

# PRAIRIE

CONFERENCE



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# WOMAN

A NEWSLETTER OF SASKATOON WOMENS LIBERATION

# EDITORIAL

Saskatoon Women's Liberation's re-emergence in 1977 resulted from our need to collectively express our opposition to the now powerful pro-life movement. While we viewed this as a priority, we also sought to further other aims of the Women's movement. We began to examine our objectives and philosophy in relation to other feminist groups. The members of Saskatoon Women's Liberation agreed that our organization should adopt a socialist-feminist analysis and we subsequently began an extensive examination of various issues affecting women. Part of this examination concerned itself with the direction we should take in future and how we could avoid the shortcomings of those that preceded us. It was natural then, that we would eventually seek the opportunity to discuss our common goals with other feminist organizations. The up-coming Prairie Women's Socialist-Feminist Conference represents the fruition of this objective.

The conference is happening not a moment too soon. Indeed, the Women's Movement right across Canada is already sorely pressed by the surging hysteria of the right-wing Pro-Life Movement, now proudly proclaimed in the United States

as the Pro-Family Movement. This force cannot be underestimated either in terms of its aggressiveness, its organizational and financial resources or its blind devotion to repressive and discriminatory causes.

The resurgence of conservatism is seen also in the seizure of Body Politic, the latest in a series of homosexual harassment.

It is a sorry fact that the week of Feb. 12th, Conference week, has been designated as Youth Pro-Life by the Saskatoon City Council after application made by the University Joie de Vivre group. The time is now to speak out, the gains of the last five years are in jeopardy, smug satisfaction with the work already done will no longer suffice.

See You at the Conference.

Prairie Woman Collective  
February, 1978

## LETTERS...LETTERS...LETTERS

Dear Prairie Woman,

I would like to comment on an article in your last newsletter dealing with the N.D.P. convention. The writer outlined reasons feminists had to despair about the N.D.P. ever meeting or discussing the needs of women. I agree with this view.

However, it is also important, I believe, as socialist-feminists to see the N.D.P. as a party which has been disappointing on the wider political spectrum. While it touts its socialist history, reflecting on the glories of the C.C.F. era, and promises radical

social change, its actions negate these pretensions. It appears that the N.D.P. believes that it will have the support of labour, of women and of natives out of a fear of what the other two parties will do, rather than as a positive affirmation of N.D.P. policies.

It is becoming increasingly clear to me, and to others, that the social change we desire will never come from elected governments, and that the N.D.P. is exposing itself as a sell-out.

Pat MacMillan  
Saskatoon

# HOW TO SAY "NO" TO A RAPIST

by Nancy Walker

In November it came to WACH's attention that the film "How to Say No to a Rapist-and Survive" was making the rounds of workplaces in Regina, sponsored by the Regina City Police. This film, based on a book of the same name by Fred Storaska, purports to show women how to walk away from a potential rape situation. It has gained notoriety in Canada and the United States where it has been roundly condemned by women's organizations. Many people in Regina were appalled to see it surface here. When the local Board of Education approved the film for use in the schools, a debate, featuring few Storaska supporters, took shape in letter pages of the Leader-Post.

WACH considered it interesting that Regina City Police, in their campaign to educate women about rape, should choose a film which is so blatantly anti-woman, when other excellent speakers and films are available. Furthermore, a woman who follows Storaska's advice would find it virtually impossible to see her assailant convicted. "How to Say No..." accompanied by a police officer, from the City Police Force, seemed to be readily available to schools and businesses, but it was impossible for WACH to book a viewing. Not only did the police arrogantly refuse to consult local women's organizations about the anti-rape campaign, they would not defend their use of this dangerous film to its opponents.

WACH and Status of Women have released a joint statement denouncing the film and calling for an end to its use in Regina. Latest word from Regina City Police is that they will no longer be showing the film and are returning their copy to

the R.C.M.P., who owned it in the first place. A City Police public relations officer vaguely alluded to the bad reception the film has gotten as reason for discontinuing its use.

The Following are excerpts from the Vancouver Rape Relief critique---

"The film portrays women as sex-objects. The cameramen linger on the bodies of the most scantily-clad young women. For his demonstrations, Storaska chooses attractive 'rapees' from the audience, grabs them out of their seats and follows them onstage while rolling up his sleeves and saying 'This won't take long folks... I'm some man....four at one time....'

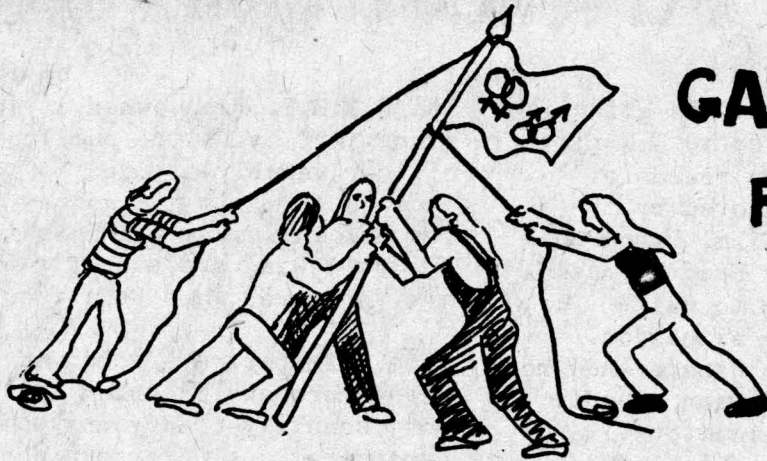
Storaska's presentation reinforces stereotypical sex roles. He humiliates women with funny stories insinuating women are incapable of defending themselves and can't really learn even if they wanted to 'I know many of you couldn't hurt so much as a fly....'

He suggests women cause rape by existing in provocative bodies and engaging in aggressive flirting: 'You all know you tease men unmercifully all the time...'. Women are portrayed as dumb, giggling and easily frightened, in short, as victims. Storaska advises women to be humble and to protect the 'feelings' of the rapist--again depicting women as passive and nurturant.

Storaska gives no encouragement to break free of traditional female behaviors, no encouragement to be assertive, to say "NO" at the out-set of an attack and mean it, no recognition of the fact that quick, defensive, decisive action DOES work.

Storaska depicts rape as a regrettable, but unavoidable, fact of life: "Rape is only sexual intercourse when you don't want it." This is an insensitive, fallacious statement. He continues: 'If you think rape is the worst thing that can happen to you, look at a blind woman.' This illogical comparison says nothing about the lasting psychological trauma women experience after being raped."





# GAY RIGHTS COALITION FOUNDED

by Kay Bierwiler

The Saskatchewan Gay Coalition is a provincial group for lesbians, Gay men, and Gay organizations. The Coalition will concern itself with combatting all discrimination against Gay people and building a community on a provincial basis. Efforts will be made to bring Gay people in rural areas and small urban centres into contact with each other and with the Centres in Saskatoon and Regina.

The Coalition is a result of the growing cooperation between the Gay Community Centre of Saskatoon and the Regina Gay Community Centre. The Gay Community Centre of Saskatoon, the Gay Academic Union at the University of Saskatchewan, the Lesbian Caucus of the Saskatoon Women's Liberation and the Regina Gay Community Centre were represented at the initial meeting held in Regina December 4, 1977. The Saskatchewan Gay Coalition is the fourth such coalition formed in Canada (the others are in Manitoba, Ontario, and Quebec).

The Saskatchewan Gay Coalition recognizes the common oppression of Gays and women by the present hetero-

sexist society. As such, the Coalition explicitly supports feminist issues and incorporates in its organizational structure the principle that lesbians should hold at least fifty per cent of the decision making power.

The Coalition will undertake the following tasks:

- a) to oppose all forms of discrimination against Gay men and lesbians;
- b) to oppose all forms of discrimination against all women;
- c) to foster the growth of Gay community on a province-wide basis;
- d) to articulate our lifestyle to the general public and to raise consciousness within our own community.

The Coalition plans to host a prairie Gay conference the weekend of May 24 in Regina.

The first general meeting of the Saskatchewan Gay Coalition will be held January 28 at 1:00 at the Gay Community Centre of Saskatoon. Membership is open to all Gay groups and individuals in the province.

# GAY REPRESSION

by Wiesia Kolasinska

On Friday, Dec. 30th, four officers of the Metropolitan Toronto Police and one Ontario Provincial Police officer entered the office of The Body Politic armed with a search warrant. The warrant authorized the officers to search for "corporate records, invoices and documents pertaining to business operations" which might afford evidence relevant to Section 164 of the Criminal Code of Canada ("use of the mails for the purpose of transmitting or delivering anything that is indecent, immoral or scurrilous").

After searching for 3½ hours, the police filled 12 large crates with "subscription lists, advertising records, classified ad files and addresses, manuscripts for future publication, letters to the editor, all copies of books for sale... a lot of material needed for continued publication" said Ed Jackson and Tim McCaskell, who were in the office at the time of the seizure.

"The immediate pretext for the raid and seizure was the publication of an article in the current issue of the Body Politic," said Jackson, the magazine's part-time editor. The article in question was a discussion of loving relations entitled "Men Loving Boys Loving Men".

It is significant that the raid of the Body Politic Offices happened several weeks after the magazine had been distributed. It followed a series of scathing attacks on homosexuals by Toronto Sun columnist Claire Hoy. Was it really the article which provoked Claire Hoy's attack and the ensuing raid, or was it the threat of Ontario following the lead of the Quebec legislature in extending Human Rights Code protection for gays.

Or was it in reaction to a favorable article in Canada's Weekend Magazine in early December.

The raid was an obvious attempt to harass and intimidate both contributors and subscribers to Canada's leading Gay Liberation Magazine. Freedom the Freedom of the press is once again being tampered with. As homosexual and lesbians become more vocal and organized, they pose a threat to the state and thus the forces of the state must become more repressive.

The state, upholder of the status quo, is not tied to the law, it can, and often does, supercede the law. The so-called "obscene" article was merely an excuse to attempt the silencing of gay voices. This is not an unusual occurrence, we have witnessed many raids and closures of places where people gather to fight for freedom.

What is obscenity? It is not defined anywhere in the Criminal Code, thus allowing the minions of the law to apply any definition. The topic of childhood sexuality in itself is not considered "obscene." Witness the pulp magazines. But a sympathetic presentation of this topic is apparently obscene.

What is really obscene is the power of the police to arbitrarily confiscate anything they wish, "legally", under a vaguely worded search warrant, whenever and however they wish. The courts do not need a subscription list in order to prosecute in an obscenity case. Imagine the outrage if the publication seized was the latest copies of Playboy, rather than the Body Politic. But then, Playboy merely exploits women, and that of course poses no threat to the state.

# SORWUC PROGRESS REPORT

by Linda Charlton

The Service, Office and Retail Workers Union of Canada (SORWUC) is about 6 months into its union drive for bank employees in Sask. To date, two branches have been certified in SORWUC, the Royal Bank in Melfort and the Toronto Dominion main branch in Regina. While these bank workers prepare for their first negotiations, the United Bank Workers Support Committees in Regina and Saskatoon continue to talk to individual contacts in various branches providing information and organizational assistance.

SORWUC was responsible for presenting the argument to the Canadian Labour Relations Board that a branch is the appropriate bargaining unit for banks. This ruling was finally made in June, 1977. The decision opened the way for a number of unions to organize bank employees. However, Jean Burgess of Saskatoon's support committee asserts SORWUC's right to organize bank workers because of its recognition of women workers as a special group within the workers movement. Not only do most women workers share similarity in job type and working conditions, they also have similar problems and needs. Where SORWUC locals have gone to negotiations they have bargained for such items as maternity and paternity, daycare and other areas of special concern to women. This is not to say that men are not also found in banks, offices or restaurants, but women form the vast majority.

Locally, SORWUC has received a great deal of support from members of other unions on an individual basis. However, Burgess states that the Canadian Labour Congress Executive is split with regard to SORWUC. Some members are supportive of SORWUC efforts in organizing bank workers while others feel that the CLC should not support an independent union. As well, the

CLC organizing committee for bank workers has set the guideline that the largest affiliate union in the community should undertake to organize bank workers but that member unions should not compete in the same community. At some future time, a vote would be taken of CLC bank worker members to determine which union would represent this group.

Aside from the jurisdictional problems, the new SORWUC members in Melfort and Regina are struggling to make their unions viable. Burgess describes the Melfort union employees as a "small, militant group" prepared to take on the Royal Bank, to put up with harassment and to go on strike if need be. And they will have to be strong. The Royal Bank has said that it will not improve wages or benefits of unionized banks until a contract is bargained. The Melfort bank employees have stated to management that they would accept the regular wages and that the bank should not act in a discriminatory manner. Meanwhile, in Regina SORWUC is bringing an unfair labour practice case against the main branch of the Toronto-Dominion.

Jean Burgess sees the fight with the banks as a long arduous process. The banks are not about to give in. Though their annual profits indicate they are well able to pay decent wages they exist to maximize their profits. The Banks are now refusing to bargain by region or by province but are insisting on bargaining branch by branch, an arrangement which the banks can easily afford but one which puts an inordinate strain on the resources of SORWUC. For this reason, SORWUC is now re-thinking its position on what constitutes the appropriate bargaining unit for a bank. It may decide to organize the majority of employees in a given bank by region or provincial so that the banks would be forced to negotiate on that basis.

# CONFERENCE AGENDA

Physics Bldg. U. of S. CAMPUS

FRIDAY Feb 17<sup>th</sup>

Co-Sponsored by SWL, WACH, Women's Directorate

6:30 til 7:30<sub>pm</sub> : Registration

7:30 til 10:00<sub>pm</sub> : Opening Plenary

10:00 til 12:00<sub>pm</sub> : Wine and Cheese social

SATURDAY Feb 18<sup>th</sup>

WORKSHOPS

9:00 til 11:00<sub>am</sub> : Articulation of the ♀'s Mvmt.

11:30 til 1:00<sub>pm</sub> : Lunch

1:00 til 3:00<sub>pm</sub> : Autonomy of the ♀'s mvmnt

: Bourgeois feminism vs Socialist feminism

3:00 til 3:30<sub>pm</sub> : Coffee

3:30 til 5:30<sub>pm</sub> : The Women's movement in relation to  
the Worker's movement

: Women in relation to their means of  
Production

7:00 til 8:00<sub>pm</sub> : evaluation of workshops

8:00 til 12:30<sub>pm</sub> : performers, dance and liquor

SUNDAY Feb 19<sup>th</sup>

9:00 til 11:30<sub>am</sub> : discussion of Strategy and Action

12:00 til 1:00<sub>pm</sub> : speaker Bernadette Devlin

# PRAIRIE WOMEN'S SOCIALIST

## ARTICULATION of the WOMEN'S MOVEMENT

Shelly Gordon

The women's movement in Canada has begun a rebuilding process in the last year or so. Between 1974 and 1976 so many of our groups disappeared that we were often pronounced dead. Actually, except for the major reformist groups such as Status of Women, we were only invisible. Our temporary demise served one very positive function. It forced us to assess our first ten years--what we had accomplished or not accomplished and the means we had employed. We now have the chance to apply what we learned from that introspection. That is the purpose of the "Articulation of the Women Women's Movement" workshop to be held at the Prairie Women's Socialist-Feminist Conference.

"Articulation" in this case is a phrase coined to represent two processes which I feel are essential elements in our reconstruction:

- 1) organization
- 2) clarification of our philosophy and politics and theory building

For a long time structure was anathema to Women's Liberation groups. "Structurelessness" was one of our strengths and symbols. We refused to replace the old oppressive authority structures of the patriarchal-capitalist system with our own oppressive authority structures. We have come to realize that "structurelessness" is a myth. Some structure inevitably develops in all human groups. We can only choose whether that structure will be formal or informal. The choice should be based on the function of the group under consideration. For consciousness-raising groups an informal structure is the correct one. To transfer this mode of organization to any larger service or action oriented groups is to cripple them.

I believe that several weaknesses of our past groups can be attributed to lack of organization. One was our "crisis

in leadership." As our leaders were not recognized as such they were neither accountable nor recallable. Neither were our spokespersons. Our only bases for trust in these women were personal which only strengthened the tendency of our groups to become friendship cliques. As we hadn't appointed or elected our leaders we didn't thank them for the work they had done in that role. Hundreds of women were "burnt out" and left the movement. We provided no mechanisms by which they could pass on their accumulated knowledge and experience.

When the group is defined solely by the relationships of its present participants every changeover in personnel means at least a new beginning, if not a shift in direction. We need consistency of direction over time and continual progress if we are ever to effect radical, long term social change. We have to minimize the amount by which we go in circles or backstep.

I believe that organizational frameworks established first at the local level, later at regional, national and international levels can strengthen the Women's Movement.

One of our other major weaknesses was our lack of self-definition. Treating Sisterhood as a reality rather than a goal we tended to down-play our political differences. We often refused to talk about them out loud. Despite these efforts, they eventually split up many groups. We need to have clear politics and philosophies in order to have a consistent direction. We need to work on theory in order to provide ourselves and the rest of the world with an understanding of our oppression and tools with which to combat it. As long as our goals, philosophies and politics remain vague constructs and assumptions we retard our own progress both internally and in our social struggle.



# FEMINIST CONFERENCE

## AUTONOMY of the WOMEN'S MOVEMENT

-Maylynn Woo

One of the workshops at the upcoming conference will deal with a discussion around the autonomy of the women's movement. This discussion is important because of the history of the women's movement and the justification for socialist-feminists to organize apart from any existing left group.

The women's movement in North America is represented by a myriad of political thought, although the common goal is the abolition of sexism. As a result some women's liberation groups have come to the realization that the oppression of women is rooted in the interdependence of capitalism and the patriarchy within our

existing society so that the only means to effect social change must be by the destruction of such a society.

Thus there exists two sometimes contradictory objectives within the women's movement, that of social change and that of political change. Traditionally, feminist groups have sought equality for women within their own classes with no examination of the class system itself. Those among us who fight for political change i.e. argue for socialist direction through developing our political analysis, must maintain our feminist perspective. Not only must we be part of the ongoing women's movement but we must also retain our integrity as socialist

feminists in order to be an effectively viable and strong voice on the left.

Historically various trends within the feminist movement have led to struggles not only pertaining to women but also to men (e.g. gay rights, anti-nuclear action, trade union activity). These issues, have broadened the politics of women's liberation and lead to furthering our understanding of all oppressions. Although the need for an autonomous women's movement will not be disputed at this workshop, two points of view aimed at defining the autonomy of the women's movement will be expressed.

Some see the women's movement as a broad based mass movement organized only against the oppression of women. The autonomy of all oppressed groups to organize around their singular oppression must of necessity be supported by revolutionary groups.

Socialist-feminists by definition have radicalized around their activity in feminist organization but must either organize collectively as women to reinforce the revolutionary wing of the women's movement or join with other left organizations in order to fulfill their political goals.

In any case we must carefully examine how we as socialist feminists define ourselves in relation to the male-dominated left.

We urge all women who are interested in attending the conference to pre-register. Upon receipt of registration fees a pre-conference kit will be mailed to you. Included in this kit is a city map, newsletter, short introduction to each of the workshops, with bibliographies provided by speakers.

Please make cheques payable to Saskatoon Women's Liberation, 306 Queen Street, Saskatoon.

Also state whether you will need to be billeted and the number of children, if any, you will be bringing. The registration fee ranges from \$5 to \$15- depending on the amount you are able to afford.

# BOURGEOIS FEMINISM vs SOCIALIST FEMINISM

Gail Osachoff

To label the two types of feminism "bourgeois feminism" and "socialist feminism" is to lead the terms: to a socialist, the word "bourgeois" is a "dirty" word and to a supporter of free enterprise (whatever that is), "socialist" is a dirty word. For now at least, let the adjective "socialist" stand since it can be a useful descriptive word; but maybe it would be better to omit the adjective "bourgeois" since, by and large, most feminists and perhaps most socialists in Canada are middle-class and, therefore, "bourgeois".

Feminism (without an adjective) seems to me to mean that the emphasis is placed on ridding our society of sexism wherever it occurs--in our government, business, academic, religious, and domestic institutions and in our personal relationships. The basic economic structure is not questioned except to point out that women do not have their rightful place in that structure. Where the socialist feminists differ is in emphasizing the class basis of that economic structure.

The existence of the oppressive structure is undeniable; but, as we know, a socialist society would not be a guarantee of the end of the subjugation of women. That is why we socialist feminist women choose to fight on two fronts at once.

However, we should not scorn those people who, perhaps through lack of time and energy, choose to fight only on one front for the present. For women to make major gains in the institutions I have mentioned and for men and women finally to see each other as equals would be truly revolutionary. We would have education opportunities that we don't have now, and all jobs at all levels would be open to us. And, perhaps even more important, we would have the freedom to control our reproductive capacity and the freedom from the threat of rape that our patriarchal society does not extend

to us at present. If all this came about, our society would be changed so drastically that it would hardly be recognizable.

Socialist feminists are in the forefront of the struggle to achieve a non-sexist society even while acknowledging that such an achievement would still leave other goals to fight for.

Rosemarie Rupps and Maylynn Woo

Also to be discussed at a workshop at the conference is bourgeois-feminism, which we define as the group fighting for the equality of women while maintaining the class structure of society, versus socialist-feminism, which seeks to eliminate the oppression of women while building a socialist society. The purpose of the workshop is not to debate bourgeois feminism as a viable and correct alternative to socialist-feminism, but to trace the origin and contributions of each tendency. From experience most of us have rejected reformism as the salvation of our oppression, and instead of blaming individual laws and institutions, see our oppression rooted in capitalism, and the nuclear family. We are meeting, after all, as a congregation of socialist-feminists.

However, we must acknowledge the value of reform. Historically, our struggles have been for repeal of abortion laws, government-funding for daycares, etc. Although we may disagree with the ideology of bourgeois-feminism, we, in practice, often struggle for the same gains, and therefore work as socialist-feminists with all women.

The questions to be discussed are: What role do reforms play in our society? Which reforms do we struggle for and which would be antagonistic to our socialist theories? What role do bourgeois-feminists play in the Women's Movement? What role for socialist-feminists?

# WOMEN'S MOVEMENT AND WORKER'S MOVEMENT

Involvement in the workers movement has rightfully been a priority of the women's movement. After all, women are workers; nearly  $\frac{1}{2}$  of the paid labor force is female. Unfortunately the number of women in the work force has not opened all job opportunities for women. Vast numbers of women are still "pink collar" workers -- jobs that have been ghettoized into women's work--secretaries, sales-clerks, hairdressers and waitresses.

These women face special oppression due to the monotony of their type of work, low pay rates as well as lack of benefits. Women are often the ones who have most to gain from unionization, yet those jobs that women work at are generally unorganized.

At the conference we will be discussing not only why the interests of the women's movement and the trade union movement lie in the same direction, but also what role the women's movement should play in the unions; how we can best work together.

The other major aspect to be emphasized at the workshop will be the N.D.P. The historical origin of the N.D.P. is as a labour party. Though it has grown far from its roots, it is still the party that workers and women look to for action. We will have to talk about the importance of building the N.D.P., what sorts of reforms we should be demanding from the N.D.P., and on the larger scale, what sort of a viable political alternative the N.D.P. offers.

# WOMEN IN RELATION TO THEIR MEANS OF PRODUCTION

The wages for housework perspective is a potentially revolutionary one and one which relates to all aspects of women's lives. This perspective also embodies a useful interpretation

of Marx which diverges from other more traditional interpretations. The Power of Women and the Subversion of the Community by Mariarosa Delacosta and Selma James is the definitive account of this subject. Here are some points which we found useful or startling in thinking about this perspective.

- 1)-The demand for wages for housework is the first step in recognizing the importance that women have in producing profits for our present economic system.
- 2)-the family is a creation of capital for capital
- 3)-all women are housewives whether or not they are also wage earners outside the home
- 4)-housework is the reproduction of the unique commodity (in the Marxist sense) of labour power, both by producing more labourers, and reproducing

by Susan Gilmour for  
Saskatoon Women's Study Group

others' ability to sell their labour by servicing them in various ways.

5)-working outside the home, while it breaks the isolation of the house is not necessarily the route to liberation for women--often it only means less freedom and two jobs, and women are often ghettoized in outside, unfulfilling jobs by inflation.

6)-wages for housework would be the first step in destroying "housework" per se as such a step would break the back of capital.

"Housework is as institutionalized as factory work and our ultimate goal is to destroy both institutions."

<sup>1</sup>Dalla Costa, Mariarosa and Selma James, The Power of Women and the Subversion of the Community. Falling Wall Press Ltd., England, 1975, p. 54

# STRATEGY and ACTION

The final workshop of the conference will be a discussion of strategy and action for the women's movement. Scheduled as it is, on Sunday after all the other workshops, the organizers hope that inspiration and enthusiasm generated by the conference will infuse participants with ideas for

the forward direction of the Women's movement. Unlike the other workshops there will be no limit on the number of speakers, Any number of women are welcomed to make presentations, with a time limit of 7 minutes. Any woman who wishes to speak at the workshop need only apply to the conference organizers before Sunday morning.



by Colleen MacMillan

Robert S. McNamara, President of the World Bank, recently made a speech in which he proposed a number of reforms to alleviate the pressures of a rapidly increasing world population. He begins by ranking this problem number two on the scale of global concerns (thermonuclear war heads the list).

McNamara absolves the developed countries of any responsibility for uncontrolled population growth. He states that industrialized countries have reached that stage where birth rates serve to balance the rate of death.

Many of the solutions presented by McNamara seem reasonable enough. Improved health care in the rural regions, basic education for all rather than a concentration on a highly academic education for a privileged few, provision for easily accessible population education and family planning services. However, a number of the proposals reflect a simplistic appreciation of the problems

facing Third World countries. At a time when groups and organizations around the world are attempting to enlighten residents of industrialized countries about the complexities of development, McNamara's naive approach is particularly disturbing.

The World Bank President sees the population problem in terms of women's position in traditional society. He suggests that if women could assume a role more reflective of modern times, then a corresponding decline in family size would result. The means by which he suggests achieving this goal borders on the absurd.

McNamara acknowledges the problems associated with increasing urbanization in Third World countries. Difficulties aside however, he notes that urban dwellers have better access to proper health care and education facilities coupled with an introduction to a modern style of living. The result of this he claims, is an average family size half of that in rural regions.

There are two obvious arguments that come to mind. Firstly, most rural migrants face a life of hardship in the city slums. Inadequate housing, services, high rates of crime and unemployment are characteristic features of these areas. To advocate further urbanization in order to reduce family size reflects a callous attitude by the World Bank official.

Secondly, the statistics McNamara provides to support his urbanization argument do not reflect the reality of the situation. A high proportion of rural migrants are male, leaving women and children behind in the rural areas. Even Mr. McNamara would not dispute the effect this imbalance would have upon birth rates.

McNamara notes the beneficial effects of education for women, notably a corresponding reduction in the birth rate. However, he also views education as a mechanism for drawing women away from the role of mother and into the labor force as a wage earner. He neglects one of the major difficulties currently faced by developing nations--either a stagnant or declining wage earning group which has resulted in massive unemployment. He proposes no solution to this problem--indeed he gives no indication that he even acknowledges its existence.

McNamara's proposals for legislating equal rights for women in the Third World has more than a hint of narrow self-interest for what he views as a threatening expansion of world population rather than a sincere desire to pursue equality for equality's sake.

McNamara reaches the height of lunacy in his recommendations for an incentive program. He seeks a package of social and economic benefits which even we in the rich, developed world have not yet managed to attain (i.e. maternity benefits, housing, tax exemptions). As a final act of compassion, he suggests withdrawing public services from large families. This best illustrates McNamara's failure to comprehend the function of the large family--that of providing security in societies where few government services are available.

Finally, we come to the ultimate

solution--coercion. While McNamara admits this method is particularly distasteful, he views it as a necessary instrument if all else fails. Restrictions on the legal age of marriage and family size supplemented by methods of enforcement may be required, says McNamara, if we are to avoid the violence that accompanies "social frustrations".

McNamara never comes to terms with the crux of the problem. Social unrest in Third World countries is not merely a consequence of overpopulation--it is endemic to societies where poverty and a sense of futility are so widespread. Not only should we look to reform within Third World countries, but we must fundamentally alter the current imbalance and distribution of wealth between the developed and the underdeveloped world. The danger of McNamara's argument is that it appeals to so many who are unprepared to share the world's wealth. As George Eaton, a York University economist, reporting to a parliamentary subcommittee on International Development stated in 1970 "...the wealthier state is perhaps the most selfish form of human society which has yet made its appearance..." Mr. McNamara is the physical embodiment of that society masquerading as an advocate of women's rights.

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A January 21, 1978 article on Jean Chretien which appeared in "The Canadian" magazine reflects an attitude prevalent amongst paper orators. The author, political analyst Richard Gwyn, reports that Chretien has nine brothers and sisters. Crediting the senior Chretien for the families success, Gwyn states "Wellies contribution was to make it possible for his children to become white-collars, (of the five other sons, two are doctors and three are successful businessmen)". The remaining three female offspring have, in Gwyn's view, not stood the measure of success. Whether it is because they are women or because they have assumed a meaningless role (the clear implication in his statement), is left to our collective imaginations.

-General meetings of Saskatoon Women's Liberation will be held every Sunday from now till Feb. 12th, 7:00 p.m. 233-22nd St. E. The purpose of these increased meetings is to better prepare for the up-coming Conference and to speed passage of the proposed S.W.L. Constitution. All members are urged to attend as many of these meetings as possible and copies of the proposed Constitution are available from Shelly Gordon-653-0014.

-Family Planning Birth Control Clinic is held every Thursday, 7-9 p.m. at City Hall in the Public Health Dept. No appointments are necessary and counsellors and a doctor will be on hand. For further information call 244-7989.

-Saskatoon Women's Liberation wishes to remind readers that March 8th is International Women's Day. Tentative plans have been made for a public meeting and those interested are urged to watch for future announcements.

-Billeting is urgently required for delegates to the Prairie Women Socialist-Feminist Conference Feb 17 and 18. Anyone able to provide even the simplest of accomodation is asked to contact Susan Woolway - 664-3086, immediately.

-Volunteers are needed to staff the Day Care Service which will be provided during the hours of the Conference. Anyone able to contribute some time is asked to contact Susan Woolway 664-3086.

-General meetings of the U.S.S.U. Women's Directorate are held Mondays 5:00 p.m. in Room 14-Lower Mub. Any University women who wish to pre-register for the Conference are asked to do so through the Women's Directorate.

-Bernadette Devlin will be speaking at a Public Meeting sponsored by the Revolutionary Workers League on Feb. 19 at 8:00 p.m.

**She** will speak in the Battleford Room of the Bessborough Hotel.

She will be speaking about Quebec and Northern Ireland.

-Hugo Blanco, a leader of the peasant movement in Peru and author of the book, "Land or Death" will be speaking on political repression in Latin America, Thursday, Feb. 9 at 8:00 on Campus. Watch for posters for room number.

Any groups or individuals who wish to have an announcement placed in Prairie Woman are asked to contact Susan Woolway -664-3086. All announcements are subject to the discretion of the Editorial Collective.

#### WACH Benefit Dance!

WACH is planning a benefit dance for Saturday, February 11, to be held at the Oddfellows Hall in Regina. There will be a bar, good food, music, dancing, plus a showing of the film "Union Maids." Speakers will briefly announce upcoming important activities of the women's liberation movement in Saskatchewan. Money raised will be used by WACH to meet regular expenses, to maintain financial support of SORWUC, and to help women with transportation expenses to the conference in Saskatoon the following weekend. Everyone is welcome. For tickets and information on child care, call Judy Eichorst at 523-0253.

#### Demonstration

The Saskatchewan Status of Women Action Committee has announce plans for a demonstration on the legislature on Monday, March 20 around slogans demanding women's rights.

# MEETING REPORT

Saskatoon Women's General Meetings  
January 8 and 22, 1978

Planning continues for the Prairie Women's Conference, Feb 17-19, 1978. The planning committee reported that nearly all speakers have been confirmed, facilities have been booked and advertising is underway. As well, the February issue of Prairie Woman will be mass mailed so as to inform more women about the Conference. Various women volunteered to look after certain aspects of the Conference and are as follows: daycare-Susan Woolway and Pat Atkinson; billets-Wiesia Kolasinska and Susan Woolway; coffee breaks-Colleen MacMillan and bar-Annette Kouri and Lynn Richards. Pat Atkinson volunteered to do a coaching session for workshop chairpersons dealing with format and rules of order.

The planning committee reported that Bernadette Devlin is available for a speaking engagement, Sunday Feb. 19th and a motion was passed allowing the Conference agenda to be re-arranged so that Bernadette Devlin could be scheduled for Sun. morning.

Also pertaining to the Conference was the decision that SWL members should participate in the workshops as individuals but that the opening address should be presented on behalf of Saskatoon Women's Liberation and thus the speech (or an outline) should be approved by a general meeting.

A clarification of whom the Conference should be open to was made at the last general meeting. It was felt that all women interested in a socialist-feminist perspective would be welcome. It was also agreed that general meetings of SWL should be held weekly

until the Conference to look after the final organizational details.

Saskatoon Women's Liberation decided that it would sponsor some even on International Women's Day, March 8th. A meeting room at the Public Library will be booked and members are asked to suggest possible activities, though the actual planning will be left until after the Conference.

Since the reorganizational meeting of Saskatoon Women's Liberation last spring, the Steering Committee has been working on a proposed structure which was presented at the last general meeting. The general membership agreed in principle that Saskatoon Women's Liberation should adopt a structure, then proceeded to discuss the proposal in detail. Discussion of and amendments to the proposal will be continued at the next few meetings before being presented for final ratification.

Among the correspondence received in the last month were newsletters and reports from various organizations including Briar Patch and the B.C. Federation of Women. It was announced that all newsletters received will be brought to general meetings before being put in the SWL file at the Planned Parenthood Office.

Other housekeeping matters included decisions to delay further sale of the T-shirts until after the Conference, to reduce the press run of Prairie Woman to 500 and to pay a nominal monthly fee to the School of Social Work for use of their meeting room.

The next general meeting will be held January 29th, 7:00 p.m. at 233-22nd St. E.

Subscriptions are ONLY \$4.00/year  
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SASKATOON'S WOMEN'S LIBERATION  
P.O. BOX 4021  
SASKATOON

PRAIRIE WOMAN is a newsletter of Saskatoon Women's Liberation. Contributions in the form of articles, news items, poetry, graphics, cartoons, and photographs are welcomed from women. Interested men are invited to contribute letters or funds. Because the newsletter is put out by voluntary labour, financial donations are encouraged.

PRAIRIE WOMAN is run as a collective. Writers have had their efforts acknowledged with their articles. Others working on the paper are:

Vicki Barclay  
Linda Charlton

Maggie Dykes  
Wiesia Kolasinska  
Gail Osachoff

Colleen MacMillan  
Rosemarie Rupps  
Maylynn Woo  
Susan Woolway

Original graphics and headlines by Vicki Barclay and Maylynn Woo.

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