coming fiscal year.

Silva said that the sterilizations have not only reduced the birth rate in Puerto Rico, but also the reproductive potential of the Puerto Rican people. As for zero population growth, Silva believes that it can be reached in 75 years, a little more than two generations.

According to Maritza Arrastia, coordinator of the Committee to End Sterilization Abuse (CESA), hysterectomy, the most dangerous form of sterilization operation, is offered to Puerto Rican women by the family planning department as a method of birth control... "something like offering to cut off your head to cure a headache".

Arrastia recently returned from Puerto Rico where she was informed that one of the clinics there was being used to train personnel to do laproscopic sterilizations. This procedure is commonly known as the "band-aid operation" and was developed as a faster, more efficient method of sterilization where hospitalization is not necessary.

(NWL)--Bolivia: Food provided by the U.S. for school breakfast and lunch programmes contains oral contraceptives and sterilizing agents. The Bishop of Oruro confirmed reports that such agents are in the food, especially in supplies of powdered milk. When questioned, Bolivian government officials refused to comment.

(NWL)--Guatemala: Experiments in sterilization techniques are being conducted on indigent women who are encouraged to participate by payments for transportation (the women are not hospitalized). Part I, which has been completed, according to reports from Hospital General San Juan de Dios, consisted of injected paraformaldehyde into each cornual (tube) area of the uterus. Parts II and III will consist of injections at various time intervals before hysterectomies. Women's groups are protesting the exploitation of poor, illiterate women by those who want to control their fertility.

real herstory cont'd.

Control can be turned on for conception and off for contraception by a simple surgical procedure performed in a doctor's office.

A revolutionary method of birth control is the 'period extraction'. Not only would it do away with the nuisance of having a period, but also make all forms of birth control, including abortion, unnecessary. The device includes "a small collection bottle to which two tubes are attached. At the end of one tube is a plastic syringe about 6 inches long; at the end of the other tube is the Karman cannula, whose 4-mm diameter makes it narrow enough to be inserted into an undilated uterus. Pumping the syringe creates suction sufficient to draw material out of the uterus." I don't recommend that you run out and try to get this device thoroughly convinced I've solved all your problems of birth control. I haven't.

The period extraction device has not been tested thoroughly. There is no way of knowing the effect of tampering with your uterus every month.

Two controversial methods of birth control are abortion and sterilization. To obtain an abortion you must prove the pregnancy would damage your health; both mentally and physically. To obtain a sterilization the woman often has to prove she has earned her right not to have children by first producing some. Many doctors go by the formula of multiplying a woman's age by the number of children she has and if the sum is at least 120 she is eligible; ex. (30) x 4 children = 120.

For men, the only requirement for sterilization is that he must be 21 years old.

Sorry to say but there is no perfect method of birth control unless you consider abstinence or lesbianism.

history cont'd.

severe side effects was unknown. All women using them were therefore advised to remain under close medical supervision. Now time has passed, the hormonal content of the pill has been decreased, and the relative safety of these preparations has been widely studied and measured.

Excerpt from *Population Reports*, Series J, Number 5, July 1975, Washington, D.C.

SCDB 21.286

Maria Rosa Gallo Costa

**celebrate international
women's day**

MARCH 8



THE OTHER WOMAN

MARCH '73 VOL. ONE NO. FOUR

25¢

letter page

Letter to Thunder Bay and Montreal: a response from the Other Woman Collective.

My Friend,

I take your criticism very much to heart. Before I get all defensive and annoyed, I'd like you to explain a few things to me. First let me just ask you not to make light-hearted criticisms. We take ourselves and our paper quite seriously.

You say too much emphasis on Lesbianism. Too much for whom? For the few Lesbians that you know? How about all those Lesbians whom you don't know? Why are they not in your movement? Perhaps you underestimate the political significance and power of the Lesbian in the Women's Movement, or Lesbianism in general. Read "Woman-Identified-Woman", please, in the Winter Issue. Lesbianism/Feminism is one of the most basic and all-encompassing threats that can be thrown at patriarchy.

Perhaps you also underestimate what we mean by Feminism. What is the "general sexual and cultural orientation of that term"? To us it is one's entire life. It is analysis of what makes our lives the way they are. What do we have in common? Where are we separate but united? For us Feminism is not just equal pay for equal work, free abortion on demand, and a day care center for every child. It is a socialist structure in which all jobs are meaningful and beneficial to the people, it means popular control of medical institutions, drug companies and preventative medicine. It means equal responsibility on all for the upbringing of all children which presupposes the elimination of sex-roles throughout society; it means the freedom to choose your sexual orientation.

I don't feel that it is our concern as a newspaper to be putting forth position papers. We hope to provide leadership and companionship to as many women as we can. We try to answer many people's needs in many ways. Position papers are not ours. We are not a "party" with a "line". We are a lot of individuals working collectively to try to help women to share with each other what we have.

How do we exhibit class consciousness in a newspaper -short of writing position papers? By offering articles and information that betray our class interests. By the style in which we write, the graphics we use. Examine us and please make concrete criticisms.

We are concerned with making and keeping our paper Canadian. Edmonton already has an Other Woman collective and we extend the invitation to

Thunder Bay and all other communities of women. If you like our paper make it yours also. Form a collective. Write or collect material. Type it and/or lay it out and send it to us. We will publish it under the heading of Thunder Bay in its own section. If we have any criticism we will hold it until the next issue so that you will have an equal chance to criticize us. The group in Toronto does not want a monopoly on The Other Woman.

We do this by holding an open meeting after the publication of each issue to give women the chance to comment on or criticize the newspaper and to start to participate (if they wish to) in putting out the next issue. Putting together an issue starts with the discussion of a general idea or ideas on which we can focus. After these ideas are discussed and made more specific, people start to choose topics, write about them, cover events, etc. Once copy starts to come in, we read and discuss it and then begin the process of typing, proof-reading and laying out. All the while we arrange distribution through bookstores and at open meetings. When we begin work on an issue, we meet once a week and as work progresses we start to meet more often, usually twice a week.

Also, anybody out there can please send us straight donations. We don't want to come every two months; we want to at least come out every month. There's a big gap between each issue. However, we always wanted to be self-sufficient and not depend on grants; that is, self-sufficient without being costly to our subscribers. We depend on sales and can't sell fast enough to put out a monthly issue. We are struggling and are listening to what our readers have to say. We can be your paper and in being your paper ask for your support!



LUNCHDATE

I authored the monster called "Lunchdate" in the last issue, and the creation, like Frankenstein's, has been haunting me ever since. Several aspects of the dialogue need further explanation. Part, but only part, of the explanation has to do with the purpose for which the skit was intended: a very elementary illustration of sex role expectations v. sexual realities. The androgenous name, "Leslie", the "straight" bias of Nancy and Ann, and the social definition of sexual "normality", all "prepare" the audience for the arrival of a man. Instead a woman appears, a woman addressed as "darling", a woman whose hand falls over the glistening ring on the hand of her beloved. Wince.

But I was to wince even more painfully in reaction to the implicit "putting down" of Nancy and Ann, done by a confident, individualistic Peggy, a woman who says without preparation: "I'm gay, here, rub your noses in it." Whereas the desired end may be a frank admission of, and acting upon, one's homosexual preferences, shock as a method of announcing has very limited value. This is true



even when the "straight" women are evidently dropping their sexual biases both on and around Peggy: Nancy's "the dangerous widow" syndrome; her concern for face and hair cosmetology, and so forth. Because the plain, simple fact of the matter is that Peggy, at least in the illustrator's presentation of her, is no better! She is very much "into" the same female roles as her sisters to whom she presumes to be "superior".

Whether by accident or design, Marge Lawrence also does some commenting on the status of the Older Woman in her depiction of the women. We see them wearing "proper", rather matronly garments; garments "acceptable" for women "of this age". In other words, just as marriage and mother-

The YWCA on McGill Street has programs for immigrant women housewives in Toronto. Everything that is said of immigrant women in Toronto in this article is based on information from the YWCA and applies only to the women who have come to them. These women are newly landed immigrants and the programs described here are only concerned with this

group of women. Immigrant women in Canada are confronted with many problems. Generally most know little French or English; they come from countries where society's expectations of women are very different; those who live in the cities are faced with the loneliness of living without friends or family. The housewife experiences all this and worse, even more acutely than the immigrant woman worker. She is totally isolated and yet without support from her husband to go out and make friends or find work, or even something to do. She is often far too scared to make these steps alone. Through his work the husband becomes familiar with the language and may make friends. Children

immigrant women

are sent to school and learn to speak and write the language. The housewife is left in the house with no initiative to take her beyond the front door except to shop. Often, according to the YWCA, the women are illiterate or have less than grade 3 education. They feel they are stupid and this is confirmed by the attitudes of their children who soon have more education than their mothers. Their husbands control them and so they feel impotent to do anything independently. Many are unfamiliar with public transport and are afraid of using the TTC.

Apart from the YWCA there is no agency that concerns itself with the immigrant housewife. There are agencies to help the working woman, the single woman is helped by the International Institute and often goes to night school. The immigrant housewife is treated as a second class citizen on three counts: because she is a housewife, an



immigrant and a woman. Her dependence on the family is extreme since she has none of the tools that Canadian born women usually have to gain freedom: literacy and - in some cases - slightly less oppressive and restrictive conditioning for the female role. Also she often has to look after many children, and won't or is afraid to use day-care centres, even when they are available.

A woman's social position in her native country and her conditioning to accept that position play a very important part in determining how an immigrant housewife will react to living in Toronto. Often the image of the housewife that she and her husband receive from television advertising reinforces the female stereotype: woman-as-housewife, and thereby validates the supposition that the woman's place is exclusively in the kitchen. This reiterates the socialization she has already received in her native country. Husbands, who see advertisements showing women who only wash clothes, prepare meals and clean the house, are convinced that their wives should be like that and that they should

certainly have no part of the housework themselves. Women are then hindered in asking for help and think it is unnatural to want to get out of the house. The YWCA say that advertising has a strong influence on immigrant families and is having a very harmful effect on the women.

The YWCA sends 30 volunteers out to make contact with the immigrant women who are at home. The necessity of going to immigrant women and not waiting for them to come to the YWCA is plain and gives one of the programs its name, the Outreach Program.

Immigrant women in the programs use 43 different languages. The women are Portuguese, Japanese, Chinese, Indian, Italian, Spanish, Ugandan, West Indian or Greek. When an Outreach worker contacts an immigrant woman in her home she may find her lonely, bewildered and suffering from culture shock, totally unprepared for the changes in her life. Many of the women, especially Indians, Japanese and Spanish are in arranged marriages and see their relationships with their husbands as an agreement. They expect no help from their husbands with housework or with the children and they certainly don't get it nor do they get any emotional support. Husbands will usually only take a share of responsibility for their children when they are in dire trouble.

The volunteer worker tells the immigrant woman about the Outreach and the Orientation programs and tries to persuade her to come to the group meetings which take place in several districts in Toronto every week. Problems arise when the woman feels she cannot leave her children with child-care people who are provided at the meeting place



or if she fears her husband's reaction. Portuguese husbands, for example, tell their wives they cannot come to the orientation groups.

However these problems can be overcome and the more confident women then come to the meetings. The following passage from the YWCA's "Proposal for an Outreach Program to Immigrants" shows how much in need of support immigrant women are:

"Many of the housewives clutched at this chance of having a visitor. They were very eager to talk, and food and wine were often offered in an attempt to keep the worker en-

gaged in conversation a little longer. Even when their language was limited, they were so anxious to communicate that they would bring in their children to act as interpreters. In some cases communication was entirely by sign language, with the whole family participating. A young Chinese mother said, 'Please come back and be my friend!'"

Apparently the YWCA does not use many immigrant women as volunteers partly because they often lack the confidence needed to go out and knock on people's doors. However there are many immigrant women in Toronto who have been here for some time and have coped with these problems whom the YWCA does not seem to be searching out. The advantages of using women who can speak the language of the immigrant woman are obvious. Besides that she would not feel so alienated if she could see compatriot women who have learned to deal with their problems.

The Orientation Program entails weekly meetings, led by 2 trained, supervised volunteers, in small, informal groups which share cultural similarities and explore differences. The program has no curriculum, is adaptable and deals with a wide variety of subjects from school and political systems, medical and social services, legal rights and birth control to holiday celebrations (for which the housewife usually works harder than at any other time) and writing notes to the teacher. The groups also allow the women to find friends, to share experiences and to begin to feel familiar with Canadian people. Often the first Canadians an immigrant

POETRY

Greetings, ladies of old
 who left your villages
 each month to squat alone
 in the jungle

OLD BONES

Look at us now, dr. spock and sigmund away,
 we're discarding your man made curses

Me and my friend
 dropping out of town
 two bundled ladies
 drinking, driving
 rum
 inside a tin bubble on a
 highway northbound

Two bush
 baby ladies
 humming hoky country tunes
 motel jumping
 laying back
 throwing apple cores
 at the colour t.v.
 calling like hoot owls
 across each others' hot spring bellies,

calls rebounding and rebounding in deep dark caves
 where old bones have been discovered still squatting

We've emerged now, no more hiding

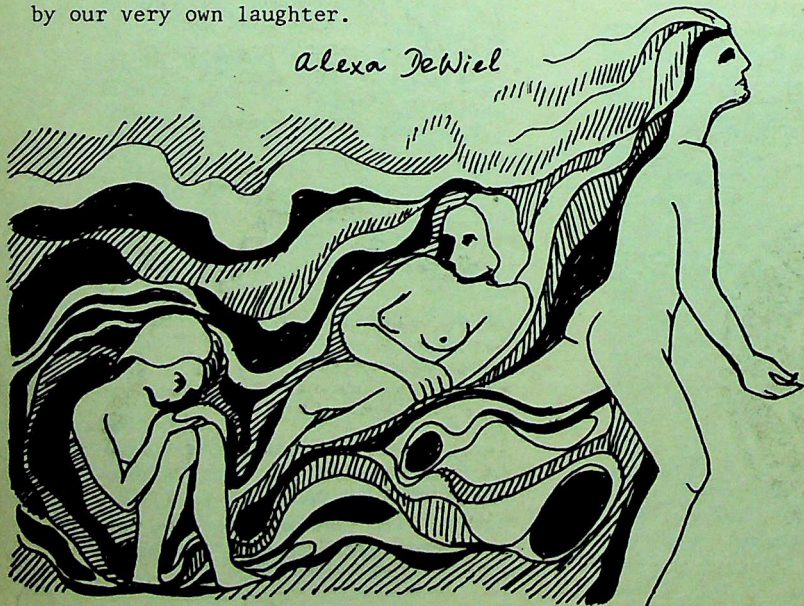
We are resurrected now

by our own intents

and purposes

by our very own laughter.

Alexa DeWiel



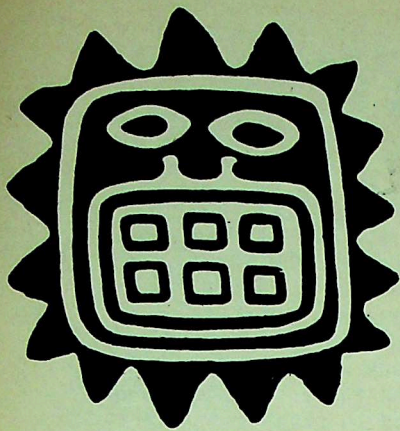
Dear mother wearied
 by time
 of which not a moment was yours
 when you were young
 I then your only child
 your hand was soft and with your soft sweet voice
 though such melancholy songs, I would fall asleep
 how short it was your youth and then you were old
 there was nothing in between
 and even now you are old much before your time
 rich ladies your same age
 still look fine
 their hands are like a young girls
 their backs are straight
 and you ask
 do I sometimes remember you
 do I love you a little
 to see you so humiliated I wanted to run from you
 lest I become part of the humiliation
 yes I and the little ones we were ashamed sometimes
 of our tired weary mother
 we made fun of your English
 we were embarrassed by our immigrant mother
 time was never yours
 you gave it to father and us little ones



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weekends and vacations were not for you to enjoy
 your work had no beginning and no end
 not even to sleep did you rest
 I know you were always half awake ready
 to tend to our needs even in the night
 someone who could not sleep, a diaper to change, a nightmare
 weary defeated
 meet my mother
 take her worn old hand
 meet her eyes full of humiliation
 unquestioning, obedient
 her collapsing body
 held up by her swollen legs
 dear mother I remember you forever you are in my mind
 we will tear down the walls of women's solitude
 you and I will meet our sisters
 we will unite with oppressed people all over the earth
 we will destroy that which separates us
 and we will win.



European settlers in 18th and 19th century Canada were fascinated by native women. Numerous letters crossed the Atlantic to tell the Old Country of these unladylike creatures who had not yet attained (and who, if left to Indian men would never attain) the Victorian ideal of womanhood. White women, who saw themselves as white first and women second, never realized they had anything to learn from native women. Whether wives, missionaries or domestic servants, they accepted the white man's view that natives were at best uncivilized and at worst sub-human.

This racist attitude justified a total rejection of any challenge that might have been raised to Victorian womanhood. The following letter was written by a Bishop in the mid-nineteenth century from the Algoma District in North-western Ontario:

The whole of this vast territory was formerly occupied by various Indian tribes. By the inroads of civilization, the number has been gradually reduced and it is not unlikely, as some writers contend that the entire population of this continent is destined to extermination before the superior growth and enterprise of the Anglo-Saxon race. Without doubt this is the arrangement of Providence, and without doubt such a result will be advantageous to the world.

European men believed that God had created women to be dependent on them. The sight of independent and strong native women could not contradict this belief as long as natives were seen as inhuman and thus outside any laws of "human nature". Racism came to succour sexism before the latter had time to feel threatened. In the following two letters, written by Ed Rivers to Joyn Temple between 1817 and 1834, racism and sexism are so intertwined as to be indistinguishable:

the moment (native women) commence wives they give up the very idea of pleasing and turn all their thoughts to the cares, and those not the most delicate cares, of domestic life: laborious, hardy, active, they plough the ground, they sow, they reap; whilst the haughty husband amuses himself with hunting, shooting, fishing and such exercises only as are the image of war; all other employments being, according to his idea, un-

worthy the dignity of man. At a superficial level, Rivers could be seen as a champion of women's rights. But a little thought will cause us to marvel that an English colonel could see no difference between hunting and fishing as a sport of the English nobility and the same activity as a means of survival on which a whole tribe depended; and that he should project his class prejudice of working the land as "unworthy the dignity of man".

In the following letter, also written by Rivers, I have underlined those passages which seem to me to best illustrate the extent to which the author's report is distorted by the ideology of his own culture. Note in particular the phrase "as the wives of the conquerors smile or frown" which could have been lifted directly from a poem of the Crusades:

The Indian women are tall and well shaped, have good eyes and before marriage are, except their color and their coarse greasy black hair, very far from being disagreeable; but the laborious life they afterwards lead is extremely unfavourable to beauty; they become coarse and masculine, and lose in a year or two the power as well as the desire of pleasing. To compensate however for the loss of their charms, they acquire a new empire in marrying; they are consulted in all affairs of state, choose a chief on every vacancy of the throne, are sovereign arbiters of peace and war, as well as of the fate of those unhappy captives that have the misfortune to fall into their hands, who are adopted as children or put to the most cruel death, as the wives of the conquerors smile or frown.

A Jesuit missionary told me a story on this subject which one cannot hear without horror! An Indian woman with whom he lived on his mission was feeding her children when her husband brought in an English prisoner; she immediately cut off his arm and gave her children the streaming blood to drink: the Jesuit remonstrated on the cruelty of the action, on which looking sternly at him, "I would have them warriors" she said, "and therefore feed them with the food of men... This anecdote may perhaps disgust you with the Indian ladies, who certainly do not excel in female softness.... If white women secretly questioned their own role in the face of



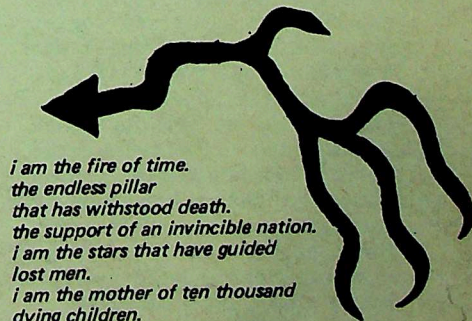
NATIVE SISTERS

native culture, as it seems they did, they did not sufficiently trust their feelings, or were not strong enough to seriously consider the alternative. It was not unusual to see native women, both single and married, travelling alone or with each other for great distances. This was unthinkable for white women. It was also known that native women could dissolve a marriage at will, were enfranchised, were often chiefs and doctors, and in short enjoyed a far more prestigious position than white women. The reaction of the latter was unfortunately, not to push for a similar status in their own culture, but rather to look on native peoples as if children, who, once Christianized, could be convinced of the superiority of the English culture.

This maternalism, which has continued to permeate relations between white and native Canadian women, has strengthened sexism both in our own culture and theirs. As Europeans poured across Canada, ignoring treaties (many of which were negotiated by native women) white women either ignored the natives or attempted to Christianize them and enforce life-long marriages. Is it any wonder that native women today see both sexes of the white race as the adversary rather than native men? From the time that white women first came to this country we have accepted the analyses of white men. Whether as missionaries, eager young teachers, supporters of CUSO or CYC, we have ignored the words of native women. Ginette Lavel was asked to speak in Toronto about native women, but when she charged that the loss of freedom of native women came not from native men but from both sexes of the white race, it was afterwards whispered that she lacked feminist consciousness.

We can no longer afford this kind of tokenism. As long as there is racism there will be sexism; and as long as there is sexism there will be racism. And if you're not white, it doesn't much matter what you call it. We must not balk at engaging in a struggle simply because some men will profit from it. If we absent ourselves, for example, from the native struggle around treaty rights, simply because native men as well as women will profit from a successful resolution, native women will lose, while white women congratulate themselves on sticking to "feminist issues".

by MARGO TRAVELIAN



i am the fire of time.
the endless pillar
that has withstood death.
the support of an invincible nation.
i am the stars that have guided
lost men.
i am the mother of ten thousand
dying children.
i am the fire of time.
i am an indian woman!

- niki paulzine
(from Drumbeat)

day of our women militants

AUGUST 9

South African Women have a special place in our Struggle. Burdened with extra responsibilities, they draw on deep reserves of courage and endurance to fight the hated oppressor.

What place have women in a revolutionary struggle? To some, "women and children" are the inevitable victims of historical upheaval, the innocent sufferers in war, strikes and lock-outs, the objects of humanitarian concern. To others, "women's role" is something special, a thing apart, almost, from the mainstream of history-concerned with establishing the right to political participation, to "equality" at work, in education, in government. The women of South Africa's liberation movement, however, accept no such special definitions. Our women and children are victims of apartheid-and so are our men. Our women have formed their own organizations when issues (such as the extension of passes to women) have demanded it, but ours is not a feminist movement. Ours is a national organization, and no question that affects women is separable from the fundamental questions of apartheid, national oppression, and economic exploitation. Women's place in the revolution is no different from that of men. It is in the front line. Wherever that may be.

Looking forward

This is a time for looking forward. We look forward to the immediate future, to the mounting battles against the white supremacist forces in Zimbabwe, side by side with our comrades of ZAPU; the gradual penetration of our trained guerillas into the Republic, and the handing on of their skills to the underground resistance movement there. We see a bitter struggle, but in the struggle itself we see the birth of a new society, as the relationships of comradeship and hope replace the relationships of oppression and despair. We see also the day of victory, and the building of a new society, when men and women shall work together for a South Africa free of racialism and exploitation. We see our women in the front line throughout, in the forces of Umkhonto we Sizwe, in the underground organizations at home, in the factories and in the villages.

August 9th is South African Women's Day and a day for looking forward to all these things. But we can also look back a little, to remind ourselves of the work of our women in the past, and their

role in forging the weapons that will defeat apartheid.

We can trace the history of women's resistance to imperialism right back to the Wars of Resistance between 1779 and 1879. Then, women stood side by side with men, in their efforts to repel the invaders. Towards the end of the 19th century, when the first stirrings of African nationalism centred around the breakaway 'Ethiopian Church', we find women again among the leading figures-in particular, the great singer and educationalist Mrs. Charlotte Baxeke. Mrs. Maxeke was one of the first African women to obtain a university degree, studying science at Wilberforce University, Ohio. She returned to found a college of higher education for Africans, the Wilberforce Institute at Evaton, in the Transvaal. When the African National Congress was eventually formed, in 1912, Mrs. Maxeke was among the founders.



First women's battle

Almost immediately after the foundation of the A.N.C., came the first real women's battle. The government, so soon after Union, wanted to extend the pass system, which already applied to African men, to women. The campaign of resistance that followed, when women chose to be imprisoned rather than carry passes, was one of the great early victories of the A.N.C. The authorities capitulated, and women remained free of the hated passes for over 40 years.

It was about this time, too, that Indian women of Natal entered the political

scene, to participate in the campaign of the Natal Indian Congress (founded by Mahatma Gandhi in 1894) against restrictions of movement placed on Indians. Many women went to jail, and their treatment there led in turn to a large-scale strike by Indian workers at the Newcastle coal mines.

But it was the trade union movement, which, from the 1920's, united South African women of all races, in struggle. African men were excluded from the definition of 'employee' under the Industrial Conciliation Act of 1924, and barred from membership of registered trade unions. But not African women. In the Food and Canning Workers' Union, the Textile Workers' Union, the Garment Workers' Union, African, Indian, Coloured and White women learnt to struggle together, and to use their united strength to protect their members. These trade unions produced leaders whose names are respected throughout South Africa: Rebecca Bunting, Lilian Ngoyi, Ray Alexander, Frances Baard, Elizabeth Mafekeng, Mary Moodley. From the trade union movement, many women joined the political movement, recognizing that the workers' battle is inseparable from the wider political struggle for liberation.

revolutionary leadership

After the 1939-45 war, the political struggle sharpened in South Africa. It was the formation of the Youth and Women's sections of the A.N.C. in 1943 that provoked the demand for more revolutionary leadership, and led to the adoption of the Programme of Action of 1949, foundation of the developing militant policies of the next 20 years.

During those 20 years, women have been playing an ever more important part in the liberation movement. It was the struggle against the Nationalist Government's renewed attempts to impose passes on women that led to one of the most impressive political demonstrations South Africa has ever seen-20,000 women, gathered outside the Union Buildings, the Government's Executive Offices, in Pretoria. This demonstration, on August 9th 1956, is the event we commemorate on Women's Day. We commemorate it because it was a great and inspiring achievement; and because we know that it must be the last of its kind, until we are free, when we shall gather in tens of thousands again.

It was the women, too, who led the campaign against indoctrination of our children under Bantu Education; it was

DYKE POWER

This Article Written After Observing The Greer/Buckley Debate-December 26,

What Was a Flagrant Display of Academic Liberalism

by Karol

I am not beginning this article with an apology, as Straight women are used to hearing, nor do I want this article to be understood by most women: I am past that point of concern and want only to make understood there exists basic threats to the survival of the Straight world. Non-sexist Dykes qualify as destructive threats because we are not tied to the male-ego, not effeminate or Feminine.

I recognize that it is males who are responsible for the destruction of the Female Race, I am tired of reading and hearing the complaisant dribble that pours forth from acquiescent Straight women when they demand "equality", while reassuring males that there are no man-haters. Straight women demand equality from males and then attempt to place controls on man-hating Dykes.

I would like to verify for the sake of all those who have been hearing over and over again, until they would like to believe it, that there are no man-hating Dykes in the Women's Liberation Movement: this is solely untrue. As for myself, and for other Dykes who loathe Man and Man's Woman (both seek to destroy us) I want to reiterate: we are here, a decided threat to the Straight, Sexist world, and to any other form of Sexism, be it Straight or Gay. Sexism is the banal tie-in with males that provides them with so much satisfaction.

There have been countless amounts of inane publicity given to the Women's Liberation Movement, thereby legitimizing the movement, and these Feminine representatives do not speak for Dykes who understand males to be the grossest of enemies negate our existence. These females explain publicly how, "Yes, we like men, no, we do not beat up men on the streets: saying over and over again what males love to hear: that a new age is upon us, requiring a new, modern age woman, Women's Liberation is here to supply that new breed of female.

The majority of Women's Liberationists do fit this amount of stereotyping, but there are others who do not. Try as the Liberal world may, they will never legitimize us.

Little has been heard from the Radical Man-Hating Dyke, simply because we will not allow ourselves to become Liberalized.

Try as she may, the Woman of the Movement, still appears to be another version of Man's Woman. What began as an attempt to eliminate the myths and sadistic humor directed against Females, has become an impetus behind Liberalism, providing males with a more serviceable female. The Women's Liberation Movement has become an acceptable parody on the plight of woman. Inadvertently, it has projected a name representative of and specifically for Man's Woman. I want to repeat that Dykes are organizing: this being the only group of Females who are threat to the male structure, and who can create agony within.

do we dare

YES!



The strike at Dare's started on May 29th, 1972 when the members of Local 173 U.B.W. turned down a discriminatory company offer which would have given female employees a ten cent less per hour raise than the men. The wage difference between the sexes was already great and this offer would have increased disparity.

In the first week of the strike Dare's brought in the infamous strikebreaking firm Canadian Driver Pool, to move their products. Of course this resulted in violence but the Ontario Supreme Court quickly granted injunctions against the strikers. The Company was then free to hire scabs to replace their striking workers. Since then the Union has resorted to the only strike weapon left that is to boycott the company's produce.

Conditions in this plant for female employees, 75% of the work force, have always been bad. Women have the lower paying, boring and unrewarding jobs and things have not changed. When the Ontario Committee on the Status of Women toured the plant at the request of the company they found that the same conditions prevailed even for

their scabbing company pets.

A settlement is now being held up because the company insists on: no union shop, no check off of dues, the right to fire ten employees and to suspend ten more and the right to discipline employees who have been charged with offences for strike activities thus placing these workers in double jeopardy contrary to their democratic rights.

In pushing our boycott we have received help from the O.F.L., the D.L.C., the C.C.U., the N.F.U., the Teamsters, the Ontario Committee on the Status of Women, the N.D.P., and many other groups of concerned citizens. We intend to win this strike and we will not stop till we do. You can help: DON'T BUY DARE COOKIES! and ask all your friends to support us.

Local 173, United Brewer Workers Strike Committee
BOX 634, 65 LODGE ST.,
WATERLOO, ONT.

ANNO UNCEMENTS

WOMEN IN ADVERTISING

Jane House, Lorna Foreman and Alice Courtney, together with 12 helpers, are working on ways of changing the image of women in advertising. To establish exactly what that image is they organized three days of concentrated advertisement viewing at the end of January. They watched only Canadian T.V. channels 5, 9 and 11, Hamilton. Two women watched each channel together and their observations were recorded in tabulated form stating the product advertised, whether the voice heard was male or female, describing the product representative and any other people in the advertisement. The reason for having two people was so that they could act as a check on one another.

Now all the information that the group has must be collated and sorted, with the aim of using the information to change women's role in advertising.

At present women are usually depicted in the home, in the kitchen or cleaning the house. If there are decisions to be made in the advertisement, men make them. Women never make important decisions about cars, houses or insurance. Most of the advertisements concerning the latter appear in the evening when men are at home. Women have no authority, either. In an advertisement for the Royal Bank, the woman teller informs us that her manager (a man, of course) thinks people should bank there. Women have no sense of adventure: in skiing scenes in advertisements men are shown skiing alone or with women, but women are never shown skiing alone. We are always appendages to men. Women have apparently so little authority that many of the voices in cosmetics advertisements are male, too.

The general impression that advertisements give is that women are sexual objects that move silently through the advertisements for the gratification of men. Women are not human beings since they never contribute anything except clean clothes and meals.

This picture does not even approximate reality. One third of Canadian women work. Yet, according to T.V., we are almost all of us chained to a kitchen or a man or both. Even if a woman is shown to work outside the house, she is seen in the advertisement coping with the housework on top of everything else she does.

The group feels, quite rightly, that this situation must change. The New York chapter of NOW filed WACB T.V. of New York with a licensing challenge which got publicity in the New York Times. Our Toronto group wants to be able to change the situation too.

Some of their suggestions for how this might be done are as follows. To change legislation by putting pressure on public opinion, business interests and on government parties. There is the government Radio and Television Committee to whom the group would like to make recommendations as a result of this survey and, hopefully, larger ones to come. But the Committee is a conservative and not very powerful body. They, the survey group, would like to initiate boycotts of certain products, to organise huge letter-writing campaigns. (Apparently many businesses will change their methods if they receive more than 50 letters of complaint.) They want to write about women's role in advertising in business journals and need as much publicity for their work as possible in the press.

Thousands of women are working, thousands of us are struggling to free ourselves of the chains we are put in by our husbands, homes, families and society. Many of us give the lie to advertising by living independently of men with other women. But we do not know how difficult it is for a woman who is beginning to realise her oppression to fight against it, if it is continually being reinforced by advertisements that tell her to go back to her kitchen and frilly housecoat.

If you can document T.V. for a few hours, write a letter to a business or a newspaper, help organise or participate in a boycott, or are in any way interested in this project to change the role of women in advertising, please phone Jane House 531-1954.

WARDAIR

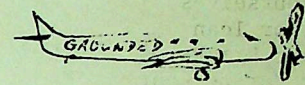
"I don't think of myself as a sex symbol or a servant. I think of myself as somebody who knows how to open the door of a 747 in the dark, upsidedown and underwater."
.....Ms., January 1973

On January 12, stewardesses of Wardair went on strike for 14 continuous months of negotiation for their first contract. Their demands are:

1. The right to refuse duty after 16 continuous hours.
2. Wage parity with CP Air and Air Canada (Increases of 42% to 78% are required to achieve this.
3. 240 hours guaranteed free from duty at home base in one month.

Wardair flights have continued to operate staffed by supervisors, ex-stewardesses (unqualified after 1 year), pilots' wives (untrained) and new stewardesses (only 2 or 3 days' training).

SUPPORT STRIKING WARDAIR STEWARDESSES



The Women's Press

publishers of Women Unite! and The Day Care Book are looking for completed manuscripts on any of the following areas:

- The theory of women's oppression and liberation.
- The history of women in Canada.
- Issues in the women's struggle.
- Fictional and/or visual material.
- Educational and fictional non-sexist children's books.

Please contact:

Canadian Women's Educational Press
280 Bloor St. W., Suite 305,
Toronto 181, Ont. (962-3904)



The Miss C.B.C. Beauty Contest was created by men and bears no relation to the interests or needs of women. Rather it creates competition among women at a very superficial level. The myth that this contest is based on character and ability is shattered by the reality that only young, attractive women need apply.

If the men sincerely wish to recognize the talents of the female staff, they would do better to demonstrate this concern in the form of improved wages and equal job opportunity.

We do therefore petition that all competitions of this kind be stopped since they are a discredit to the C.B.C.

work Oppression in st. catherine s

My mother often told me stories of depression days when many women were forced to put up with disgusting comments, pats, pinches, and unwanted advances in order to keep their jobs and feed their families. Well sisters, in case any of you were in doubt - those days aren't over yet.

I am employed by a large company that employs thousands of women in secondary positions. 8 of us women were chosen to represent the Company at a large local display. We were carefully screened and trained for our great chance! We had training sessions with topics such as "Your Image". Our lists of Do's and Don'ts were lengthy: Do Be Enthusiastic Do Be Friendly and Natural Do Smile Don't Chew gum or candy Don't chat among yourselves Don't slouch, sit, or lean Don't have Alcoholic Drinks of any kind before or during your tour of Duty Violation of this rule will mean immediate dismissal.

The day of the exhibit arrived and we were introduced to our supervisor for the event. A male, of course, to keep an eye on us and to discourage any would-be male trouble-makers. Immediately our supervisor began chortling over his "harem" - his word.

The display lasted for 3 days and during that time we were subjected to stories about his conquests, and comments about our bodies. As his drinking of alcoholic beverages increased, so did his vociferous comments about our bodies. We were called "Canadian Meat" and male passers-by were invited by our "protector and boss" to look at our bodies. It's amazing how strong the fear of the company and the loss of a job can be - all of us women remained silent through it all - not even venturing to speak of it among ourselves.



One day he ventured "I'll bet you're a real savage in bed.", and I could hold back no longer. I told him that I was tired of hearing his sick comments. He said "All men are like me." I said that that wasn't true. He asked me if my husband never commented on other girls' bodies or said that he'd like to have sex with them. When I said that he doesn't, our boss said, "Well there must be something wrong with your husband." He then said, "I guess you must think I'm a male chauvinist pig." and I said, "As a matter of fact, yes." MCP-"I'm just normal. Besides women like it when men notice their bodies." Me-"Okay. Let's see how you like it."

To the horror of the other women, who couldn't believe that one of them would actually be speaking like this to a male manager, I walked up to MCP, looked directly into his crotch and speculated, "Hmmm-I wonder how big it is - hey girls - take a look at this one-What do you think?" Silence. "Well?" MCP-Embarrassed laughter. "That's different." Me-"Is it?" MCP-Exit.

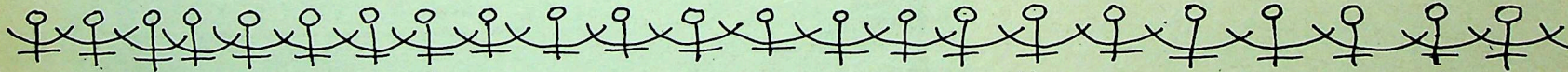
The next day the women were speaking openly about their experiences with him. One woman told us about what had occurred two nights previously. In the company of witnesses. A male

friend came to get her and when MCP saw him, he rushed over to say "Well I'm glad you came for her. Her body has been driving

me crazy all day." When she told MCP she was going home with her friend, he said "You're going home with that skinny runt when you could be going home with me?"

The last evening arrived at last but at closing time MCP was nowhere to be found. 20 minutes later he staggered in and I said "We're going to take a cab home. You're too drunk to drive." Needless to say, MCP became insanely angry and yelled at us to get into the car. Job security and fear of the company won out and like those poor women during the depression, I chose to ignore principle and pride and got into the car. All the way home, as I cursed my stupidity, I had to listen to comments about what an intelligent girl I am, how pretty my eyes are, and how we should get together socially. I did report the whole fiasco to my union steward - who is a woman - and the other women did the same. The Result - The MCP was reprimanded and I now have a mark against me for being a "Trouble-Maker" with an attitude problem. When you're a Woman, it's always Depression Days.

Gaylene Levesque



cont. from p. 15

isters the Sacrament and they begin to know each other through the marriage. The next day the Governor General has enough provisions given them to encourage their setting sail on this stormy sea. These government agents enter the house of the newly-married couple like Noah in the Ark with a steer, a cow, a pig, a sow, a rooster, a chicken, 2 barrels of salted meat and some money."

* The "shepherds", "wrinkled commanders" and "conductresses" refer to the Beguines, a European religious Sisterhood, who probably also made a good deal of money out of this slave trade.

**The "3 cuts of venison" refer to the three classes of women.

***The "pepper" represents the amount of money and merchandise that the company or King gave to the man upon taking one of these women as a wife.

This first female immigration into Canada reveals the purpose and nature of the immigration policy which has come down to us today. If one no longer brings single women into the country for the purpose of increasing the population, it is certainly out of no concern for the needs of the women. Today the limits of female immigration are based on the number of domestic servants, nurses, textile workers, etc. demanded by a capitalist economy to fill the pockets of the few men who run the country. The "filles du roi" have become the "filles des capitalistes".

Margot Trevelyan

LIBERATION MEDIA

Liberation Media is a Women's Involvement Project. The group has done 12 video programs for cable T.V. about women in history, abortion, socialization, daycare, women at work, rape etc. since January 1972. They distribute to women's groups across Canada.

The group has plans beyond the present programs. They have a darkroom and would like to do some photography, animation film and 16 mm film. Above all, they would like support, so any woman interested please phone Anne Bingham at 921-6591.



Ma Snooks. She lives beside the ocean in Trout River, Newfoundland. She makes bread and wonderful thick socks and mitts and rag-rugs with pictures of horses on them. She goes to the Salvation Army Church where her children play the tambourine. She is known for giving. We looked at the family Bible, which she could not read, and were sent off with this loaf of bread and a pair of fisherman's socks as thick as my finger.



The first day I was in Spence Bay, North West Territories 11 year old Janet took me visiting. This was one of the first people we visited -- Mona Palousee. In the North, one does not knock, one just walks in. People visit each other constantly. Mona Palousee is part of a new women's sewing project in Spence Bay. They are making beautiful coats, fingerwoven blankets, stitchery designs and many other things. They have a small house that is full of wool, a loom, bones, paints, cloth - a wonderful place. It is the first time the women have had a place where they work together. Their excitement over what they are doing runs high. The work is very good, they are doing it together and this makes them feel strong. When the government tried to take the house away, they would not allow it. They have asked for a day care centre.



June Greenburg and her daughter Rachel. June was carrying Rachel while we were organizing the exhibit of photographs by and about women for the Festival last spring and born while the exhibit was having its second hanging in the Baldwin Street Gallery. Three weeks later, when we went to Montreal to hang the show in a gallery there, Rachel came too. Strangers seemed surprised that June had come with this young baby. But Rachel did not seem surprised; she had a good trip.



THESE ARE SIX CANADIAN WOMEN WHO HAVE HAD THEIR PICTURES. THAT WAS A GIFT, AND TO THEM



In a Toronto knitting mill. She steam-presses the newly knitted and cut fabric all day long. There is little light where she stands; it's very hot from the steam. Most of the workers are women and most of the women are Italian. They have two 10-minute coffee breaks and a 20-minute lunch break. When a strange woman comes to take pictures there is a lot of laughter and many people are anxious to have their picture taken, but although they would like to leave their jobs for a moment to pose with a friend, most of them don't for fear the fore-woman or the boss will be annoyed.



Elizabeth Welch. She has lived in Admiral's Cove, Newfoundland all her life. She lives with her two sons, chickens, a horse, perhaps other animals we didn't see. Probably her sons fish, or perhaps they work at the fish plant in Fermeuse. She plays the accordion wonderfully and knows all the old songs. Before television, she would play for the dances they had in an old storehouse. We had a bit of rum and listened to her play for an hour.



This woman keeps a small shop in Caledonia, Nova Scotia. She had just made these doughnuts. The kitchen was just behind the shop and it was filled with doughnuts in all stages of preparation. She made doughnuts every Wednesday, and everyone in the village knew and would come for them. There was a shop behind the kitchen that was full of plants and smelled of leather; her father worked there repairing shoes. He was retired, but he kept on working anyway. Her children wandered in and out, helping with the shop and eating doughnuts. It was a house full of activity, yet very quiet and calm.

PAMELA HARRIS ©

I HAVE MET AND WHO ALLOWED ME TO MAKE THEM ALL I SAY "THANK YOU."

WOMEN AS HEALERS

"Women have always been healers. They were the unlicensed doctors and anatomists of western history. They were abortionists, nurses and counsellors. They were pharmacists, cultivating healing herbs and exchanging the secrets of their uses. They were midwives, travelling from home to home and village to village. For centuries women were doctors without degrees, barred from books and lectures, learning from each other, and passing on experience from neighbour to neighbour and mother to daughter. They were called 'wise women' by the people, witches or charlatans by the authorities. Medicine is part of our heritage as women, our history, our birth-right,

Today, however, health care is the property of male professionals....

The suppression of female healers by the medical establishment was a political struggle, first in that it is part of the history of sex struggle in general. The status of women healers has risen and fallen with the status of women. When women healers were attacked, they were attacked as Women; when they fought back, they fought back in solidarity with all women.

It was a political struggle second, in that it was part of a class struggle. Women healers were people's doctors, and their medicine was part of a people's subculture. To this very day

women's medical practice has thrived in the midst of rebellious lower class movements which have struggled to be free from the established authorities. Male professionals, on the other hand, served the ruling class-both medically and politically. Their interests have been advanced by the universities, the philanthropic foundations and the law. They owe their victory-not so much to their own efforts-but to the intervention of the ruling class they served...

Who were the witches, then, and what were their 'crimes' that could arouse such vicious upper class suppression? Undoubtedly, over the centuries of witch hunting, the charge of 'witchcraft' came to cover a multitude of sins ranging from political subversion and religious heresy to lewdness and blasphemy. But three central accusations emerge repeatedly in the history of witchcraft throughout northern Europe. First, witches are accused of every conceivable sexual crime against men. Quite simply, they are 'accused' of female sexuality. Second, they are accused of being organized. Third, they are accused of having magical powers affecting health-of harming, but also of healing. They were often charged specifically with possessing medical and obstetrical skills....

In the persecution of the witch, the anti-empiricist and misogynist, anti-

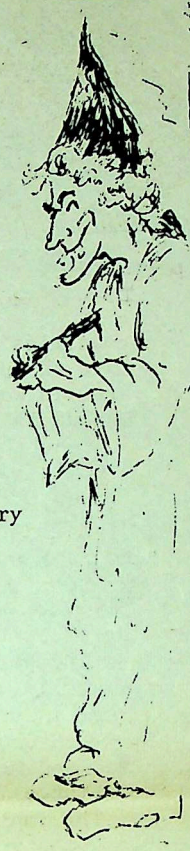
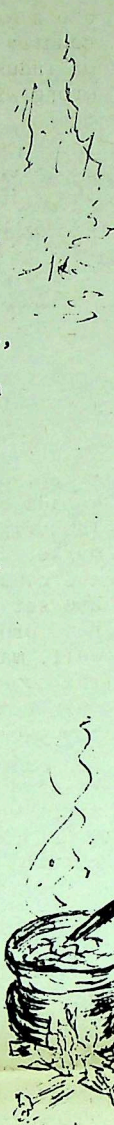


sexual obsessions of the Church coincide: Empiricism and sexuality both represent a surrender to the senses, a betrayal of faith. The witch was a triple threat to the Church: She was a woman, and not ashamed of it. She appeared to be part of an organized underground of peasant women. And she was a healer whose practice was based in empirical study. In the face of the repressive fatalism of Christianity, she held out the hope of change in this world."

Excerpted from Witches, Midwives and Nurses

by Barbara Ehrenreich and Deirdre English
(Glass Mountain Pamphlets
P.O. Box 238
Oyster Bay, N.Y. 11771)

This is a fine book, well worth reading for all women and especially those interested in the role of women in health care.



DOMINICAN WOMEN

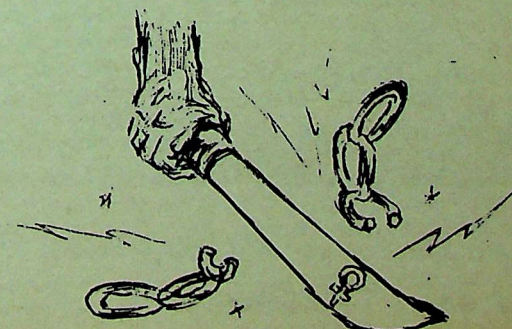
The new women's liberation movement based in Santo Domingo has been started by women formerly involved in groups more or less adjuncts of various left-wing parties and which became fragmented or disintegrated with these parties. The new movement for the time being will have nothing to do with political parties. Its main project is an intensive study of the Dominican women in terms of her beliefs and attitudes, her lifestyle, her economic situation, her role in the village and countryside as well as in urban centres. With the results of this research (hopefully part of an ongoing study) the movement would like to start a centre of documentation on women to be used by members of the women's movement, perhaps also by political organizers working in the countryside. The women are also interested in collecting and studying literature on sexual relations and the role of women, women in history, movement experiences of women in other countries, the politics of women's

liberation and the role of the movement in the overall struggle for change in the present system in the DR.

Although some of these women have husbands in jail or assassinated for party activities, they themselves have played a small and mainly non-political role in the party as such. The majority of the party members are male and party of a background of machismo which they will not confront out of their own volition because of lack of time or the failure to see an urgent need for such a confrontation; some are unaware of the destructive effects of such attitudes in political organizing efforts. Women, then, as a group are still an insignificant part of the struggle-a factor recognized by the government and the military since they kill very few, throw some in jail but release them after a relatively short span of time and generally ignore them. Because of this situation women are more easily able to act because they are not suspected; for instance, they are able

to carry messages between different levels of a party, between different party leaders and the political organizers in the countryside, etc., and they can also provide shelter and supplies. However, because of their lack of political involvement and expertise, women can also be a threat to the security of parties of the left especially if they are in close contact with people involved in the upper ranks of the party. They can be used for information purposes by the police whether it is conscious on their part or not; they may be careless in what they say thereby alerting the authorities and their many in-

cont. p.14



USA &

It is not too far fetched an analogy to compare Canada's role vis a vis the USA to that of a dependant woman to her man. He defines her welfare and makes the decisions. She receives his care and protection in return of services rendered. (Not the least of these is the care and feeding of his ego.) For many, this appears only right and natural; for some women the possibility of withdrawal of this care and protection looms as an unmitigated disaster. Others have managed to shake their conditioning sufficiently to act and think autonomously. Among countries, Canada decidedly belongs in the former category--still a dependant, letting others decide her fate and order her existence in return for security and a high standard of living.

The process of conditioning which generates and supports these situations is based on getting the dependent to identify herself with the domination; to think and believe in terms of "we". This is fair enough in an equal partnership but that is hardly the case between the USA and Canada. There can be no equal partnership as long as one side is overwhelmingly more powerful economically, militarily and psychologically. The welfare of the USA will always be the determining factor in any decision, Canada may or may not benefit depending on circumstances. What happens here is always merely a by-product, never the prime consideration. No amount of platitudes about "our common heritage", "the longest undefended border", the "Free World" etc. can ever hide or change this fact.

Canada's importance to the USA sorts down into two areas; as a source of raw materials and as an additional market for large US corporations. Both require that Canada remains stable and secure, the second requires that she be reasonably prosperous. As long as we behave ourselves, it is in the interest of the US to keep us safe and prosperous. In that sense the US is not a "threat" to Canada. Our lack of immediate fear has obscured the fact that for all intents and purposes Canada is a colony of the US, without real ability to make her own decisions. We live on sufferance, our very existence and welfare safe only as long as they coincide with the interests of the US.

Canadian proponents of the "continental" policy make their case by insisting that: --It cannot be helped, the logic of history, geography and power dictates this situation so that it would be futile and damaging to attempt to change it.

--It is a pretty good situation to be in, in any case. After all, most people and

GREECE
PHILLIPINES
BOLIVIA
PUERTO RICO
MEXICO
VIETNAM



CUBA
CHILE
ANGOLA
URUGUAY
QUEBEC
CANADA?

WHO PREVENTS
INDEPENDENCE ?

countries would like to be safe and prosperous, yet few are. In world perspective, Canada is lucky.

More specifically, their argument is: why not sell our resources, that's what they are for. It would be silly and selfish to sit on all the raw materials we cannot use. American capital "creates" jobs, develops the country, builds an industrial base for Canada, makes it possible to afford social services which even the US does not have (hospital and medical insurance for instance).

The implication of these arguments is that we would do no differently if we were really free to make our own decisions; that this is the best of all possible worlds anyway, so why all this fuss?

But would we and is it? Even in the context of a capitalist system, is it in our own best interest, properly understood, to tear up the country, dam up our rivers, pollute our shores, displace our native people, endanger the environment, and threaten the ecological balance just to sell, sell, sell for short term profits? Non-renewable resources are only surplus at a point in time and space. Energy is not in surplus in Canada for a finite period of time. The US already gobbles up most of the energy resources and raw materials at the expense of the rest of the world. Why should we participate in this exploitation of the poor and weak by the rich and strong? If we only ceased to identify with the US we could see that we also are poor, weak and exploited.

It is our superficial similarity to the US which prevents us seeing our position clearly. A large part of this similarity is produced by the presence in Canada or innumerable American corporations with familiar products, brand names and way of life they represent. This is the second part of the argument; if we merely sold off our resources we would remain "hewers of wood and drawers of water" but with American capital,

CANADA

management and 'know-how' we are a major manufacturing country with all the benefits of industrialization. What is wrong with a "branch plant" economy if it produces all these goodies?

One way to start thinking about this issue is to look at why Canada is such a fertile ground for multi-national corporations. Why are so many of them here? Certainly not to do us any favours. If tariffs on manufactured goods were removed most of them would move out and merely flood us with exports. But you cannot sell to people who have no money, only a prosperous Canada can be a rich market. The trick is to control the market at both the production and consumption ends. Tariffs are set up to "protect" the home producer, right? Very well, make sure that you are the home producer, by sheer weight strangle any attempt to develop native industries, kill local initiative, if necessary buy out local entrepreneurs.

Canada is a gravy market for multinational, most American, corporations. The real action is in the US. Most development research and innovations is done there; most costs are amortized over sales at home. Every extra sale is gravy. The logic of the system demands constant expansion and growth. Competition in any meaningful sense has long been a myth as far as large, rich corporations are concerned. Competition implies uncertainty and large scale growth depends on planning. The two are incompatible. Powerful institutions work to remove uncertainty; they require control of their environment. This environment includes raw material sources, political and social climate and the market itself. Thus the drive for vertical integration; control of our own supplies of raw materials, diversification into related fields; pressure on small suppliers and wholesalers; support for right wing organizations and individual politicians; pressure groups in Ottawa and provincial capitals; undermining of unions, pressure on mass media, perpetuation of social values inherent in a materialistic consumer system. No amount of propaganda by corporations or individual businessmen changes the simple fact that control is necessary for the continuation of the system. The rest is obfuscation.

It is important to realize that for mature institutions like multinational corporations, the main drive is for self perpetuation. "Profit" is not an end in itself but merely a means. They can and will adapt to any conditions of efficiency or inefficiency, to any set of market conditions imposed by legislation or other factors. They can

cont. p. 16

book review

The Political Economy of Population Control in Latin America by Bonnie Mass.

For those of us to whom birth control was, and is, an important facet of our own liberation, the Political Economy of Population Control in Latin America will surely be an eye opener.

With precisely the same technology that created the possibility for us to control our own reproduction, the male-directed AID and IPPF programs of the USA are attempting to restrict population growth in the Third World. Western fears of a population explosion have, in effect, given the USA the go-ahead to solve overpopulation problems by the systematic eradication of the poor of the Third World. This is done, not because slowing the rate of population increase will alleviate the conditions of the population explosion, but because a profit can be made from such programs. Witness a World Bank statement of 1968:

"Family planning programs are less costly than conventional development projects and the pattern of expenditures is normally very different. At the same time, we are conscious of the fact that successful programs of this kind will yield very high economic returns."

In the Third World birth control programmes are aimed specifically at the poor. The rationale for this is much the same as given by a conservative Colombian student quoted in Bonnie's pamphlet.

"Since it is the lower classes which are growing the fastest, and the ones that have the least to contribute to the country and who are also the most anxious for political changes, I would say that population growth - that is the growth of the working class - is dangerous."

It is not the population explosion per se that is frightening for us. What makes it frightening is the understanding that the mechanism which presently divides the world into the "haves" and the "have nots" is exactly the mechanism which will, and does, ensure the survival of the "haves" and the mass deaths of the "have nots".

To reduce the numbers of the "have nots" by means of intensive birth control programs does not ensure an eradication of



the situation of not having. Only the introduction of a system where the produce of a whole society is equitably distributed to all members of that society, can do that.

It is fallacious to believe, as we are led to, that not enough food can be produced to maintain all mankind. Canadian farmers recently were forced into NOT growing wheat despite the presence of millions of hungry people. Vast areas of fertile land in the Third World are used, not for growing food, but for growing crops such as coffee (which has no food value) to please the palates of the "haves". The paltry sums earned by the sale of such crops is insufficient to import food for the people, let alone allowing a change-over from useless crop production to food production. Anyway the US and other imperialist countries would not allow a government to power that proposed to do that as it would threaten the standard of living of their own people.

All this may seem far from our concern as women for our rights

to control our own bodies to which birth control is integral. But can we fight for legalized abortion and birth control when, once legalized, they are used in the bourgeoisie's fight against our sisters in the Third World.

Dinah Forbes

Ed. Note: We must stop the imperialist control of colonized nations, the ramifications of which are many and a few of which are birth control and abortion. However we do not gain liberty by denying freedom of choice to our Third World Sisters. Imperialist nations and people will use many tools such as unions, the vote, education but this doesn't mean that in and of themselves these tools are reactionary but that they may be used in counter-revolutionary ways under the guise of progress.

(DOMINICAN WOMEN CONT'D)

formers to names of political organizers, party members and party activities.

The need for a discussion of women's role in the revolutionary struggle is obvious and urgent. Hopefully the new women's liberation movement will soon have developed enough to turn its attention and most of its energies to this need.

The movement needs literature in English or Spanish on the topics listed above; it could also use ideas and suggestions for use in its research on the Dominican woman since they have little experience and no guidelines for such a project.

Available from:
Latin American Working Group
Box 5, Station B
Toronto 2B, Ont.

WOMEN IN BOLIVIA



filles du roi

Have you ever heard of The White Slave Trade? The term refers to the buying and selling of poor white women in Europe for the purpose of prostitution. In Canadian history it refers in particular to the immigration of thousands of unmarried women, usually between the ages of fifteen and thirty, who were given assisted passage from England, France and later Germany. Female domestics were in great demand during the early settlement of Canada. It seems, however, that very often these women were met at the port of Montreal by pimps who whisked them off to the brothels in the pretense of finding them employment. Before long, many women in England and Canada had organized themselves into escort groups who travelled with the new settlers on the ship, as well as meeting them at the ports and finding them a place to stay until they found a position. Needless to say, the cry and hue for female domestic servants was both in order to save money and to supply the country with future mothers.

The beginnings of the White Slave Trade in Canada, however, go back as far as the 17th century when French Intendants began demanding the presence of women in order to both increase the population and stabilize the community. It was also hoped that a wife would keep a man in town and prevent him from running around the country in search of adventure. Before long, it was agreed that if agents in France could get the women on the boat and across the ocean alive, they would be paid handsomely for their services. Men in France saw this as a convenient way to not only make money, but also get rid of those who were becoming a public charge - such as orphans - or anyone else whose presence was inopportune. These women were rounded up, shipped over and presented to the men in a manner which could only be called a slave trade. A few years later, the King, seeing the advantages to France and worried over increasing English settlement decided to help the plan along by not only paying the passage of these women but by giving them a little marriage money as well as an added enticement to the prospective husband. As a result, these women became known as "les filles du roi". The plan worked out too well as men in the colonies would rather wait for the shipload from France than marry a woman born in the colony who could not present her husband with the marriage gift. Despite the fact that many died from cholera on the way over "the captains of the ships were not long in concluding that the woman was the best merchandise that could be brought to the islands."

Men were exploited; men died from cholera while crossing the Pacific, and many had as little choice in coming as some of the women. But once there they had a choice of becoming free men, of holding a little property and making at least a limited choice of where and how they were to live. The women were looked on as little more than baby machines. Those women who were not pregnant within a year were considered not worth their fare.

Because the majority of women sent from France came from the lower classes (the working classes), and because so many of them had been driven to the streets in order to survive, the men of the colonies and particularly the missionaries found it difficult to resolve the "lack of purity" of the women with the necessity to marry them through the Church. This knotty problem was resolved by devising a baptism ceremony, which the newly arrived women were forced to endure before being allowed to enter into "holy matrimony". I have been unable to find exactly what this ceremony consisted of but it included some kind of walk on the ice off the Banks of Newfoundland while the men shouted obscenities at them, and bathed them in filthy water. The reason for bringing the women to Canada, the class from which they came, their status as a slave, the baptism and the manner in which they were chosen for marriage, all served to rob them of any dignity or rights which they may have otherwise had. It is not surprising that this letter, written at the time, reveals a contempt for the women to the extent where they are compared to animals being prepared for slaughter.

"After these first inhabitants came a people who were useful to the country as well as a fine gift from France. It was a little fleet loaded with Amazons skilled in sex and looking for love... This chaste herd was led to the conjugal pasture by old and prudish shepherds*. Whether these antiques had belonged to the trade and if age, that impitiable Saturn had hunted them from Venus' lists, is something on which I have not been well informed. Once at the settlement, the wrinkled commanders passed their soldiers in review, separated them into their three classes, and each group entered a different room. As the girls were packed closely together because of the smallness of the rooms, a very pleasant decoration was effected; Not in three little shops did Love show off her merchandise but in three large stores completely filled. The shopkeeper Cupid was never better stocked. Blonds, brunettes, redheads, brownettes; big, small, fat and thin. There was something for the most whimsical, the most re-

fined. At word of this new merchandise, all those anxious to multiply the population ran to the sale. As it was not permitted to examine anything, much less to try it out, you had to buy a pig in a poke; or at best you took the thing after a quick spot check.

The sale was no less quick. Each man found his mate and in fifteen days these 3 cuts of venison* had been taken away with all the pepper that could be included*. You will ask me how the ugly ones found their place at a table so quickly? Don't you know that during a famine one will devour anything? even black bread? And anyway, the terror of cuckoldom has a lot to do with it. Some believe they don't have to worry about horns on their forehead if they have a deformed wife; another wants a stout wife believing that lack of agility will make her more attentive to her domestic duties. But often they are mistaken and one finds that in Canada, as in Europe, there is no sure precaution against an unfaithful wife. You will ask



**DO
YOU
KNOW
YOUR**



FOREBEARERS

why these men take a trollop in full bloom if they are afraid of cuckoldry? They will assure you in all good faith that these girls recovered their virginity, honour, good conduct - all that you could want by virtue of the baptism of which I have spoken. It is on this basis that they take the girls. In truth, however, the original sin has left some ugly vestiges in these degenerates which often causes a relapse. Nevertheless, our husbands feed on the belief. They don't even lose it during the grand hours of the marriage night.

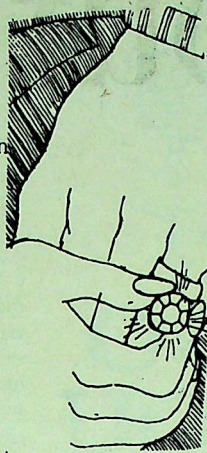
To take up again the thread of my narrative, those men who wanted to marry present themselves to the conductresses, to whom they have to declare their goods and capacities before choosing from one of these classes, those of the washed-over virgins that suit them. Both parties being in agreement, the Notary writes up the transaction, the Priest admin-

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cont. Letters

hood add a certain respectability and status to the woman, in return the woman in question is supposed to trade-in her sensuality for the status. Women who are married have been "claimed"; it is no longer acceptable to dress as one does when actively soliciting a mate. If we can agree that certain dress attracts male attention more than does another kind of dress, it should not be difficult to extend the logic of dressing to create an impression by saying that looking matronly is also an effect, a deliberate effect created for a definite result. In both cases, both by looking "sexy" and by looking "matronly", one fulfills male expectations of the female role. Woman as huntress, woman as Earth Mother, "Dangerous" Woman versus "Safe" Woman.

And what, indeed, is Nancy's crime in protecting her claim to her husband by reacting to Peggy as a possible competitor? So long as other women are viewed as the attractive opposition for the attention of the coveted male, women will always be divided from one another. Competitors are very dubious friends. And, so long as physical beauty is one's stock in trade, women are always going to be afraid of growing old. Yet who defines what is beautiful in the female form? Men, with their addiction to youth and breasts



and slender-legged, hippy women. Until we as women can worry less about greying and wrinkles, and dieting to maintain the figure of the Plastic Woman, we are running the risk of despising ourselves for our own mortality. A very foolish reason indeed for self-contempt. For more logical to despise the prototype of woman, the stereotypes of women according to functional role. Time to reject male fantasies about our sexuality and our "nature". Let's find out who we really are and where we want to go.

Yet has Peggy challenged the female role merely by stating that she loves a woman? Our first glimpse of her is a glimpse of styled hair and a large brooch. Bracelets jangle on her arm, she wears a ring of some splendour. Trinkets, baubles, exaggerated eyes and a properly pretty mouth. In so far as her dress would indicate, she adopts the male definition of "femininity". She also adopts the paternalism of male objectifying when she refers to Leslie as "darling". If liberation from sex role means anything at all, it means freedom from relationships in which one person is unhealthily dependent on the other and accepts the ways in which the more independent partner relates to this dependency: calling someone "baby", "honey",

or a thousand other innocuous things, all tend to remove someone else's identity: to make the other person a mere extension of the self. Seeing the loved one only in terms of one's relationship with her is a mistake. She is a whole person before, during, and after her relationship with anyone. She is, if not whole, at least separate. Not a "possession". One is no less property just because one becomes the property of another woman.

The ultimate deception is to pretend that the only difference which exists in terms of the "gay" versus the "straight" world can be reduced to erotic predilection for the bodies of one sex or another. Being lesbian without changing society is self destructive as well as superficial. All women are oppressed. Women "accepted" by society must become aware of the price they pay for that "acceptance".

They will never understand the alternatives if one presents a mere sexual alternative. The real challenge, the real joy, lies in a different way of relating, a different perception of our experiences as women and of ourselves.

Gillean

cont. U.S.A. and Canada

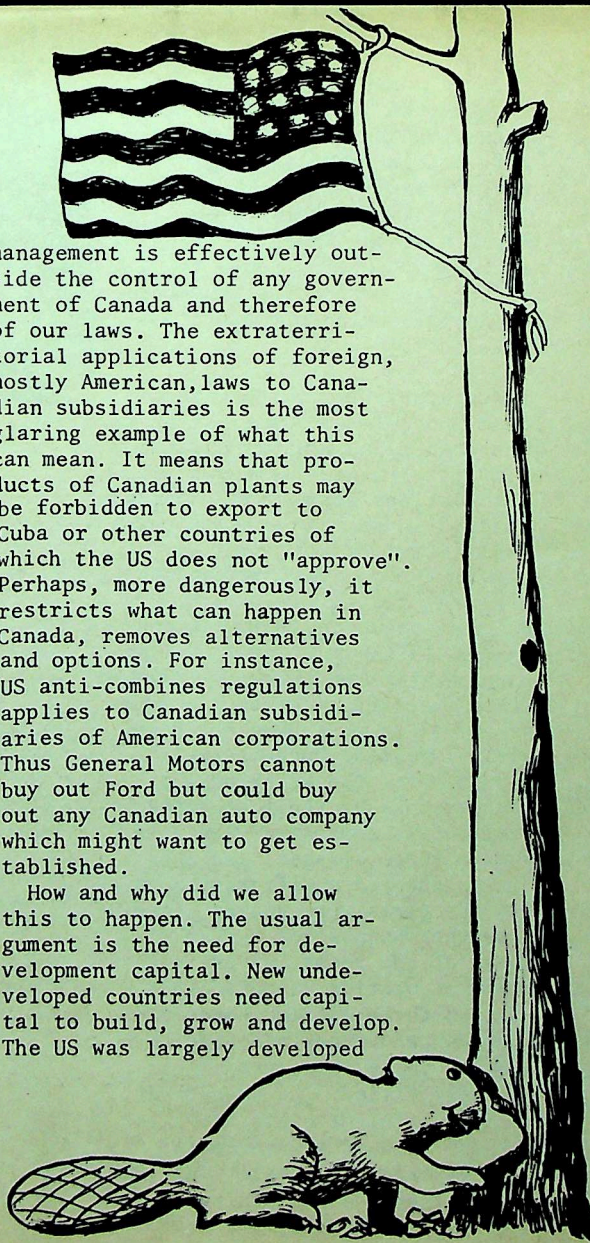
and will use, co-opt and pervert any environment they find themselves in. In a sense they cannot stop.

Our economy has been called a "miniature replica" of the American economy. There are in fact too many firms producing too large a range of products for our smaller economy. We would be better off with fewer units. As things are it can be quite profitable and quite possible to be inefficient in Canada as long as everyone else is equally uninterested in reducing costs of production and marketing. (Tariffs certainly encourage fragmentation but they were designed to protect home industries not to provide a shelter for foreign branch plants.) It is not in the interests of American companies to enter into price competition with each other. They want an organized market which is a reflection of the US. They know and can deal with each other; what they do not want are uppity local entrepreneurs who can muddy up the water. As a result of branch plant development, local firms are bought out. What remains locally controlled tends to be marginal, small, protected by legislation or in industries which do not lend themselves to corporate organization.

Since the bulk of our manufacturing and resource industries are foreign owned their

management is effectively outside the control of any government of Canada and therefore of our laws. The extraterritorial applications of foreign, mostly American, laws to Canadian subsidiaries is the most glaring example of what this can mean. It means that products of Canadian plants may be forbidden to export to Cuba or other countries of which the US does not "approve". Perhaps, more dangerously, it restricts what can happen in Canada, removes alternatives and options. For instance, US anti-combines regulations applies to Canadian subsidiaries of American corporations. Thus General Motors cannot buy out Ford but could buy out any Canadian auto company which might want to get established.

How and why did we allow this to happen. The usual argument is the need for development capital. New undeveloped countries need capital to build, grow and develop. The US was largely developed



by European capital. How is it then that European countries do not own the US? The main reason is that in the nineteenth century capital came to North America in the form of bonds. Bonds represent a loan which can be repaid. US capital buys equity in Canada, i.e., ends up owning it. Sure, that means they take more risks than mere branch holders. But what better investment than opening a branch plant in a neighbouring country with a friendly and stable political climate? Immediate profits are not the issue for multinational corporations. A firm foothold, future expansion and self-perpetuation is what the game is about.

Does it really matter whether these corporations are American, other foreign or Canadian? Are Massey-Ferguson or Brascan any better than General Motors or Proctor and Gamble? What difference does it make who owns the levers of capitalist power? Perhaps in a global, long term sense it's immaterial. But for us, Canadians alive here and now, it does make a difference. The further the source of power the less responsive it becomes, the less effect we can have on it--the less power we have. As women and as Canadians we must gain and use power wherever possible. We must find the strength to make our own decisions in every field open to us, and what is not open, we must make open.

Eva Laremba

human liberation: a cop-out.

At a recent series of meetings with women in the Kingston area the concept of "human liberation" versus "women's liberation" or "woman's movement" came up (again). Attacking the woman's movement for being sectarian (excluding men) seems to be a common thing, so I spent some time thinking about the implied differences between "human" and "women's" liberation. At its best, human liberation implies a recognition that defining roles, status and personality on the basis of sex is oppressive to all involved, and argues for the development of an androgynous culture. At its worst, human liberation is a safe position posing no threat to anyone and therefore is really no more than a pious endorsement of the status quo. In either case human liberation as a political stance vaguely acknowledges our oppression while denying our right to be angry and to act out of our anger by attacking/rejecting institutionalized sexism; suffer and be still. Human liberation is an attempt to co-opt the woman's movement by amalgamating it into a "larger" struggle for the good of mankind. All the battles women have fought for mankind, from the struggle for civil rights to the growth of labour unions, have turned out to be for the good of men, who may or may not be kind. It is time we fought for ourselves.

The real resistance to becoming committed to a woman's movement seems to come from two sources. One source is a reluctance, especially on the part of upper and middle class women, to admit their oppression. I know there was a time when I refused to admit that I was oppressed; oppression was something that happened to other people. My father's class status meant that had I been born male, I would be part of the powerful elite. To give up the illusion of power for the reality of struggle is not an easy decision. All of us, when we admit our common oppression as women, have to give up our comfortable individual space. As long as women are oppressed, there is no such thing as a liberated woman who identifies with her oppressors; she is wholly vicarious, oppressed and brainwashed. It is fundamental to all ethical systems that an evil must be recognized before it can be dealt with. If we continue to deny our oppression, we will continue to be oppressed.

A deeper source of resistance to commitment to a woman's movement is the reluctance to identify men as the oppressors, as the enemy. Sexism is an institution, and it is much nicer to think of it as a cultural system prom-

ulgated by impersonal forces. Men, however, define and control our society. A woman may acquiesce to her role, but she does not create it. Sexual roles, status and personality have been created by men for men. Our society is male oriented: An unmarried man is a bachelor; an unmarried woman is an old maid. A male executive is successful; a female executive is a castrating bitch. A man is a person; a woman is a mother, a wife, a cunt. Why is the woman-below-man-above position the standard one for fucking and why is it "fucking" at all? Why is there no such word as "househusband"? A Jewish prayer for men runs, "I thank thee God, that thou has not made me a woman." The all-male clergy of the Catholic Church is fighting a desperate battle to prevent women from controlling even their own bodies.



It goes on and on. Every man benefits from sexism, just as every woman loses. Those who control and benefit from a system are finally responsible for it. Those who are controlled and exploited by a system, must finally be responsible for changing it. Change means creating a counter culture, a woman-oriented culture. The idea is not to develop a reverse sexism -- were that even possible in a male

dominated society -- but to get in touch with ourselves and each other, to cleanse ourselves of the lies about women we have internalized, to develop non-exploitive ways of relating and non-oppressive institutions. We need to get together as women before we worry about humanizing our oppressors. In the meantime, it's obvious that men can take care of themselves. We have sacrificed ourselves on the altar of humanity (read male interests) for thousands of years. I won't be a martyr anymore. From here on out, my pain, my joy and my struggle will be mine.

A woman-oriented culture made up of women working for and with women is the only means we have of getting strong enough to challenge the whole dominant-subservient power structure which requires that women be objects. It is hard to accept that our fathers, brothers and sons, the men we have respected, love and cared for, are in fact our oppressors. It is harder still to know that our husbands/lovers are representatives of sexism. The myth of individual solutions is hard to give up. We tell ourselves that somewhere there is a man to whom we can relate without sacrificing our integrity, or that if we just try harder our love/hate relationship with a man can be salvaged. But while we pour all our energy into that search or that relationship, we abandon our sisters and our only hope for change. Thus we perpetuate the male-oriented culture that sabotages our relationships with other women and with men.

A woman's movement means women loving women, women living and working with women. It means concentrating our energy on getting women together without wasting time and effort educating men. They'll learn what they have to learn. A woman's movement means letting go of the precious little we have scraped together through our relationships with men in order to struggle to create a whole new social order. That is a frightening prospect, but the alternative is horrifying. The alternative is to sacrifice our humanity to sexism.

MORNING NEWS
(OR The "World at Eight"
is Still a Man's)

A tale
Told by a male.
Full of sound and fury
Signifying
Everything.

Gwen Matheson
(With no apologies to
Shakespeare)

cont. Immigrant Women

woman has been in contact with are the Outreach worker or the woman who looks after her children during a meeting.

Although the Orientation Program provides a lot of general information, the women ask for help from the Outreach worker with filling out application forms, finding interpreters, answering ads for jobs, going to the doctor. To enable the volunteers to meet all these needs, the YWCA has equipped them with an information kit, outlining public services and other pertinent information.

The Orientation and Outreach Programs have a large load in terms of the problems they face. Although the YWCA staff are offering a service where there was nothing before, I am personally doubtful as to their real concerns. The prevailing attitude is that the immigrant woman should be helped to adjust to her slavery: no one can deny that it is anything else. The YWCA encourages birth control and helps on abortion but I wonder how many immigrant women can pay, and what happens if the husband doesn't want her to have an abortion? How far does the YWCA go to help the woman even if that means alienating her husband?

I was told that many women come to the orientation groups to ask for advice in looking for jobs. Advice and help are given in such cases. But job hunting is not encouraged. This means that the woman's conditioned response to the job question - my place is at home - is not countered by the YWCA. In their proposals for a new, expanded outreach program the YWCA suggests that social

workers will be used "when needed to assess a situation" when there are "emotional problems that could be detrimental to the welfare of the immigrant families." Why is it that at a time of crisis the program's policy is to concern itself primarily with the family and yet at all other times it is apparently concerned with the immigrant housewife? The YWCA, like the agencies that the social workers represent, is in the last analysis going to support the system that enslaves the woman, and she will suffer under the pretext of familial duty. From these general policies on work and crisis situations I can only assume that the YWCA wants

immigrant women to adjust to an inhuman situation where the woman remains the underdog. This is a paragraph from the language school project for immigrant women:

"A woman's problems may not seem as vital as those of her husband, the breadwinner, but her good adjustment is a pivotal factor in the well-being of her whole family. Hopefully, experience in the orientation class can make a more understanding mother in the new country, and a better wife, able to help her husband in his adjustment".

There is a need for more volunteer workers in all these projects, especially in the new outreach program which requires many more volunteers. Nel Warren, at the YWCA, stresses that the work is demanding but rewarding. The language school project is one that I have not done more than mention but more can be found out about that and about all aspects of the YWCA's work with immigrant housewives from Nel Warren at the McGill St. Y, 368-1801. The YWCA has had a certain amount of contact with women from the women's movement, and would probably be very glad to have more support, help and positive criticism from us.

Rowena

Note:

Quotations throughout this article are from the pamphlets "Orientation Program for Immigrant Housewives. Language School Project" and "A Proposal for an Outreach Program to Immigrants". published and distributed by the YWCA, 21 McGill St, Toronto.



cont. Women Militants.

the women who led the struggle for trade union recognition from the big food canning combine, L.K.B., which led to the first of the long line of boycotts of apartheid goods. And it was the women who bore the brunt of another struggle-the rural rebellions of Zeerust and Sekhukhuniland in the mid-1950's. It is appropriate that in 1969, as the armed struggle against apartheid gets under way, we should look back to those rebellions, for in both Zeerust and Sekhukhuniland power was for a short time in the hands of the people.

rebellion

The migratory labour system in South Africa means that able-bodied men travel to the cities to seek work, while the women remain behind in the reserves. It is they who must keep the cattle, and till the land. So it is also they who have resisted government taxes and cattle culling schemes. It was the imposition of the Government's Bantu Authority system, which replaces traditional chiefs with Government-paid and appointed nominees, that finally sparked off rebellion. For a brief while, the people col-

lected their own taxes, set up courts to try traitors, ran their own defence force. The rebellions were mercilessly crushed, the leaders banished or killed, the African National Congress outlawed. But no one could obliterate the memory of Freedom, nor the inspiration and the hope that this short experience carried throughout the land.

Our history, then, has taught us that wherever struggle is, there is the place of women. On Women's Day, we remember the many women who have already given their lives for freedom. We remember this year especially Florence Matomela, who died in June. We remember those who are in prison, and those who have served jail sentences; we remember Dorothy Nyembe who is serving 15 years in jail for participating in the armed struggle; we remember the wives and mothers of our political prisoners and of our freedom fighters. And we look with confidence to our youth, to the young women of Umkhonto we Sizwe, and we know that they will emulate those great women who fought beside their menfolk throughout our long history of struggle.

Finally we look too to the women of the world, who have given us so much sympathy and support in the past. We look to them for political support and for practical help in the war against apartheid. And we know that they will not let us down.

Reprinted from Sechaba, the official organ of the African National Congress South Africa, Special Women's Issue, Vol.3, No. 8, August 1969.

"... AMERICAN WOMEN SPEND MORE EACH YEAR ON COSMETICS THAN THE COMBINED NATIONAL BUDGETS OF ALL 36 AFRICAN NATIONS WHICH HAVE BECOME INDEPENDENT SINCE THE WAR"

CANADA'S

1st

ORGAN OF

BLACK WOMEN

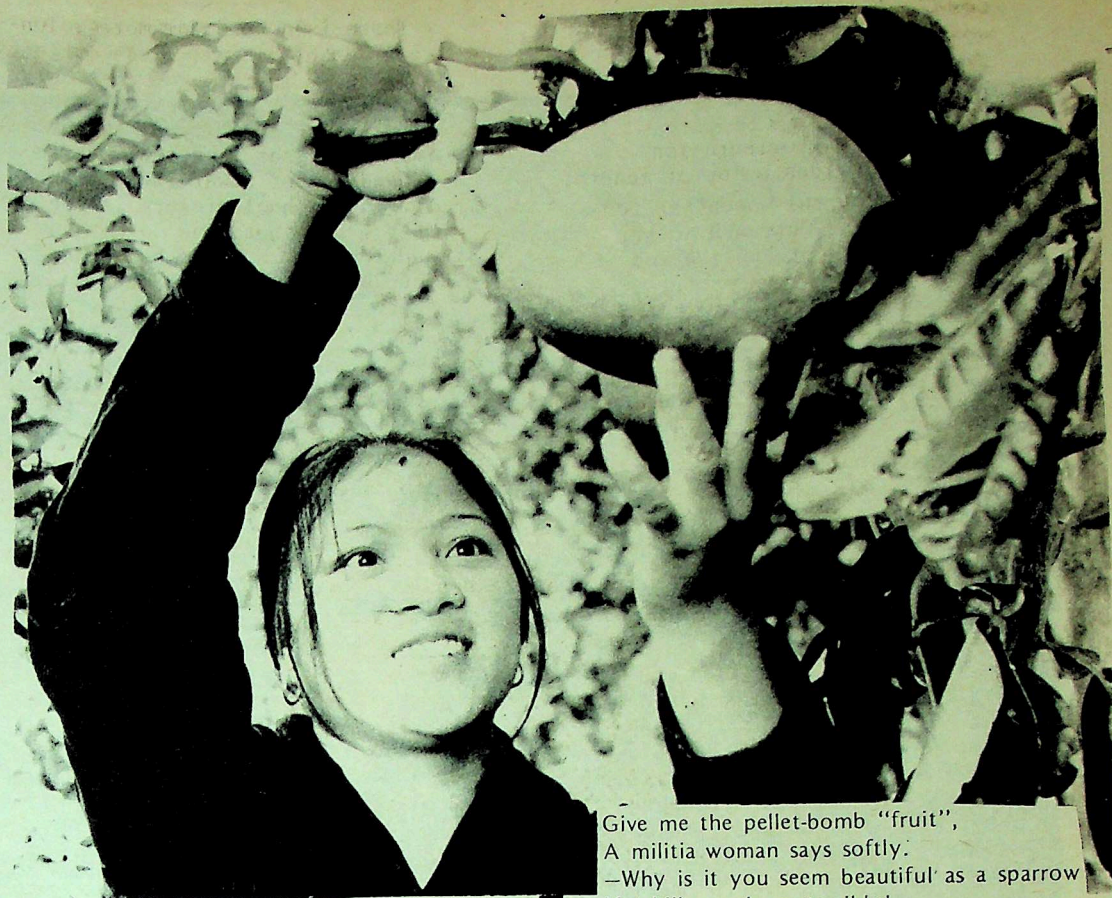
The first Congress of Black Women of Canada is being sponsored by the Canadian Negro Women's Association, Inc. The setting will be the Westbury Hotel, Toronto, the weekend of April 6, 1973.

We feel that the pertinent issues to be discussed can only be meaningful if we hear the views of Black women from all across Canada. We hope that the exchange of ideas on immigration, education, youth programmes, the concerns of the single parent and our senior citizens will culminate in solutions to some of our problems, proposals for on-going regional projects, plans for future congresses, resolutions to the government and/or further action.

On January 24, 1973, the Vancouver Women's Centre sent the following cable to P.E. Trudeau with a copy to Mme. Bihn who is the chief negotiator for the Provisional Revolutionary Government of South Vietnam, (the Vietcong). The telegram reads:

"THE TREATY IS SIGNED STOP TO PROVE NEUTRALITY OF CANADIAN TROOPS IN VIETNAM WE URGE THAT CANADIAN GOVERNMENT IMMEDIATELY EXTEND DIPLOMATIC RECOGNITION TO THE DEMOCRATIC REPUBLIC OF VIETNAM (NORTH) AND THE PROVISIONAL REVOLUTIONARY GOVERNMENT OF SOUTH VIETNAM.

signed
VANCOUVER WOMEN'S CENTRE



Give me the pellet-bomb "fruit",
A militia woman says softly.
—Why is it you seem beautiful as a sparrow
Yet kill people so terribly!

Her eyebrows wrinkle, frowning.
—It is like this, isn't it:
You are really ghouls,
Savoring the fine taste of death!

You've become so refined—
Guava bombs, then pineapple bombs.
Death: it's a profitable business,
It, too, needs a beautiful facade.

Huy Can

Winter Monsoon

I lie there listening to the winter monsoon
Wail
In the night
And I think of you.
Little daughter dear,
Have you gone to sleep,
Or lie you there awake?
Who is looking after you my child?
Who picks up your blanket,
When you drop it in your sleep,
Your plump forearms exposed to the cold?
How I crave to hug you,
And kiss your lips,
And put my cheek against yours,
And caress your shoulders,
On my little daughter.
Without you how the bed looks forlorn!
Can there be in this world
More grieved mothers?
In your letter you said,
"I dreamt of you, mother"
No my child, it won't help to dream,
Let us be back together,
By destroying the enemy.

A year and a half ago ten women from Indochina representing the Women's Committee's of North Vietnam, Laos and the Provisional Revolutionary Government of South Vietnam met in Vancouver with seven hundred American women. The purpose of that meeting was to build opposition to Nixon's war so he would be forced to sign the peace Treaty. But Nixon has left the Thieu regime in South Vietnam the third largest air force in the world. His "vietnamization" policy is one of computerizing the war.

It is crucial that the Canadian troops sent to Vietnam be neutral. What neutrality means is recognition of the DRV and the PRG as the true governments of the Vietnamese people, as most of the nations of the world have.

In the previous ICC, Canadian representatives consistently apologized for American aggression, and on some occasions acted as American agents. (See Pentagon Papers.) Let us hope the demands of Canadian women; that the peace keeping forces serve the Vietnamese and not the Americans, are listened to.

SISTERHOOD IS POWERFUL.

IN JOYFUL CELEBRATION WITH OUR VIETNAMESE SISTERS

AMERICAN IMPERIALISM CAN & IS BEING DEFEATED





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