



a women's  
liberation  
newspaper

.15

# Pedestal

Volume II Number 9 November 1970

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Published by Vancouver Women's Caucus



Stories from  
*Liu Hu-lan's*  
Childhood

see p 15

ALSO INSIDE: Quebec special p7-10 evolution p2 equal pay p6  
across canada p12-13 eaton's p14

## women in history

Looking back over our history as human beings — looking back more than 500,000 years, one can't help but wonder: were women oppressed then too?

Some of the more popular theorists like Tiger, Ardrey and Lorenz tell us that women have always been in an inferior position because it is natural or instinctual. Their 'proof' lies in evidence from non-human primates such as apes, gibbons, monkeys and, most of all, baboons. These ethologists always talk about baboons because baboons fit their theories so nicely — baboons are aggressive, baboons have male dominance, male baboons 'bond', baboons have a territory, etc. But the fact of the matter is that baboons are the primates that are furthest away from man on the evolutionary scale. If they would look at primates that are closer to our human ancestors, such as gorillas, gibbons or orang-utans, they would find no evidence of male bonding, male dominance or aggression. The "instincts" seem to be losing strength the nearer we get to man.

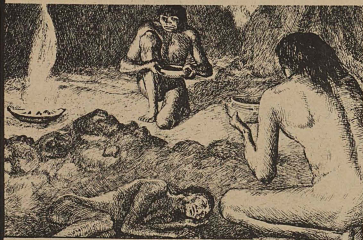


Marching baboon troop has a definite structure, with females and their young protected by dominant males in the centre of the formation. This group in the Amboseli reserve in Kenya includes a female (left), followed by two males and a female with a juvenile. (photo & text from *Scientific American*).

Whatever happened to the instincts along the way, it is clear human beings ended up without any. Instincts are part of the genetic make-up of a species — instincts are not thought about, they are not deviated from — instincts make the animal react in the same way to the same situation. The cultural diversity found among societies completely destroys the notion of instincts in human beings. For example, some still insist we have a maternal instinct — an unconditioned love for children. But how do they explain the fact that in some societies (China before the revolution, for example) women who killed their infant daughters at birth were defined as good mothers. If there is a maternal instinct, why do some mothers hate their children?

Human beings are animals — but they are unique animals. Human beings possess culture — the ability to use language, to make tools, to shape their environment, to organize themselves in a variety of ways. And since humans acquired culture, their biological characteristics have evolved within the framework of the culture. Dinosaurs were eliminated when the climate changed. Human beings are not eliminated by climate changes; they simply build houses with furnaces.

Ardrey's, Tiger's and Lorenz's theories are an attempt to provide justification for what exists by saying "it's natural — instincts make humans go to war, keep women in an inferior position, etc. and there is nothing we can do about it." Their attempt is absurd.



MOUSTERIAN



CLACTONIAN

# FALL IN WOMEN

Let us go back and look at what the first societies were like. Much of it is speculative, but we can make some accurate speculations from the lives of people in primitive societies today.

The people in the first societies lived by hunting and gathering — generally the men hunted with spears, sharpened rocks and throwing sticks and the women gathered berries, eggs and insects and dug-up roots with a digging stick. Children were suckled by the women for two or three years and she therefore had primary responsibility for their care. The women also generally cooked the food. This division of labor within the family was important to their survival for the division of labor was cooperative — both men and women equally shared the fruits of the labor. The tasks of both men and women were equally important to their survival. The resources of the family and band were owned communally and everyone worked who could. No individual or group controlled others or were able to take away what others had produced. Leadership was based on individual qualities.

Since Engels published *The Origin of the Family, Private Property and the State*, evidence has been gathered which shows that matriarchies — societies which were controlled by women — never existed. Rather, in all primitive, hunting and gathering societies men have had slightly higher status and authority. Men were more prominent in leadership positions, men were more influential in band councils. Men generally were the religious leaders.

The participation of men in hunting, which requires more cooperation than gathering, might explain the tendency for men to be more prominent in band councils and leadership. It is important to remember that women were not excluded from decision-making in the group, and often older women were very respected.

In addition, men did have the ultimate control of force.

For about 99 percent of human history, people lived in hunting and gathering societies. And this was probably the best period for women that we know.

### THE DOWNFALL

When our ancestors learned to domesticate animals and to plant and care for crops, the social systems which developed reduced women's status considerably and eventually left women with no rights.

With new ways to grow food; human beings for the first time were able to produce more than enough for their own survival. Humans were able to produce goods for exchange with other groups. As economic activity became more and more specialized — some groups herding animals, and others engaging in agriculture — men benefited the most. At first, exchange was between groups, but gradually it took place between individuals and private property developed.

Men's economic activity had always been outside the domestic unit and as this area of production became more and more important for survival, women became dependent on men. Men controlled the private property.

Women's final downfall, from which we still haven't recovered, was legalized in the forms of inheritance laws, moral codes and monogamous marriages such as we know them today.

Monogamy — marriage between one man and one woman — and the rigid moral code which we call the "double standard" today came about because men wanted to make sure that their own biological children inherited their private property.

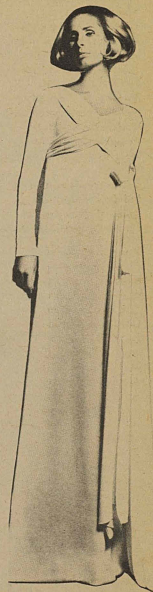
Virginity and faithfulness were, of course, only emphasized for women. They became the private property of men, who controlled the other private property.

In hunting and gathering societies the moral codes had been generally applied equally to both men and women. If pre-marital sex was frowned upon, both men and women suffered if they broke the rule. But with the rise of this form of monogamous marriage, the women suffered under special rules. They became subjugated.

It was at this point in human history, about the time of the development of the state (around 4000 B.C.) and the division of people into classes (when some men gained control of the property and were able to exploit others), that women's functions were limited to domestic help and bearer and rearer of children.

The oppression and exploitation of women were social phenomena, not instinctual. Humans developed a society which was based on exploitation of whole sectors of the population. Of course we are capable of developing a society which takes advantage of the technological and industrial advances we have made, but which is once again based on cooperation.

For further reading: Turnbull, *The Forest People*; Meggett, *The Desert People*; Paulme, *Women in Tropical Africa*.



# ON PLAGIARISM & TRANSCENDING OTHER PLAGUES

Reprinted from *Socialist Woman* (England)

Back among our ancient ancestry  
We search and search  
Asking  
Where are our heroines?  
Where are those brave, individual, female  
Geniuses we know existed?

And we forget that in those  
Great matriarchal days  
(Not matriarchal in the sense of patriarchal now)  
The Mothers  
Lived in harmony  
(Of course there were some hang-ups  
Like getting enough to eat  
Or finding safe shelter from the night  
And personal conflicts too  
To the point where they had to  
Institute taboos:  
You couldn't eat your own  
Or sleep with your own  
Clan or gens or whatever it was back then...)  
The first societies were  
Really social  
The I was submerged  
In the glorious We  
(Or so this poet loftily speculates)  
And if someone then had a great idea  
She'd say "Hey I've got a great idea"  
In whatever primitive language  
They used back then  
And they'd all pitch in  
And develop the idea  
And invent fire  
Or domesticate those first wild cats  
That came around the caves  
Or put early chemistry to work  
And create vessels  
To contain the fruits of their labors  
Until, collectively,  
They developed the first possibility  
For Leisure  
And hacked drawings on the walls of caves  
And made magnificent hieroglyphics  
Allowing their brains  
To transcend the animal world  
With language  
Much as their hands had done  
With creative labor...

Who were the first cave drawers?  
The authors of those poems  
On the walls of caves?  
Tell us their names!! we ask  
And we forget  
That the names were not important  
The individual was not yet  
So inshrined and debased  
And anyhow they only lived  
To be about age 15  
And maybe the mothers  
Were pregnant most of the time  
Or dying in childbirth  
Or the entire species  
Was catching dread and mysterious  
Diseases  
So they really couldn't be bothered  
Indulging in egotism  
Running around getting copyrights  
On who invented the wheel...

We've come so far  
The Mothers got put down  
Somewhere along the way  
And the Fathers took over  
And most of them  
Got taken over in turn  
By God-Almighty Private Property  
And the species developed  
More Leisure  
Albeit, a minority enjoyed it  
At the expense of the vast  
Mostly female majority  
But the species pressed forward  
Until today  
When we have individual homes  
And individual parents  
And individual automobiles  
And individual aspirations  
And hopes and desires  
And individual ideas  
Which we jealously guard  
From the predatory brainpickers  
Who seek to steal them  
When they can't make us  
Whore our minds  
Like they make us  
Whore our hands and bodies...



Yet our education has once again  
Been socialized  
And work has been removed  
From private feudal estates and plantations  
To great socialized (albeit alienated)  
Production lines  
At least most work.  
Men's work.  
Is it not time once more  
To take ideas out of the private realm  
And socialize them once again  
While we socialize housekeeping  
And childbearing and menpampering  
And women's work?

In what kind of society  
Can the concept exist  
Of an illegitimate child  
Or a Blue-Cross insurance scheme  
(If you're lucky enough to find  
such a plan to pay for your  
Hospitalization when ill)?  
What kind of society  
Creates the contradiction  
Where we want to control our bodies  
Yet fear the pill because we don't  
Even know what's in it?

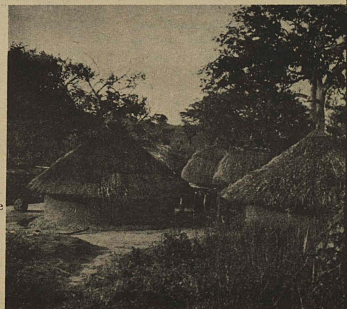
In what kind of society  
Can there be children  
Who are parents' heirs  
Inheriting whatever slice of life  
They were born into?  
Miners who can't buy coal  
White men in space  
And Black men in hovels?

In what kind of society  
Can there be in one single apartment building  
Four hundred little kitchens  
With four hundred fridges, stoves and sinks  
And four hundred bookshelves  
Each with its own precious pricey books  
The owners fear to lend  
Because people don't respect books?

In what kind of society  
Can there be twenty different kinds of detergent  
All the same with different names  
And ugly buildings lining our city streets  
While art is relegated to obscure galleries most people  
Have never heard of  
And graffiti is illegal?  
In what kind of society  
Can exist the concept  
Of a plagiarized idea?  
Our ancient ancestors  
Our Mothers  
Know better.

And perhaps  
The responsibility  
For rescuing the planet  
From its madness  
Falls once again  
To the Mothers.  
Us.  
The New Revolutionary Mothers  
Who understand one doesn't have to  
Beed to be a mother  
And there is other labor  
Besides the labor of childbirth.  
Perhaps the fathers  
Will simply have to come along  
Or fall by the wayside.

We will learn and assimilate  
The lessons of  
Our ancient collective heroines  
And learn them well.  
And one of our rallying cries  
Can be:  
Rationalize the earth  
Rationalize ideas  
Internationalize the truth  
Down with copyrights  
And degrading individualism  
Up with creation  
Of a society where everyone  
Can be a real individual  
And ideas are the property  
Of all  
And not some chosen few...



# vive LA QUÉBÉCOISE libre

Women in Quebec are oppressed both as women and as French Canadians. In Quebec, a person who speaks only English earns nearly twice as much as one who speaks only French, and more than those who speak both. Women in Quebec did not get the provincial vote until 1940. Today, when a prominent Montreal doctor (Morgentaler) is on trial for performing abortions, the law does not permit women to sit on the jury.

It is important that we not allow the hysteria and fear surrounding the implementation of the War Measures Act to stifle

discussion and investigation of the grievances of the men and women of Quebec which have driven them into their struggle for self-determination. Now more than ever it is important that we admit our ignorance of their struggle and the history of the repressive measures that have been used to suppress that struggle. For this reason, despite the extra costs, we are devoting four extra pages of the Pedestal to the Quebec struggle and the War Measures Act, its implications for all of us. It is especially difficult to find information about the status

of women in Quebec and the growing liberation movement among French and English women there. We would appreciate such information and comments from our readers.

Four pages is not enough to give much background to the current crisis. We urge everyone to look further. Particularly, we recommend the special issue of the Yellow Journal, published in collaboration with the Free Quebec Free Canada Committee. Copies are available from 509 Carrall St., Van.

## from Rome!

Dear sisters:

The women's liberation movement is going to start and explode here in Italy in the future months... As we are going to publish several books and pamphlets about that within January 1971, we ask you to do, whether possible, something to help us.

First: send us as much as possible material about the women's liberation movement: if something needs to be paid for, tell us, and we'll send you the money.

Secondly: for the better comprehension of the problem, could you please write a paragraph about the story of the past struggles and the present situation?

We need everything before the end of October, because we need to publish it within January.

Thank you very much for anything you'll be able to do for us. I hope we would be able to help you if you need something about Italy.

Luca Codignola  
Marialla Gramaglia  
6 via B. Oriani - 00197 Rome

## from Moose Jaw

Hi there,

Received your newspaper and enjoyed it thoroughly. I look forward to it every month. I don't know how good an idea this is, but here goes: A book of the month to read such as "Feminine Mystique" or "Second Sex" — something for people who are not actively involved in the movement.

Next week I'm going to start night school and pick up my maths I dropped in Twelve; and next year I'm going to university come hell or high water. Why I mention that is 'cause I'm supposed to be one of those fulfilled married women. But the housewife occupation didn't do anything for me. Oh it did two things: 1. almost gave me a nervous breakdown; 2. almost degenerated my mind.

Since I made up my mind now, I've had 2 or 3 questions put to me. Why are you doing it, a woman married with one child? What about hubby? etc. You know what I do in reply, start spreading more feminist ideas.

I do have a few people thinking and talking. I plan to have more doing the same. They've told me in one way or the other they're not happy with the way things are now running. I was very happy to see our American neighbors doing their country-wide

demonstration. It will, I hope, reflect on the Canadian women.

Not too much more to say, except thank you for starting me out on my road.

M.B.

## from England

Dear sisters:

We have produced a 'Booklist for Women's Liberation' which contains over 350 titles of books, leaflets, reports, etc. as well as a list of British liberation groups and their publications. The cost is 1/6 per copy, plus 6d postage (25 cents, plus postage). We have also decided to produce on a regular basis 'Books for Women's Liberation' which will review everything published on the subject, both commercially and within the movement, and will give information on such things as new posters, etc.

We will advertise all movement papers, etc., free, in return for which we would be grateful if you would advertise these ventures. We also need copies of all papers, with details of subscription rates, etc., and anything else you would like reviewed in the paper. It will only cost 6d (10 cents) plus postage. In both cases, bulk orders in Britain (over 12) are post-free.

London Socialist Woman's Group  
182 Pentonville Rd., London N. 1  
England

## single women "less stable"

To the Editor:

The outrageous discrimination against women who wish to purchase houses and real property must be eliminated!

Miss Laura Hochheimer, new on the faculty at UBC, walked unsuspectingly into Sasamat Realty on 10th Avenue to inquire about the purchase of a small house. Being an experienced professional woman with an almost completed PhD and an excellent salary, and believing herself to be a member in good standing of the human race, she was dumfounded when told that, in her case, the customary mortgage toward the purchase of a house would be unacceptable! If she wished to buy a house then she would be required to come up with most of the total value — about 4/5. In other words, for a

\$25,000 house, she would have to supply approximately \$20,000 in cold, hard cash! Simply because she is a woman.

It is a fact that in British Columbia, a female human cannot purchase real property in the same way that a male human can. Why? Because banks, mortgage and life insurance companies refuse to accept single women as real estate customers. Miss Hochheimer was told that single women are considered "less stable" than married couples or single men!

The realtor, somewhat embarrassed, apologized to Miss Hochheimer. He told her that realtors, too, would like to see this discrimination eliminated, not only because it is blatantly unfair, but also, understandably, because it would benefit the real estate business.

Currently, Miss Hochheimer is living in a high-rise suite, paying monthly rent cheques (of which, obviously, not a penny will be reclaimed by her when she leaves). But then, she has no alternative. She happens to be a woman.

Letters of protest to Mr. Peterson, attorney general, would be helpful, suggests Eileen Daily, MLA from North Burnaby. And wouldn't direct action with some of these money-lending institutions be justified?

Sisters, this outrageous discrimination can and must be eliminated. And we must work together. Miss Hochheimer's plight is our invitation to action!

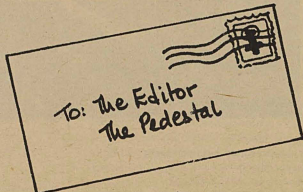
Ann S. Foster

## women in mental hospitals

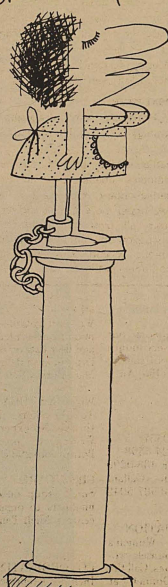
Dear Madam:

May I through the medium of your most excellent newspaper bring your attention to a report of our survey and investigations into women mental patients, and we were shocked, as we have amassed facts that give weight to our claim that the field of psychiatry is open to abuse, in such countries as England, America, Australia and Canada.

Women are admitted to mental hospitals without being examined by the "psychiatrist" who signs the certificate. Many women with physical complaints who do not clear up are sent to psychiatrists who send them to mental hospitals for observation. Once there it is very difficult to get out. They are given Electro Convulsive Therapy (shock treatment), and prefrontal lobotomy and leucotomy with irresponsible use of drugs having severe



MY PLACE IS IN THE HOME... HOME... HOME... I



physical side effects. These treatments continue even though they have been proven by considerable medical evidence to permanently damage and degrade the psychiatric patient.

Women that have been given ECT and heavy drugs finally emerge with the same physical illness and usually worse because of their treatment. The most scandalous of all is when women are suffering from menopausal conditions, obviously of physical origin, they are often treated as mental patients. Drugs are used without regard to their side effects, and frequently worsen the physical condition.

Once a woman has been a patient in a mental hospital it is very difficult to lead a normal life. To employers they are suspect. If they complain, who will believe them? Very often treatments are given as punishment if a patient complains or is not compliant enough. Many staff throughout the world have told us that patients are given ECT without anaesthetic as punishment. Many women survive, and recover, through their own courage and endurance. But, why should any human being have to endure such degradation and suffering?

The world famous psychiatrist Doctor T.S. Szasz of the State University of New York says: "when pain is chronic and unbearable so that it pre-empt the patient's complete attention, the situation resembles certain severe 'mental illnesses' especially 'compulsive state', 'agitated depression' and 'schizophrenia.'" He and our Committee are known throughout the world for our outspokenness on reforms for women. We are fighting and fighting for human rights for women. That is why we admire the wonderful work your organization is doing to make this a better world for women. We admire your work to get equal rights and pay for women, but unfortunately the women that have been in a mental hospital go unnoticed. Therefore we would be most grateful to you if you will kindly publish my letter or article or even mention us in your excellent paper, as I am sure your readers would be interested. If you decide, please send me 6 copies for which I will pay plus the postage. You have my agreement to use the committee's and my name. Thanking you most sincerely,

Yours truly,  
Tony Askey  
Committee for Ideals  
In Mental Practices  
5 Sutton Rd., Heston,  
Middlesex, England

### Zaria for Mayor!

*"We want a revolution, fun, music, anarchy, living together, learning together... When I'm elected mayor I'm going to fire the police department, court officials, burn the jails, give the schools back to the students, burn money, do things for fun and repeal the law of gravity."*

Zaria

Yippie candidate for mayor of Vancouver



#### the last issue

Our first mistake was (you guessed it) on page 1. It should have said Vol. II No. 8... on the centre spread, that gracious home (bottom centre) should have been identified as belonging to Ralph T. Cunningham himself... this and most other photos were (and are) by the VWC media project... incidentally, we have still received no written response to the article about Laila Khelad (but it's still welcome)...

#### this issue

Mostly put together (late with reason this time) by the following sisters: Nikki Bergseth, Liz Briem-

berg, Mary Borsky, Sue Brittain, Pat Hoffer, Carol Phillips, Jean Rands, Anne Roberts, Barbara Todd, Pat Uhl, Bouk Elzinga, Renee Kasinsky, Helen Potrebekko, Maggie Benston, Pat Dewdney, Gail McConnell, Annette Flarsheim.

#### next issue

Hopefully some discussion of strategy etc coming out of the conference in Saskatoon... on parliamentary politics and why women's liberation is an extra-parliamentary movement... and (we hope) more articles and letters from all over the world... the discussion on women and Canadian unions begun last issue will continue next issue...

november 1970/the pedestal/page five

### working for UIC

Dear Madam:

I would like to join your movement. I'm a typist for the Unemployment Insurance Commission on Robson St. and I've been sickened over the years by the federal government's discrimination against women in the civil service and against women claimants, particularly part-time married women workers.

They pay into the Fund at the same rate as full-time workers, but they are called in for on-premises interviews four weeks after drawing benefit. A man does not get called in until he's been on claim 14 weeks. A woman who has established a pattern of part-time work is disqualified, after a "reasonable" period of unemployment, if the Insurance officer considers she is restricting "the conditions under which she will accept employment". And every Insurance officer exercises his own judgement.

We wrote asking permission to print the above letter, and received in reply this follow-up to the story of women and the U.I.C.:

You have my permission to reprint my letter about the conditions women claimants to the UIC have to meet.

As a matter of fact, my doctor has just informed me this morning that my job with the UIC has been terminated. I have a choice of resigning or accepting a pension from the Canada Pension Plan of approximately \$40 a month.

Otherwise, I have had no notice in writing or by word of mouth from Dave Anthony, the Director of the UIC, from the Personnel Manager, Mr. E.D. Simoes, Chief, Administrative Services or from Mr. Herb Buckingham, Acting Chief, Claims Branch, who would be my supervisor.

The last letter I had was dated 5 October, 1970, informing me that I have two days with pay, a gross entitlement of \$35.60 approximately, less deductions. Also the letter confirms that I had exhausted my sick leave credits effective 30 September, 1970 and have been on leave without pay since that date.

According to my doctor, as of this morning they have decided to terminate my special leave and my job.

I have given 6 years of my best as an ST2 typist, a senior typist. I was not considered of a high enough classification to become a CR clerk or to take training as an insurance officer but with the help of my personal sample book, I could give advice to women who are having difficulty with the UIC and would do it for free.

Yours truly  
A.C.

# JOIN US

For meeting dates, see Calendar p. 16. If your area of interest isn't covered by a workshop, come to an informal discussion Thurs. nite to talk about it and/or call a meeting and announce it in the Pedestal.

#### WORKING WOMEN

Organizing Cummings boycott, discussing idea of women's union, beginning to organize to help each other find jobs - temporary or permanent. Bouk Elzinga 254-6673, Jean Rands 298-8430.

#### MOTHERS

For a chance to get together and talk, do office work, whatever, and have the children taken care of. For more information and/or a ride, call Liz Briemberg 298-9638.

#### MEDIA PROJECT

Propaganda for women - mixed media, slide shows, photography & media guerrilla attack. Pat Hoffer 731-5412.

#### PEDESTAL

Somehow manages to come out with these 16 pages every month - writing, layout, proofreading, etc. Jean Rands 298-8430, Anne Roberts 988-0950.

#### EDUCATION

UBC - Jane Rule 224-0557  
SFU - Jan Patterson 524-4598  
VCC - Cathy Wilander 433-0290  
High Schools - Trudi Gallant 939-7713, Robin Boal 987-5043

#### ABORTION INFORMATION

Joint project with Women's Liberation group. Counsels women who need abortions. Call the office or D.J. O'Donnell at 879-5836 if you can help.

#### OFFICE

We need volunteers every afternoon to answer letters and phone, and do whatever else needs doing. Drop in even if for an hour or so. Mary Borsky 879-6086.

#### WOMEN'S THEATRE

To do short plays, guerrilla theatre. No experience required. Writing & producing, Helen Potrebekko 298-8430.

#### CHILD CARE

Small group needing interested members to organize child care centres. Mich Tenney 876-2677.

#### CO-ORDINATING Committee

Includes representatives from each workshop; open to every-

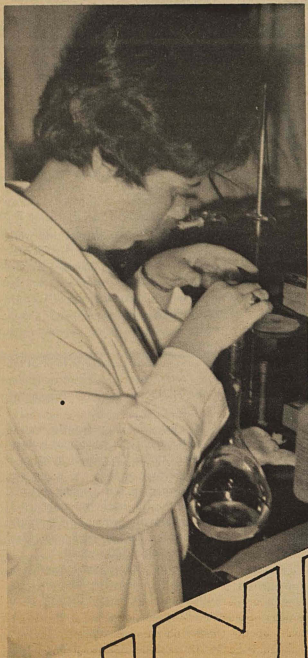
one. Co-ordinates us, exchanges ideas, plans general meetings.

#### OTHER GROUPS

Vancouver Women's Liberation Centre at Fanshew House, women's work collective. 879-5836.

Women's Liberation Alliance  
Mary Trew 685-2755.

By Bouk Elzinga



At the Vancouver General Hospital, the women attendants in the physical medicine and radiology departments have won "equal pay for equal work".

On December 10, 1969, the ten women involved applied to the Human Rights Commission complaining of discrimination by the VGH under Section 4(1) of the Human Rights Act which states:

"No employer and no person acting on his behalf shall discriminate between his male and female employees by paying a female employee at a rate of pay less than the rate of pay paid to a male employee employed by him for the same work or substantially the same work done in the same establishment."

The female physical medicine and radiology attendants were earning \$399.25 per month; whereas the men in the same department earned \$576.25 per month for the same work - \$177.00 a month more.

In their fight for equal pay, the women first approached Grace McCarthy (minister without portfolio) who referred them to Mrs. Waddell (head of the Women's Bureau of the provincial department of labor).

Mrs. Waddell told them to wait for a while as new legislation, the Human Rights Act, was being prepared. This Act came into force June 16th, 1969. After a considerable amount of difficulty and pressure, the women managed to get the union to take up their struggle.

# UNEQUAL RIGHTS



For a period of about eight weeks, the women gathered evidence of discrimination by writing up detailed job comparisons describing their own and the male attendants day to day work. To do this, one is required to try to remember and write down everything she has done the whole work day and also try to watch and write down what the men were doing. Much of the time their job requires them to transport patients by wheel chair or stretcher from one part of the hospital to another, so that they could not know what the men were doing the whole day. The men would not cooperate with them and of course, the department heads did not approve.

After two adjournments and much tension in their departments, the women and their Hospital Employees Union representative met with the commission on September 1, 1970.

## PARTIAL VICTORY

The Commission ordered the VGH to pay the women the same rate as the men, retroactive to June 16, 1969 - so the women will each receive back pay of approximately \$2400.00.

During this whole struggle, the VGH was studying a new porter system. And some months before the equal pay was granted, the Hospital changed some of the job categories of the male and female radiology and physical medicine attendants to that of patient escort service (porters). The wage rate of this new job category was less than the newly acquired equal pay, in fact it was less than the wage which some of the women earned before equal pay.

The result of this whole struggle for equal pay by these ten women has been that:

-one of the women now works only four hours a day, five days a week, at an hourly pay rate equal to the men.

-another 5 of the women work as porters still receiving their original pay rate.

-the men all work as porters and still receive their original wage (\$177 more than the women receive).

When employees are placed in a lower job category, the union contract ensures that they will continue to receive their old rate of pay. But those hired as porters will receive the lower rate.

-only four of the women were able to keep their original jobs and receive equal pay for equal work.

The five women who work as porters, before they can get equal pay as porters, must go through this whole procedure again (i.e., do the comparisons, get a hearing with the Commission, etc.). This could take another six months.

The Human Rights Act is obviously not strong or effective enough to get women equal pay - in fact, it inhibits the struggle. The commission only meets with

a small number of women at one time - it takes several months to get the required information for the hearing and then several more months to actually get the hearing.

During these months the company can do as the VGH did - change the job categories of the people involved. This way all the company has to pay out (if the women win) is some back pay - and the women have to go through the whole procedure again regarding their new job category. This could and will take several years.

As the law stands now each woman has to apply to the Human Rights Commission as an individual - she cannot represent other women from her category. It will take twenty years or more, using this law, for all women at the hospital to gain equal pay.

## HUMAN RIGHTS BARRED

The law obviously cannot be used by women who do not have the protection of belonging to a union, since it would be impossible to go through this long procedure without the boss finding out, in which case the women involved would likely lose their jobs. It discourages women from acting collectively, by making us approach the commission as individuals. And it also divides men workers from women workers and discourage their support of our struggle, since the men involved are bound to feel that the women are spying on them, something like time-study experts that the company hires to force people to work harder and compete with one another.

The only way we will ever achieve equal pay is through using the power that we have collectively as women, whether that be strikes, working to rule, or demonstrations outside and inside Commission hearings.

# WHY QUEBEC?

"Why Quebec?" you say. "What does women's liberation have to do with the Quebecois separatists? What have they ever done for us? Do they recognize our oppression? Do they support women's liberation?"

First of all, who is this "they" from whom we demand recognition? It is sadly true that women in Quebec are not in the forefront of the independence struggle. Like most of us, they too have largely reacted to persistent male pre-eminence in their lives by becoming insecure, passive, and apolitical. Therefore when we think of the Parti Quebecois, FRAP, the ELQ, the trade union confederations, the student movement, the citizens' committees, the taxi drivers, the Lapalme postmen, or the Gaspé fishermen... whenever we are forced to think about the movement for self-determination in Quebec, we think of men.

But the Quebecois are both men and women. French speaking women in Quebec are oppressed both as Quebecois and as women. And the demands and grievances of the many groups that make up the liberation movement of Quebec are neither alien nor illegitimate to the women of Quebec who know their oppression only too well.

The women who walked the picket lines at Montreal's Squibb plant because they were being slowly poisoned by working conditions know the callousness of the foreign capitalists who care nothing for the lives of the Quebecois workers.

The women working in the shoe and textile factories are only too familiar with the anti-union policies of the Anglo-Canadian bosses where their only hope for a raise is a change in the minimum wage law.

The wives and daughters of the over one thousand shipbuilders at Vickers and Davie Ship in Montreal and Lauzon share with their husbands and fathers their hatred of the federal government which hands over hard earned tax dollars as subsidies to such

companies. The ungrateful corporation closed on two hours notice in 1969 because they found the plants "uneconomic".

Nor do the women of Cabano in the Gaspé region have much respect for the provincial government which refused to intervene when the K.C. Irving Co. reneged on its promise of a mill and jobs in exchange for cutting rights in the peninsula's forests. The provincial government did not demand a halt to the cutting until the desperate residents burned the lumber facilities, wrecked the logging roads and bridges and announced their intention of burning the forest.

The wives, mothers, sisters and daughters of the maimed and murdered strikers also condemn the provincial government. These women will not soon forget the government's role in calling out the Quebec Provincial Police to assist companies in running truck loads of scabs though picket lines. They will not forget the violently suppressed strikes at Noranda's Murdochville, at Lord & Cie's steel workers, at Dominion Textiles, 7-Up, the Liquor Board, Victoria Precision, Ayers, and untold others.

The mothers of the thousands of infants who die in Montreal's slums know the poverty perpetuated by Quebec's dependent and exploited status as a colony of American and Anglo-Canadian capital.

The women students at the French universities and CEGEPs (community colleges) march with their brothers to protest paltry budgets, discrimination, lack of jobs, and repression of student activists. Women students also know the crack of the police baton and the nauseous gases of the riot squads. They too have flung the rocks, bricks, and bottles through the windows of the multi-millionaires' headquarters on St. James Street.

Women teachers, office workers, students... also resent the imposition of the foreign businessman's language into "their" schools, "their" work-sites, "their" media, "their" culture.



Women in Quebec know through experience that they are oppressed as Quebecois. They also know the oppression that we all face as women.

The women of Quebec can never realize their full potential as responsible, conscious, and independent human beings while their homeland remains a demoralized, poverty-stricken, colony.

But the liberation of their homeland will not insure for Quebec women their full liberation. There is a movement for women's liberation in Quebec. Like most of us, it is still at a very early stage of development. We can only hope that it will not be hassled or discouraged by male chauvinism in the various organizations and committees that together make up the Quebec liberation movement. We can only hope that it will grow fast and strong. For only when Quebec women have become a powerful and organized movement and only when many militant Quebec feminists hold pivotal positions in the movement for national self-determination, only then will they be able to insure their own liberation from age-old roles of female servitude in a newly liberated homeland.

## women in quebec

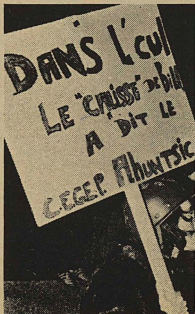
from La Masse July 1969 (Journal published by the Front de Libération Populaire)

Who are these women? Are they as alienated, dominated and restricted as were our grandmothers and our mothers? At first glance one would be inclined to think that they do indeed have a certain amount of freedom. But it is necessary to look at the evidence to the contrary: the women of Quebec are doubly alienated, first as women and secondly as colonized people. Big words, you say. Well no, it is simply a sad reality that we, women, accept with difficulty. There is nothing shameful in recognizing one's servitude when one is trying to liberate oneself.

### Exploitation of Women

Alienated as a woman, la Québécoise is also alienated in many other respects. It is normal and even imperative that women should want to obtain equality with men in social, economic and political affairs, but this becomes abnormal if, in seeking equality, women do not accept the responsibilities it entails.

Thus, a number of women are working now. Through this work outside the home they hope to achieve a position where they can demand as much as a man (I'm not speaking here about wages, since it goes without saying that I'm for equal wages for equal work). But why do they not go all the way? Why do they refuse to take positions in unions or to



express their personal opinions on politics? Why do they refuse to be politically involved? Why do they not oppose this regime which has always demeaned them and made them into sexual objects, playthings and which has made their fathers, brothers and friends suffer?

Will Québec women always be followers because they are women? No! Women owe it to themselves to see that they are social beings capable of actively participating outside the family; then they will cooperate with Québec men in the struggle against imperialism, colonialism and alienation in all of its forms.

### Colonization of Women

In addition to being alienated as women, Québec women are colonized people just as the men are. This shared situation ought to draw the men and women of Québec together but here occurs a phenomenon common to colonized countries: instead of unity there is division. This explains why the majority of Québec prostitutes are French speaking

women and at the same time it is French speaking women who are the most modish, 'social' and carefree.

### Liberation

It is for us, the women of Québec, workers, students, unemployed mothers, office workers, to give strength to the men in their daily struggle not just by trying to understand, but by participating in their ideals, by participating in this struggle which is theirs and making it ours. We must fight against the publicity which makes us into sexual objects. It is up to us to change this - to read, to do research and to struggle. (The men will always be content to speak of their strikes, their unions, their political ideas etc.)

Women of Québec, we have the ability, forget our humiliations and past weaknesses - we must be victorious. Change this environment which has conditioned us, change this present society, and from this struggle will come the end to our alienation.

Vive la Québécoise libre!  
Une parmi tan d'autres.

# Speak white

Speak white  
il est si beau de vous entendre  
parler de Paradise Lost  
et du profil gracieux et anonyme qui tremble dans les sonnets de Shakespeare

Nous sommes un peuple inculte et bête  
mais ne sommes pas sourds au génie d'une langue  
parlez avec l'accent de Milton et Byron et Shelley et Keats  
speak white  
et pardonnez-nous de n'avoir pour réponse  
que les chants rauques de nos ancêtres  
et le chagrin de Nelligan

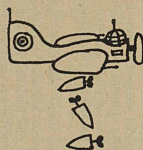
speak white  
parlez de choses et d'autres  
parlez-nous de la Grande Charte  
ou du monument à Lincoln  
du charme gris de la Tamise  
de l'eau rose de la Potomac  
parlez-nous de vos traditions  
Nous sommes un peuple peu brillant  
mais fort capable d'apprécier  
toute l'importance des crumpets  
ou du Boston Tea Party

Mais quand vous really speak white  
quand vous get down to brass tacks

Pour parler du gracieux living  
et parler du standard de vie  
et de la Grande société  
un peu plus fort alors speak white  
haussez vos voix de contre-maîtres  
nous sommes un peu durs d'oreille  
nous vivons trop près des machines  
et n'entendons que notre souffle au-dessus des outils.

speak white and loud  
qu'on vous entende  
de Saint-Henri à Saint-Domingue  
oui quelle admirable langue  
pour embaucher  
donner des ordres  
fixer l'heure de la mort à l'ouvrage  
et de la pause qui rafraîchit  
et ravigote le dollar

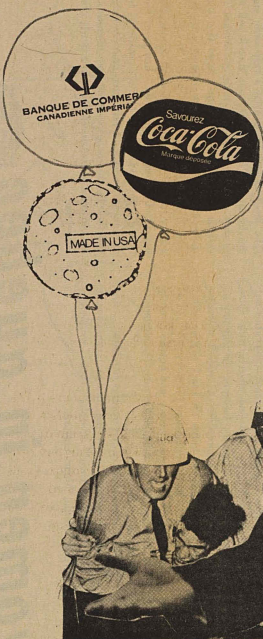
Speak white  
tell us that God is a great big shot  
and that we're paid to trust him  
speak white  
parlez-nous production profits et pourcentage  
speak white  
c'est une langue riche  
pour acheter  
mais pour se vendre  
mais pour se vendre à perte d'âme  
mais pour se vendre



La vie est



une fête



## toujours d'la partie!

Ah!  
speak white  
big deal  
mais pour vous dire  
l'éternité d'un jour de grève  
pour raconter  
une vie de peuple-concierge  
mais pour rentrer chez nous le soir  
à l'heure où le soleil s'en vient crever au-dessus des ruelles  
mais pour vous dire oui que le soleil se couche oui  
chaque jour de nos vies à l'est de vos empires  
Rien ne vaut une langue à jurons  
notre parler pas très propre  
tachée de cambouis et d'huile.

Speak white  
soyez à l'aise dans vos mots  
Nous sommes un peuple rancunier  
mais ne reprochons à personne  
d'avoir le monopole  
de la correction de langage

Dans la langue douce de Shakespeare  
avec l'accent de Longfellow  
parlez un français pur et atrocement blanc  
comme au Viet-Nam, au Congo  
parlez un allemand impeccable  
une étoile jaune entre les dents  
parlez russe parlez rappel à l'ordre parlez répression  
speak white  
c'est une langue universelle  
nous sommes nés pour la comprendre  
avec ses mots lacrymogènes  
avec ses mots matraques

Speak white  
tell us again about Freedom and Democracy  
Nous savons que liberté est un mot noir  
comme la misère est nègre  
et comme le sang se mêle à la poussière des rues d'Alger ou de Little Rock

Speak white  
de Westminster à Washington relayez-vous  
speak white comme à Wall Street  
white comme à Watts  
Be civilised  
et comprenez notre parler de circonstance  
quand vous nous demandez poliment  
how do you do  
et nous entendez vous répondre  
we're doing all right  
we're doing fine  
we  
are not alone

Nous savons  
que nous ne sommes pas seuls.

## SPEAK WHITE

*Speak White* illustrates the demand that only English should be spoken. The term signifies the racial and cultural contempt the English have for the French.

*Speak white*  
it's so lovely to hear you  
talk about Paradise Lost  
and the charming but nameless figure moving through  
Shakespeare's sonnets

We are an uncultured stammering people  
yet we are not deaf to the uniqueness of a tongue  
speak with the accent of Milton and Byron and Shelley  
and Keats

*speak white*  
and forgive us if we reply  
only in the harsh songs of our ancestors  
and the deep pain of Nelligan

*speak white*  
speak of this and that  
tell us about the Magna Carta  
or about Lincoln's Monument  
or about the grey charm of the Thames  
or about the pink waters of the Potomac  
tell us about your traditions  
We are a people of little brilliance  
yet we are quite able to appreciate  
the full import of crumpets  
or the Boston Tea Party

But you really *speak white*  
when you *get down to brass tacks*

To speak of *gracious living*  
and of the standard of living  
and the Great Society  
*speak white* a little louder  
raise your foremen's voices  
we are a little hard of hearing  
we live too close to the machines  
and hear only our sighs above the tools.

*speak white and loud*  
let yourselves be heard  
from Saint-Henri to Santo Domingo  
yes what a splendid tongue  
for hiring  
giving orders  
deciding the hour death joins the job  
and the pause that refreshes  
and the dollar that efferveces

*Speak white*  
tell us that God is a great big shot  
and that we're paid to trust him  
*speak white*  
talk production profits and percentages  
*speak white*  
yours is a rich tongue  
for buying  
but as for selling oneself  
but as for selling one's life blood  
but as for selling oneself

Ah!  
*speak white*  
big deal  
but as for explaining to you  
the eternity of a day on strike  
recounting  
the life of a janitor-people  
but as for going home at night  
when the sun comes bursting above our alleyways  
but as for telling you that yes the sun sets yes  
each day of our lives in the east of your empires  
Nothing can match a language of curses  
Our somewhat unkempt jargon  
spattered with axle-grease and oil.

*Speak white*  
enjoy what you say  
We are a rancorous people  
yet reproach no one  
for having a monopoly  
on speech correction

In the sweet tongue of Shakespeare  
with the accent of Longfellow  
speak a pure and gruesome white French  
as in Vietnam, in the Congo  
speak an impeccable German  
gnashing a Star of David in your teeth  
speak Russian speak order speak repression  
*speak white*  
it's a universal language  
we were born to understand it  
with its tear-gas words  
with its black-jack words

*Speak white*  
tell us again about Freedom and Democracy  
We know that liberty is a black word  
just as misery is Negroid  
and as blood mingles with dust in the streets of Algiers  
or Little Rock

*Speak white*  
take turns from Westminster to Washington  
*speak white* as they do on Wall Street  
white as in Watts  
Be civilised  
and in the circumstances understand our speech  
when you politely ask us  
how do you do  
and you hear us reply  
we're doing all right  
we're doing fine  
we  
are not alone

We know  
that we are not alone.



# Rap With Frap

Adele Williams was one of three women candidates for FRAP (Front d'Action Politique) in Montreal's recent city elections. FRAP is a municipal party supported by trade unionists, citizens' and tenants' organizations, NDP, teachers and students. It was the only serious opposition to Drapeau's ruling Civic Party in Montreal. They called upon the Quebecois to get behind a democratic movement for national sovereignty and self-determination.

Adele is completing her doctorate in philosophy at the Université de Montreal.

*I would like to know some of your feelings about French Canadian women in Quebec.*

Women are a long way from being liberated in Quebec. I think it's worse for the uneducated women, the poor women, which is the majority of our population. They have really big problems. And work is not a solution for them.

*What kind of work are these women involved in?*

They work in factories at the minimum wage. They have a lot of responsibilities and for them there is no way out.

As I was going around door to door to talk about politics in my districts, politics was only for the men of the house. It's not the responsibility of the women. And this has to change. Because whatever you do it's within a society and whatever action you take has an effect on a whole and it's political. Something has to be done about this.

*What is the minimum wage in Quebec?*

I know babysitters who don't earn more than 60 to 65 cents an hour and a lot of other women get paid much below the minimum wage too.

Now, for the more educated women, you see them more and more coming on the political scene. And at work they have more key posts with responsibility. But even then I don't think liberation is achieved. We still have a hard time to find a job. And I don't think we're yet considered as equal.

As action is taken it should get better for us.

*Does FRAP have any position or policies to better the life of French Canadian women?*

Well anything that has to do with the people... The attitude of FRAP is this. We want self-determination of the people. So let's say we have women with a particular problem. Then, if they want a solution for themselves they should be able to work it through for themselves, in their own way.

Society should not be run by a few men or by a few women. It's not by changing the roles that you're going to be able to solve the problem. But it should be the community as a whole that arrives to self-determination for all the people.

*In FRAP and the citizen committees are many women involved like yourself?*

FRAP wanted women to come out on the political scene. So you have all the people not represented at City Hall. It's easy to talk about the workers not being represented but women were not there either.

I thought, being a woman, people wouldn't vote for a woman. But judging from our results that doesn't seem to be true. Women candidates in FRAP got just as many votes as the men. This is the first



time women were running in the municipal elections.

Our movement was hurt because of the scare campaign used against us. And it didn't help us to have two of our candidates jailed under the War Measures Act for the crucial week before the elections. No charges were laid against them. And we were harassed continuously. Our printer was jailed, and our headquarters were raided up to three times a day. We could not distribute our literature in Montreal. And many other FRAP workers were also thrown in jail. And we couldn't answer any of the charges against us, since there was censorship in all the media that took a position in opposition to Drapeau and Bourassa.

But in spite of them I think we did well. In some districts we got 20% of the votes, mainly in the poor districts. Over 60% of the people in these districts did not vote at all since they have no more faith in elections.

*Self-determination of the people seems to be a more democratic but slower process.*

Yes. As long as you have not had the occasion to take a decision or a responsibility you don't know how to do it. And you think you can't do it. And as long as the man is going to say to his wife, "That is what I want you to do," then she'll feel that you can't do it — what she really could if she had the opportunity.

The woman first has to do as much as she can in her own milieu. For example, in bringing up the children... not to make any difference between girls and boys and men and women. And the liberation of women is of course, the liberation of men too.

*How did you get involved in FRAP?*

I was a member of the Milton Park Citizens' Committee from the beginning. We had a particular problem. And when FRAP came along we realized that what FRAP was doing was exactly what we were doing. And we decided to join FRAP.

It's important to unite to get something accomplished. FRAP is supported by trade unions, teachers, students, citizens and tenants groups and the NDP. Most of our support comes from people with a social conscience, the poor people. And the bourgeois protects his property.

The policies of FRAP are very much oriented toward socialism. We want to stop the exploitation and oppression of the people and give everyone a decent living.

We don't believe there is only one way to reach this goal. You have to trust the people with self-determination for them to control their own lives. Nobody can decide for someone else.

*What is the view of FRAP about abortion?*

If women do want abortions, they should be able to get them safely. FRAP says it is up to the woman herself to decide whether or not she wants an abortion. We are trying to make these kinds of facilities available.

We would like to have health clinics set up in the different districts in Montreal. One already exists in one district and works very well. These would include all sorts of health problems and psychological care for people in their local districts.

## under the war act

Sunday, October 25th, Jean McLaren of Women's Caucus and an active trade unionist spoke before a meeting called by the Free Quebec Free Canada Committee to protest the declaration of the War Measures Act. She warned that people should not allow themselves to be confused by the hysterical reportage of the media. She declared that as she had "been around the working class movement for 22 years" she felt she should clarify how the War Measures Act had been used to jail, deport, and even justify the murders of militant trade unionists.

She reminded people of Ginger Goodwin, a vice-president of the BC Federation of Labor and an organizer for the United Mine Workers at Trail. In 1917, Goodwin was shot in the back by a police bounty hunter while hiding in the Cumberland hills to avoid conscription. Under the powers of the War Measures Act, the federal cabinet had issued

orders-in-council regarding censorship and sedition. Goodwin was a fugitive under the act and his murderer was declared "innocent" and later rewarded with a job in Consolidated Mining and Smelting Co.

Jean also reminded her audience that under the censorship orders the BC Federationist was practically closed down. Newspapers declaring opposition to conscription or to the imperialist war were seized; presses were smashed; and distributors were prosecuted. The Act was used similarly in Quebec to censor publication of the FLQ's manifesto as well as to raid the offices of FRAP and destroy election material during the Montreal civic election campaign.

Jean warned people not to be lulled by the promise of special legislation to replace the War Measures Act. She reminded her audience of the special legislation that was enacted in 1919 with less than 20 minutes debate to deal with the — till that moment — legal General Strike in Winnipeg. This order-in-council, which later became the infamous Section 98 of the Criminal Code, legalized the arrests of strike leaders and their detention incommunicado until the strike was broken. This special legislation was to be used repeatedly in the following years to stifle union organizing and to outlaw demonstrations of the unemployed and to jail and deport their militant leaders.

Jean added that Section 98 was not repealed until 1936 and only after a hard campaign in which over 483,000 signatures were collected. She said, "I took 17 years to get rid of Section 98 and now we are assured of new special legislation which will serve a similar purpose. We cannot afford to waste another 17 years in defensive battles. If history has taught us anything it is that we must stand united in opposition to such repressive laws before they are even enacted."



MOUVEMENT DEMOCRATIQUE FEMININE WOMEN'S ACTION GROUP DAUGHTERS OF THE SECOND AMERICAN REVOLUTION  
 SUZIE CREAM CHEEZE WOMEN'S NATIONAL UNION DOLLE MINAS BASEMENT PRESS COLLECTIVE WOMEN'S CENTRE CONTRA  
 COSTA ANTI—RAPE SQUAD REDSTOCKINGS WOMEN'S LEAGUE RED WOMEN'S DETACHMENT WOMEN'S GUSCUS

Ladies and Composers

Being female, composer Pauline Oliveros was of course asked in a recent interview, "why have there been no great women composers?" She began by explaining why there have hardly been any women composers at all and continued:

"many critics and professors cannot refer to women who are also composers without using cute or condescending language. She is a 'lady composer'. Rightly, this expression is anathema to many self-respecting women composers. It effectively separates women's efforts from the mainstream. According to the Dictionary of American Slang, 'lady' used in such a context is almost always insulting or sarcastic. What critic today speaks of a 'gentleman composer'?"

Tomorrow they will.

It's All in the Game

The quiet revolution in India is over. Last month women in Erozapore held a protest rally to oppose the ancient practice of wife-beating. Despite the fact that Hindu women are brought up to be passive and not to say anything mean about their menfolk, a list of over 65 names of women who are beaten regularly by their husbands was compiled. And there have already been many reports coming in of wives actually hitting back.

Charlotte Atlas

Non-contact type sports were integrated in a few New York high schools this year. According to educators and medical experts the experiment, which included such sports as bowling and tennis, was a complete success. The only negative result was in the field of social acceptance.

Matter of Principles

In Ontario's elementary schools only 400 principals out of 5700 are women. So the Federation of Women Teachers there decided to investigate the situation and they came up with at least one interesting fact — that whereas women are forever being criticized for not applying for principal jobs most male principals had never applied either — in fact a good 75% of the men had been asked to take the job.

Evolutionary Miracle?

This year's contestants in the Miss America mockery were allowed to discuss big important questions like Vietnam and marijuana in public. The head man said he figures today's young madonnas are intelligent enough to answer such questions for themselves. However the press was still not allowed to solicit their opinion on the pill and other things of a "distasteful personal nature."



## woman's day

### AD MAN'S CREATION

Today's woman can give more time to the things she really likes to do. Nearly every household chore has been altered to take less time and less trouble. She has many things to thank for this... fabulous household appliances, detergents, convenience foods... and advertising. Advertising tells her, and millions of women like her, about all the new time saving inventions. It is the desires of these millions that makes mass production practical. And mass production makes low costs possible.

Anti-Rape Squad

It all started when this woman who was hired to dance at a pre-wedding stag party ended up being raped — by the bridegroom-to-be. The police weren't interested (her word against his) so the Contra Costa Anti-Rape Squad No. 14 went into action. They ran off a bunch of leaflets describing the ordeal in detail, including names, stuffed them in clean white envelopes, and proceeded to the church. Unfortunately a cop and a bunch of guys hanging around outside wouldn't let them in to the sacred rite so they had to post the leaflets on cars parked in the area. Next time they hope to be more successful by working their strategy out more carefully.

In the meantime they're working on protection for women hitchhikers. First suggestion is to write down the license number of a car before you get in. Then if anything goes wrong you mail the license number to your local Anti-Rape squad and they'll publish his name, address and telephone number for sisters in the area to use as they see fit. Unfortunately they're only in California so far.

Ladies Street Companion

DAR II (daughters of the 2nd American Revolution) in San Diego is compiling a survival manual for women — to cover as many places as they can get information about. They hope to have details on everything from availability of mid-wives for home deliveries to crash pad locations and welfare situations in any given area. They're at 3303-2nd Ave., San Diego 92103.

Guerrilla Theatre

A do-it-yourself type action is being done by Los Angeles women's lib. There are only three qualifications — you have to be able to look like a secretary, be good at hitchhiking, and be available week days. What you do is ride in the elevator of one of the big downtown office buildings and complain loudly about the injustices of the secretaries' lot and "quit". The point is to enlighten a few secretaries — hopefully — and maybe even a few bosses.

Underground Down Under

As a result of police harassment abortions are just about impossible to get in Australia right now — every doctor who was ever available for doing them is either awaiting trial or has gone underground. So of course the main actions of Sydney's women's lib these days are centred around the abortion issue — latest statement from the premier is that there will be no change in the abortion laws under any circumstances. Anyhow if you're going to Australia they can be reached c/o Bargara Levy, 67 Glebe Pt. Rd., Glebe, N.S.W. 2037.

Academic des Artes

In France, there is a 40-member academy of artists, writers and savants called the French Academy of the Arts. It should be called the male academy because in its 335-year history it has never had a woman member, although there is no rule against admitting women. One woman did run for election 77 years ago (once elected you're in for life) but she lost. And so this year another woman has decided to run for a seat left vacant when a member died last year. Francoise Parturier is a novelist, essayist and newspaper writer and she's running against three men.

There was an Old Lady

The Women's Action Group in London marched through the working class areas of Camden and Kentish last summer carrying a giant shoe to protest the lack of day care facilities. They passed out leaflets demanding proper day care facilities which are now not available for 90% of the under 5 population and also demanding that men assume their share (half) of the responsibility for child raising. Police who were sent to see what the noise was all about made no attempt to interfere. According to one they didn't object because "it was not political". Will they ever learn...

# LONDON

Women's Liberation is alive and well in London despite two years of ill health. In 1968, the movement started with a three-day teach-in which attracted about 60 people, mostly university women. Subsequent meetings showed a steady decline in commitment, which was at least superficially due to a lack of organization and "personality conflict". Looking back on those meetings which never started on time and ended when most of the women had dribbled out (not knowing when or if the next meeting was to be held), it seems that there was a real lack of honesty and sharing of experience which



resulted in back-biting and pigeon-holing without any true knowledge of how individual women felt and why they felt that way.

Something resembling Women's Liberation rallied briefly in the spring of 1970 with a one-day seminar, where women presented papers on abortion, unionization, the family, day care and other broad topics. The wide base did not remain, although in the meantime two effective action groups came into existence. The birth control centre at the University of Western Ontario was set up and is still functioning effectively. Abortion Action was formed around the time of the Abortion Caravan, primarily for the purposes of study and action for repeal of the abortion laws. A demonstration in Victoria Park on May 9 was successful to the extent that it got unusual press coverage (particularly unusual in view of the competition that it faced from a rock festival and a Vietnam Moratorium demonstration); it was also successful in drawing out other sympathetic people in the community.

However, neither of these groups worked entirely within the frame of reference of women's liberation. No common political philosophy stood behind the activities of either group, and it was often the case

that one never knew what the other was doing.

By the end of the summer, it was obvious to the individuals involved in action and to those who wanted to make concrete changes that some sort of solidarity and communication had to be established. On September 24 a general meeting was called specifically to discuss structure. About thirty-five women who had previously participated or who had indicated interest in women's liberation turned out, the necessity for organization was put forward, the decision to exclude men was made, a brief history of the movement (such as it had been) in London was given, a rap session followed and three collectives were formed.

The collectives were set up arbitrarily by date to ensure a complete cross-section of women. So far each collective has met twice with the specific

purpose of consciousness-raising. In my own collective I was almost shocked by the enthusiasm, rapport, and often painful honesty of the fifteen women. The collectives come together again in a general meeting next week to share experiences, and will then meet again individually. By 1971 we expect to have a solid base and several action groups, including a women's information centre.

It actually looks as if it might work this time — such details as the fact that no one was late for the first general meeting, that the agenda was covered in the allotted time, that the collectives were unanimously endorsed, and that the group has already grown by perhaps a dozen members — these details point towards real mobilization.

A great deal of work needs to be done in London, a city of 207,000 which until recently boasted of more millionaires per capita than any other city in Canada, a city whose university business school is far superior to any of its liberal arts disciplines, a city which can pack 1000 women into a hall to applaud Lionel Tiger, a city which never heard of Planned Parenthood until this year. It is difficult to believe that any other city has experienced the frustrations that London women have in attempting to set up an ongoing, broadly-based liberation movement. We've had the problems of radically divergent political views, a hostile press, alleged elitism, the town/gown hassle, the inclusion or exclusion of men,

co-ordination of information, specialized interests, and responsibility dumped on two or three women.

We think we can cope with these things now but want to hear from other sisters who have been banging their heads against a brick wall, and find out how they solved their hassles, just in case. By January we should have a newsletter and some publications. In the meantime, send letters to Pat Dewdney, 38 Craig Street, London 16 [or to The Pedestal, so we can all learn from them!].

# SASKATOON

reprinted from Saskatoon Women's Liberation Movement - Newsletter No. 1

Quote of the week:

Law Professor: *I really feel, my dear Marjorie, that a young woman such as yourself is not suited to law... it requires an aggressive temperament which women simply do not seem to have. And besides, all these women in Law are so goddamn aggressive!*

Saskatoon women's liberation has had a university caucus active on the Saskatoon campus for over a year now. We have been working for women's rights, and the improvement of social conditions generally, sometimes alone, sometimes with the help of other university bodies, notably the SRC. (student council)

During the last year we pressed for the distribution of birth control handbooks to incoming students, an action that will be repeated this year, and with the co-operation of the SRC we were able to see these handed out with the student telephone directory.

We were able to establish a day care centre for the children of students, faculty and staff in the M.U.B. (Memorial Union Building — student union building) with the help of others concerned for the welfare of parents and children alike. The centre is run co-operatively by parents and others interested in community action.

The university women's Caucus also conducted a number of public seminars, on issues like the abortion campaign, and a regular series of private meetings, for women only, where a free discussion of the position of women in our society was carried on.

The caucus will continue to examine these problems during the coming year, and will press for action where it seems necessary. The position of women at the university and the causes of it and means for effecting change will be examined most closely. Women make up 36% of the total student population, but only 11% of the graduate school, and

(cont'd on page 13)

# ACROSS CANADA

**SISTERS!** If the address is wrong, if we haven't included you, or if the phone number is wrong or missing, please let us know. We need to hear from you!

**FREDERICTON**  
Carol Hamilton-Smith, 748 Forest Hill Rd.

**MONTREAL**  
Women's Centre — 3694 Ste. Famille, 844-4838  
(a place to stay when passing through)

**OTTAWA**  
Shirley Greenberg, 5 Commanche Dr.

**TORONTO**  
New Feminists, Box 597, Sta. A  
Women's Liberation, c/o Peggy Morton,  
52 Elgin 922-8121

**HAMILTON & District**  
297 Wentworth North

**LONDON**  
Pat Dewdney, 38 Craig St.

**THUNDER BAY**  
Joan Baril, 12 Lyle St.

**WINNIPEG**  
Joyce Arnold, 1029 Corydon, Apt. 2 437-1582

**SUDBURY**  
Cynthia Gedye, 16 Ester Rd., Box 43, Site 18

**SASKATOON**  
517 Lansdowne 242-5830

**REGINA**  
2259 Cameron

**EDMONTON**  
Rm. 10-10168-100 St. 429-4463

**CALGARY**  
Sharon Hunt, 2440-14th St. SW, Apt. 3 244-0659

they are very unequally distributed throughout the undergraduate population. Nursing and Home Economics are usually solidly female colleges, while Agriculture and Engineering are equally solidly male; 56% of the students in Education are women, and 40% of Arts and Science students, but Veterinary Medicine, Law and Medicine, all of which lead to highly challenging and remunerative professions, have respectively only 6%, 11% and 12% of their student bodies made up of women.

These patterns of choice, of education, of earning, do not happen by the workings of some mysterious law of nature carried forward from a prehistoric period when engineering was an art and agriculturalists were women. The forces at work are the more prosaic ones of economic convenience, social training (of both sexes), and out of this male chauvinism, the notion that men are somehow *finately* more capable than women of directing their own lives and those of others. The educational system is at the service of these forces, and reinforces them at the personal and corporate level.

The university women's caucus invites you to talk these things out, to analyse them, to discover how women may jointly work to tear off the second class label society has put on them.

GAIL MCCONNELL

## SUDBURY

Dear sisters:

We in the women's liberation group of Sudbury send greetings to you all in Vancouver.

Things were really good for us here until July but since then our membership has slowly dropped from around 40 to a hard-core of 3!! Never-the-less, we are still here, and still operational!

It looks like we finally are going to get our birth control clinic going by December 70 and a day care centre (of sorts) will be started in the fall. We have been channeling our abortion people through the women's liberation in Toronto but now they are having to send everyone to either Buffalo, N.Y., or N.Y. City. What price are abortions out by you? We pay \$300 right now, which really freaks us out but I guess we can't really get it much cheaper.

We started a social services group to deal with women, separated etc., to get money from Welfare, houses, etc. and this seems to be our really active area. Do you plan to come through our way again next summer?

Do you have any funds? Our main problem is money and lack of membership, although we have a "rally" planned at Laurentian University to get the students aware of our movement. Sudbury is such a

fucking apathetic city, it really drives us crazy.

Could you spare the time to give us some advice on setting up an Abortion Information Service, i.e. what your set-up is?

We are here, we will not give up, and crap on Trudeau unless he repeals the abortion laws!

Cynthia Gedye

## VANCOUVER

one woman's view

The SFU Women's Caucus set up an Indignity Centre at the beginning of the semester because they couldn't think of anything better to do and it seemed like a good idea at the time. The Indignity Centre was to be open daily from 12:30 to 1:30 in the ombudsman's office but it probably wasn't and it was moved to another room besides. Beautiful posters were stuck up by enterprising and unfrivolous members of the group, all over the place, inviting women to come and tell us about their problems with male chauvinist professors and students. Some people did but most just bitched about things over coffee so must Caucus members discovered it was more profitable to sit around drinking coffee and/or beer if one wished to be complained to, besides being more enjoyable.

After listening to several thousand complaints, we finally got one which could be dealt with. This was a course in Economic History which was taught as if women and domestic labor didn't exist. Accordingly, a really excellent leaflet was written and distributed to the students by the Rationality Squad from the Indignity Centre, who also requested the professor to mend his ways. The professor admitted his error immediately, but pleaded ignorance and a deficient education — he hadn't been taught about slaves, either, he said. The Rationality Squad then arranged for two guest lecturers to assist the professor.

Had the professor not agreed to our proposals, the Rationality Squad would have been followed by a Terror Squad. It did not prove necessary.

Other complaints were less specific and therefore, less easily dealt with. They involved the kinds of put-downs women are continually subjected to which amount to a daily barrage of insults about women in general and one's deficiencies as a woman in particular. This was only what we already knew; i.e., that this is a male-dominated society and women ought to be kept in their place.

Accordingly, some guerrilla theatre was arranged for and Miss Cherry of Miss Cherry's Charm School slunk through 4 or 5 classes, followed by her rather hopeless pupils. Miss Cherry wore a blonde wig,

three-inch eyelashes and ostrich feathers and told her unruly pupils that "young ladies" went to school to catch a man, and that it would never do for them to develop their minds because then they would have no means of support. The point was to demonstrate how absurd the commercial image of women was by exaggeration, which Miss Cherry did by showing the "young ladies" how to vamp the prof, after ascertaining he made a good salary. A few of the profs were not very happy about having their classes disrupted, but students seemed to enjoy the entertainment — whether or not they got the message is another matter.

Other activities of the Indignity Centre include arranging for speakers in seminars when requested to do so by profs or TAs.

There is a great deal more to be done as women at university are led to believe they are privileged and have it made but, of course, there isn't much room for them in graduate school and even fewer jobs available if they get a degree. Men outnumber women at all levels but the proportion becomes greater at higher levels as women are made to feel they don't really belong at university. This means, among other things, that there is a great deal more male chauvinism at SFU than there are women to work in the Indignity Centre. In our small way, however, we do what we can and results are already noticeable, as fewer and fewer people talk to us.



### ANNOUNCING

A movement is not revolutionary unless good new poetry can be composed from within it. . .

BEWARE OF anyone who thinks that poetry is a luxury which a revolution can dispense with or postpone while the "real" job (i.e., organization!) goes forward. To proclaim a poem to other people is direct action already.

Jo Carol

An army without culture is a dull-suited army, and a dull-suited army cannot defeat the enemy. Mao Tse-Tung

in the WAFU Tin Drum

A women's culture magazine

poetry, photography, artwork, and anything else expressive of a women's liberation/revolutionary consciousness.

Please send all poetry, photographs, artwork, etc. to Diana Press, c/o Regina Sigal, 1854 Wyoming Ave., N.W., Washington, D.C. 20009.

### EDMONTON — COURSE ON WOMEN

- Nov. 11 — "I am Female" — the culture of women
- Nov. 18 — "Women Together" — women's movements
- Nov. 25 — "Capitalism and Women"

7:30pm Meditation Room Student Union Building  
University of Alberta

Pamphlets available from  
SEATTLE RADICAL WOMEN  
2940 36th Ave. So.  
Seattle, Wash. 98144

Program & Structure	.....25
Seattle Women Speak Out	.....25
Which Road to Women's Liberation?	.....25
.....single issue coalition or radical vanguard	.....25
Interrelationship of the Black Struggle and the Woman Question	.....15
Women and Draft Resistance	.....15
Women Who Work	.....10
Women in the Revolutionary Struggle	.....10
The Emancipation of Women	.....10
Women at Work	.....15

.....OR ALL OF THEM  
.....as a packet \$1.25

### NATIONAL CONFERENCE OF THE WOMEN'S LIBERATION MOVEMENT NOVEMBER 21 & 22

SASKATOON Memorial Union Building U. of S.

- SATURDAY
- 10 am The Political Economy of Women — Marlene Dixon
- 1 pm Education and Women
- 3:30 pm Socialization and Sexuality
- 7 pm Discussion with men of the relationship of men to women's liberation (party to follow)

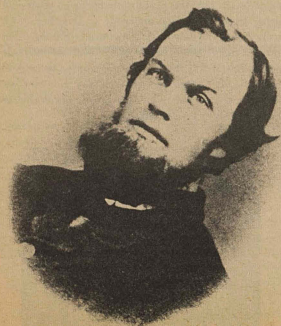
- SUNDAY
- 10 am Social Women's session: strategy debate
- 1 pm Women's Liberation: social movement or social service bureau?
- 3:30 pm Strategy for Solidarity: the abortion campaign

REGISTRATION: \$2 at the conference, or write to: Saskatoon WLM, 517 Lansdowne, Phone 242-5830

(billings & day care provided)

PLEASE CALL THE OFFICE  
TO PLAN TRANSPORTATION

# Eaton's swings



On December 8, 1869, Timothy Eaton opened his first store at the southwest corner of Yonge and Queen Streets, Toronto. It was an unprepossessing little haberdashery and millinery store, but it is now, just over a hundred years later, one of the largest retail organizations in the world, and certainly the largest in the British Commonwealth. His staff consisted of only two men, a woman and a boy. Today, Eaton's of Canada employs more than 40,000 workers, rising to more than 50,000 at Christmas time.

Across Canada, from St. John's, Newfoundland to Nanaimo, B.C., Eaton's operates 52 stores and 221 order offices. Eaton's also includes much of its own manufacturing facilities and a wealth of subsidiary companies such as an insurance company and a financial house.

## Eaton's Workers

The average woman working at Eaton's is there because she has to be. Either her husband cannot support his family alone, or she has no husband and must support herself and, perhaps, one or several dependents. Therefore, it is a safe supposition to make that she will not jeopardize her job for a cause with which she is not familiar and, unfortunately, usually not for one with which she is familiar.

Most women at Eaton's seem to know very little about unions. They either do not know of the benefits that unionization could provide for them, or else they are too much in fear of the administration to do anything with their knowledge alone. For there is another side to this: unions really seem to take very little interest in women. They are far more interested in the problems of male workers. Before women will push for unionization, the unions will have to really show them that they are on their side.

The Retail, Wholesale and Department Store Union had begun organizing at Eaton's in Toronto during the summer of 1947. The main issues were working conditions and salaries — there were wide

discrepancies between the wages paid people (i.e. men and women) for doing essentially the same job. The campaign went on for over three years, despite obstruction and red tape from the Ontario government on certification rights, despite turnover of staff, and despite the company counter-campaign. Eaton's spared no costs to fight the union: a group of employees "spontaneously" formed a group called the Loyal Eatonians, producing a series of slickly written pamphlets that played on the paranoia of that period by portraying the union as "communist".

But the company had an even more effective weapon to fight the union: money. Eaton's did not intimidate employees, or fire union sympathizers. It simply brought in four general wage-hikes of \$2 at three-month intervals, a pension plan and an improved welfare scheme — all much touted by the local press, which otherwise completely ignored the unionizing drive. On December 4, 1951, Eaton's Toronto employees voted on whether or not to join a union. Out of 9,914 workers eligible to vote, 4,020 voted for the union, 4,880 voted against, 259 ballots were spoiled.

Job security is a major problem for Eaton's employees. The management seems to be intent on keeping the staff trembling for their jobs stating that this will make them work harder to keep the position they have gained in the company. (What it actually does is keep the workers divided against each other, an excellent weapon against any further attempt at unionization.) There is no hesitation about firing anyone who does not meet their standards exactly or in order to give the job to someone else whom they happen to prefer. One woman had been working for Eaton's for twenty-five years, at which point a dinner was held in her honor and she was presented with a gift "in token of their esteem". Shortly afterwards, she went on vacation, only to return two weeks later to find herself unemployed. The T. Eaton Co. no longer needed her. No one, no matter how long or how faithfully they have served this company, can feel secure in her job.

... It is your responsibility to maintain and promote the good reputation of the Company. The interest you take in doing your best possible work will also have [sic] the personal satisfaction which comes to those who know they have done their best.

from Eaton's handbook for sales personnel

Eaton's remains a "family company". It has now been governed by three generations of Eatons. As it is privately owned, it is not required to report its sales or earnings for public review. Whenever they are asked about the subject, company officials give a polite, but firm, "no comment". The affairs of Eaton's are a closely guarded secret, known only to family members and directors of the company and, of course, Eaton's auditors. However, an estimate of the annual volume of Eaton's business places it at between \$750 million and \$1 billion.

Eaton's has always tried to instill a feeling of company pride in its employees. Everybody is part of the "family" and should act accordingly. Their latest brainchild is called "Project Pride", designed supposedly to raise the quality of customer relations. Eaton's is worried about the current drop-off in sales and the apparent customer dissatisfaction with the service they are receiving. Perhaps Eaton's should consider that no one who is faced almost daily with the prospect of losing her job is going to be working at her best.

The full-time women employees at Eaton's earn average or slightly above average wages "for women". However, "for women" means about half that earned by men for doing the same work. But since employees are not allowed to discuss their wages and, following Eaton's policy of secrecy, the entire payroll

is kept strictly hush-hush, the women seem to be, in the main, unaware of the wage discrepancy, or else take it for granted that men should be paid more. Like women everywhere, it does not occur to them to question this oppressive practice.

Perhaps it should be mentioned at this point that, like most department stores, Eaton's hires many women only temporarily or on a part-time basis. In this way, the company is able to keep the wages of its full-time workers down. Part-time or temporary workers can be paid much less than full-time. It is a well-known fact that many women work a full 40 hour week, yet are not classified as full-time by the company, and are paid as part-time.

Of course, Eaton's has had to make some concessions over the years. In a company with such a large staff, progress cannot be completely blocked. There are now employees whose job it is to collect "constructive" criticisms of working conditions. Naturally the only suggestions wanted are on the color of the ladies' washroom and other related inanities. Any comments on administrative policies are severely frowned upon.

One of the main problems facing those who would unionize Eaton's is the apathy most employees show towards the idea, through fear of losing their jobs if they were to act otherwise. Many of them, of course, truly believe the stories they are handed about the Eaton's "family" and how lucky they are to work there. But conditions must be improved, and management must be forced to realize that job security and equal pay for equal work are not privileges, they are rights. The workers at Eaton's will not stay passive forever. They will come to realize that there is no need for them to work under such conditions any longer. The best employee is not necessarily an intimidated employee.

Unionize Eaton's!  
Solidarity forever!



Cheese fondue set  
999



# FROM CINDERELLA TO LIU HU-LAN

Try to find children's books that portray images of women and girls who are strong and independent. Not only do such books not exist, but neither do books in which the female figure is even remotely liberated.

Many children are read Mother Goose Rhymes first, in which girls are sitting on a cushion sewing a fine seam; being whipped 'for spoiling her nice new clothes'; being frightened by a spider; and being made of 'sugar and spice' and all that's nice. And the women in these rhymes are portrayed typically as maids being wooed; having 'so many children they do not know what to do'; being 'a notable housewife' like little Joan Spratt and even the Queen of Hearts made tarts!

The next group of books that is available covers numerous subject matters but almost without exception the adventurous and independent figure, be it animal or human, is male — Flopsy and Mopsy live pale lives indeed compared to that of Peter Rabbit; Mopet and Mittens barely figure in the amazing adventures of Tom Kitten; Babar the Elephant represents the epitome of male chauvinism with Celeste as his dutiful Queen (that incidentally is a book steeped in the values of French colonialism); Curious George, Christopher Robin and Cowboy Small have intriguing lives in which girls simply do not exist. Two exceptions are the stories of Jemima Puddleduck and Little Red Riding Hood — both of whom fall into danger and are rescued by a big strong male figure. One other 'heroine' I can recollect is Petunia the Goose, who is just that — she has all the



characteristics of the worst female stereotype — flighty, unliberal, without a thought in her head, impulsive but stupid.

Then there are all the fairy story girls who are idealized for their doll-like beauty and their ability to compete with other girls and win the handsome prince — they are the ones who always live happily ever after. Cinderella is the classic of these and in this as in many others, this beauty plus 'magic' overcomes all barriers that poverty sets up. The older women in fairy stories are either 'poor widows' living an industrious homebound life or stepmothers and witches, ugly and often vicious. These witches do have power but only to do evil and a handsome prince will always, by his courage, overcome them, as in *The Sleeping Beauty*.

All these books are usually thought of as entertainment for children although some psychiatrists have described them as being one of the ways children deal with their anxieties. We overlook the fact that these books, whether they be realistic or fantasy, also teach children what the values of this society are and may actually create anxieties for the child by setting narrow limits on the attributes a girl must have to be successful and happy. Role

expectations are spelled out clearly — to succeed as a girl you must catch your man and to do this you must be 'beautiful', empty-headed, and really dependent. A boy's success is measured in wealth and power so he must be aggressive, decisive and physically daring. Many other values are also apparent — competitiveness, success measured in money terms, the belief that anybody who works hard can reach the top and so on. These books are certainly not without their measure of propaganda.

In searching for stories to read to my daughter, Hannah, I went to China Arts and Crafts, which imports literature from China. The first booklets that I bought in 1966 had been written before the Cultural Revolution. There was quite a range of stories including a number of animal stories, all of them pointed to a moral in the same way that Victorian children's stories frequently did. The morals were communist ones instead of individualist, free enterprise ones: do things collectively and pool talents and experience, work hard for the good of all rather than for individual success, be courageous and persistent in the face of adversity, think of others before oneself and, in particular, work with the poor for their benefit. In all these stories the female plays the familiar role in the family — she is responsible for the children even when she works outside the home; she takes care of the home too; the brother is always helping the little sister; the boy learns to do carpentry, sharpens sickles, builds houses, outwits the invading soldiers and so on while the girls learn to sew, look after the baby, and plays at being a doctor. Despite this the girls were not as passive as in North American children's books, and in many more of the stories a girl and boy do similar things together. Fantasy is rare although not absent as many people believe. One of the most delightful is a fantasy entitled 'The Magic Paint Brush'. In it the good people are really good and the bad people are very bad but, of course, the good is defined by communist virtues and not by the capitalist virtues that define good and bad in our fairy tales.

Last month I bought two new Chinese children's books that seem to have been produced near the beginning of the Cultural Revolution in China. They are remarkable for the way the girl in each is portrayed and, if these girls are models for 'the liberated woman' in China, they would be further evidence that the Cultural Revolution had carried forward the liberation of women into the political and economic life of the country.

The first book, titled 'Stories from Liu Hu-Lan's Childhood' are taken from the life of a peasant girl, who was active in revolutionary work at the age of thirteen and who was killed by the Kuomintang in 1947 when she was fifteen. The stories include one where she fights (with her fists) against the landlord's son while protecting the poor children of the village — she wins the battle and is then 'rescued' from the

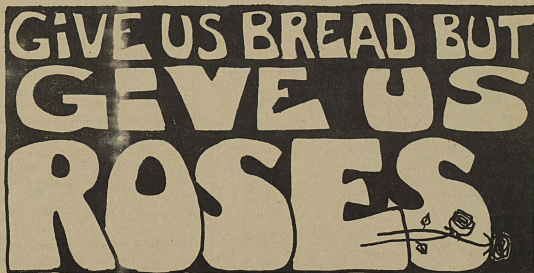
landlord's anger by all the children claiming they were fighting. In another it is her initiative and daring that enables the village to uncover a spy, and in a third she aids a wounded soldier medically, overcoming obstacles to do so.

The second book is even more remarkable. It is called 'Secret Bulletin' and is the story of two children, a girl and a boy, who worked for the underground organization, the Young Pioneers, in Shanghai during the revolutionary war. It begins with the boy assuming he knows more than the girl. He refuses to listen to her advice on printing some pamphlets and gets mad at her: 'Did she know more about this printing business than I? I'd never admit it.' But he not only found that she was right on the technical detail but he also found that she was a better, more courageous revolutionary than he. She had more initiative, less arrogance and more guts and finally it was she who got the boy out of a very nasty situation. The boy recognized that he could learn much from her.

On first reading I thought that both books would be difficult for Hannah (a five year old) to relate to — the circumstances of her life are so different. Then it struck me that the world which most fairy tales depict is even more unreal to her, and meanwhile with the Chinese stories, the girls were doing things she knows something about. What could be more unreal than Jack and the Beanstalk? I suspect that these Chinese stories seem to Hannah to be like most



children's stories, a mixture of fantasy and reality, but meanwhile the values they impart are good and relevant to her life. She loves me reading them just as she loves me reading 'Curious George' — a child's imagination can enter worlds that are far apart. It is important to me to find stories where girls and women are portrayed as liberated and strong so that Hannah's vision is not cramped and channelled into the miserable, narrow ideal most of us were brought up on. It would be marvellous if some stories for children could be written by us, and meanwhile we should let each other know when we chance to find such books — they are a great rarity!



The theme of the Pedestal review page is taken from the song "Bread and Roses." This song was inspired by the banners carried by striking women mill workers in Lawrence, Mass., in 1912

Send us drawings, photographs, poetry and reviews of books, movies or records (The Pedestal, 511 Carrall St., Van. 4)

# BOYCOTT CUNNINGHAMS

The strike of the women at Hosken for their first union contract is in its sixth month. A small strike, affecting only a few women — but a strike that is important for all women.

Important because it is the kind of battle for job security and decent wages that most working women who attempt to organize will face. And it is this kind of strike that the trade union movement will have to help win if it hopes to claim to represent the interests of working people.

A few women gave out leaflets and sold Pedestals at the B.C. Federation of Labor convention to attempt to push delegates to concretely support the boycott of Cunninghams, which owns Hosken.

The delegates response?

"It's women themselves. Why don't they go out and get themselves organized?"

"What do you want? Men to do dishes?"

That would be degrading, a man should be master of his own home."

Attempting to point out that organizing women would benefit all working people for it would prevent employers from using

women as cheap labor, we got the reply: "I'm against women's liberation."

A resolution to support the boycott of Cunninghams is on the agenda. The support of the trade union movement is important to make the boycott effective and force Cunninghams to negotiate. That is, if the resolution is acted upon and given wide coverage in union newspapers. The International Woodworkers of America passed a similar resolution last month and didn't even mention it in their newspaper.

We must continue to pressure unions to support the boycott, but we cannot sit back and wait for them. Leafletting and picketing must be increased — take leaflets from the office and distribute whenever you have time. Come to the office on Saturdays at 12:00 and help picket. Women together can win this strike.

(for more background to the Hosken strike and the Cunningham boycott, see October Pedestal.)

## CALENDAR

\* ALL ACTIVITIES MEET IN THE OFFICE UNLESS OTHERWISE NOTED: 511 CARRALL ST. 684-0633

SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY	SATURDAY
1	2	3	4	5	6	7 LEAFLETING &/OR PICKETING OF CUNNINGHAMS 12 <sup>00</sup>
8 PEDESTAL MEETING 11 <sup>00</sup> THEATRE WORKSHOP 7 <sup>30</sup>	9 CO-ORDINATING COMMITTEE 8 <sup>00</sup>	10 * S.F.U. 12 <sup>30</sup> 303 ROTUNDA	11 HIGH SCHOOL WORKSHOP 8 <sup>00</sup>	12 DISCUSSION OF "SEXUAL POLITICS" 8 <sup>00</sup>	13	14 LEAFLETING &/OR PICKET CUNNINGHAMS 12 <sup>00</sup>
15 PEDESTAL 11 <sup>00</sup> THEATRE WORKSHOP 7 <sup>30</sup>	16	17 * S.F.U. 12 <sup>30</sup> WORKING WOMEN 8 <sup>00</sup>	18 HIGH SCHOOL WORKSHOP 8 <sup>00</sup>	19 INFORMAL DISCUSSION 8 <sup>00</sup>	20	21 CUNNINGHAMS LEAFLETING 12 <sup>00</sup> NATIONAL CONF IN SASKATOON
22 PEDESTAL 11 <sup>00</sup> NATIONAL CONFERENCE THEATRE 8 <sup>00</sup>	23 CO-ORDINATING COMMITTEE 8 <sup>00</sup>	24 * S.F.U. 12 <sup>30</sup>	25	26 GENERAL MEETING 8 <sup>00</sup>	27	28 LEAFLET &/OR PICKET CUNNINGHAMS 12 <sup>00</sup>
29 PEDESTAL: time & place t.b.a. THEATRE 7 <sup>30</sup>	30					

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