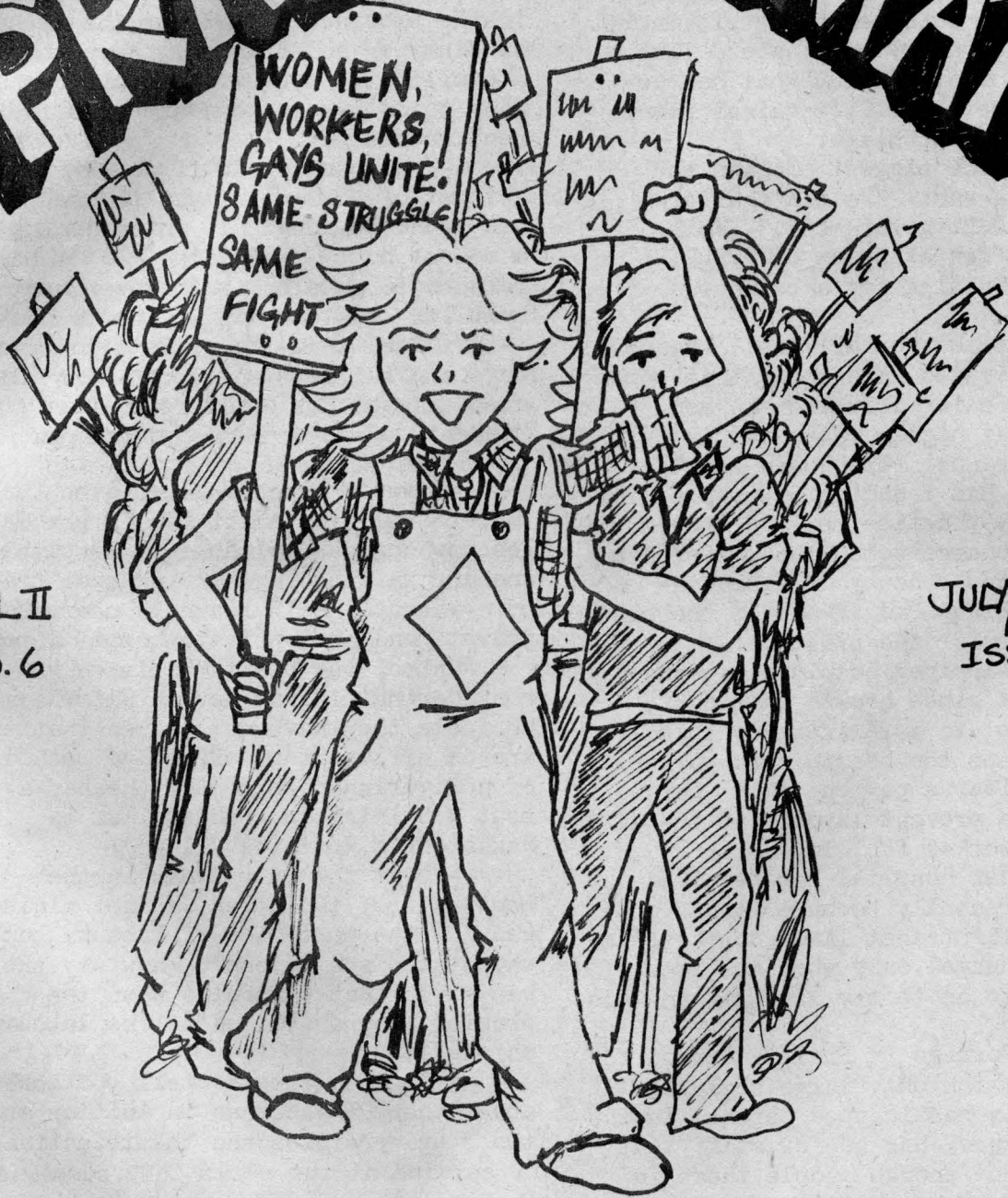


PRAIRIE WOMAN



VOL II
No. 6

JUL/AUGUST
ISSUE.

A NEWSLETTER OF SASKATOON WOMEN'S LIBERATION

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Letters

Dear Prairie Woman,

I have just received Vol II, No. 5 and wanted to pass along a few remarks, especially regarding the quandry: to vote, or not to vote, and if so, for whom?

I moved to Manitoba one year ago, just in time to observe the provincial election campaign, and I would like to tell you a little about what has occurred since the P.C.'s gained power less than 6 months ago.

One of the biggest slogans the P.C.'s used was: "We can't afford another N.D.P. government."--Well, here are a few examples of N.D.P. restraint, aiming for a balanced budget.

--New rates for drivers' licences. Since statistics have shown that women tend to be safer drivers than men, men have had higher rates to pay for their insurance. The Human Rights Commission has found this to be a discriminatory practise, so the P.C.'s intend to charge women the difference next time you renew your licence--even though AutoPac is one of the best moneymakers for the province!

--One Winnipeg hospital has suggested that since health care costs must be kept to a 2% increase this year, perhaps the health care workers would consider a pay cut this year, in order to prevent layoffs at the already-overworked facility.

--Another hospital has received publicity recently because it has come to public light that linen on the beds is being changed only when absolutely necessary so as to try live within this 2% increase.

--The Portage La Prairie School for Retardates, the only large-scale facility for mentally handicapped persons in the whole province, has so few staff that there are not enough people there in the evening and night shifts to meet fire safety regulations. This is going on while only one year ago at that very school, a large fire claimed the lives of several patients!

--The Family Law Act that was just passed before the election, which gave Manitoba one of the best acts in the country governing equitable distribution of shared assets--50/50 on all family property--will be repealed.

--Rent controls have been abolished in the province except for the cities of Winnipeg and Brandon. Here there is a complicated system of exemptions so many buildings in town are also facing rent increases.

--What can you do if you want to get out of your apartment to escape a new round of gouging? Think of buying a modest home? Well, the P.C.'s have refused to go along with government help for low- and middle-income housing --they feel that the private contractors and builders will jump into this area and get new units ready when the "threat" of government intervention is lifted.

--I would like to go on even further to tell you about the \$7 per day fee now charged to those in hospitals who are waiting for nursing home beds;

--about the increase in charges for private and semi-private hospital rooms;

--about our Health Minister who is considering closing Health Clinics as he feels they have not proven that they are an efficient or effective method of delivering health care (he has about 4 clinics in mind similar to Saskatoon's Westside Clinic);

--about the only woman in the Legislature, the token Cabinet minister who has the portfolio of labour, but who states she "doesn't know why she was given that portfolio when the premier knew she doesn't like labour unions"!

--I'd also like to tell you more about the 20% increase in tuition at the 3 universities and the reduction of service at the parks this summer so that many lake beaches have no lifeguards this year, while the beaches lucky enough to still have lifeguards on duty will have fewer than ever, even though user fees at the parks have been

EDITORIAL

Saskatoon Women's Liberation has been active since 1968. Since that time we have witnessed several changes in the direction of the group.

Two years ago, after redefining ourselves as socialist feminists, we began the arduous task of promoting an organised structure for SWL as well as remaining politically active as part of the women's movement as a whole. We consciously tried to avoid the mistakes that were made in the past, but inevitably made new ones. Symptoms of our malaise were the decreasing enrolment of new members, as well as a lack of significant energy through political action to maintain the morale of existing group members.

We recognize that the fight of women to combat sexism through reform of existing laws and through the change of societal attitudes is only a limited one, since our efforts in the past have led to bitter disappointments. These lessons have made their impact on SWL, if not the women's movement across Canada. It has become increasingly obvious that if we are to continue our struggle to erase the manifestation of sexism, we must begin to understand the roots of women's condition and consider their very upheaval.

We came to these conclusions in Saskatoon, but have lacked the strategic and tactical weaponry with which to reinforce the ideology of our group and, in turn, our actions within the rest of the women's movement.

At the last meeting of SWL in June, we decided to disband for the duration of the summer in the hopes of beginning again in September.

This will not happen unless we take individual responsibility for SWL. Each of us must take some time to critically evaluate our mistakes and make feasible suggestions for the future direction of our group.

The newsletter will continue to remain active as a medium for the exchange of news and ideas. Meanwhile it is necessary for all of us to continue to participate actively in the political arena as the need arises. Only through struggle and perseverance can we achieve our true liberation.

Prairie Woman Newsletter Collective

July, 1978



Letter cont'd
increased.

There are many more incidences I could give, but I'm running out of time and space, and I'm sure you get the picture.

I still am angry with the N.D.P. They have failed to even mount an effective attack on these cuts, but I feel that I would vote for them federally or provincially, simply out of fear of the worsening situation. I have given thought to the idea about a term of office for the P.C.'s having the effect of radicalizing the N.D.P. or its

supporters and other not-so-committed citizens, but I just can't afford 4 years of P.C. rule waiting for that to occur.

I guess my conclusion is: support the N.D.P., but not as the S.W.L., and certainly go in with your eyes wide open, and express your reservations and discontent, and if you can't face marking and X for Father Bob then don't vote at all!

In sisterhood,
Laurienne Ring

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PRAIRIE GAY CONFERENCE

Wiesia Kolasinska

The ideal that feminist thought must be incorporated into every movement for social and political change was put into practice at the Prairie Gay Conference. For this reason alone the Conference could be called a tremendous success. The sense of respect and cooperation between women and men made a profound impression on many of us. The principle of guaranteeing lesbian participants at least 50% of the decision-making power in terms of resolutions and direction was articulated at the start and operated throughout the conference.

Although the Prairie Gay Conference was organized primarily to discuss regional concerns, considerable debate revolved around the National Gay Rights Coalition and its upcoming conference. Three of the six proposed resolutions to be taken to the NGRC Conference dealt with lesbian participation, input and control in relation to the NGRC. All the prairie organizations reaffirmed the resolution guaranteeing lesbians at least 50% decision-making power. This resolution had been met with resent and fear on the part of many male dominated groups at last year's conference and is expected to surface as a controversial issue again this year in Halifax. A tentative outline was proposed for

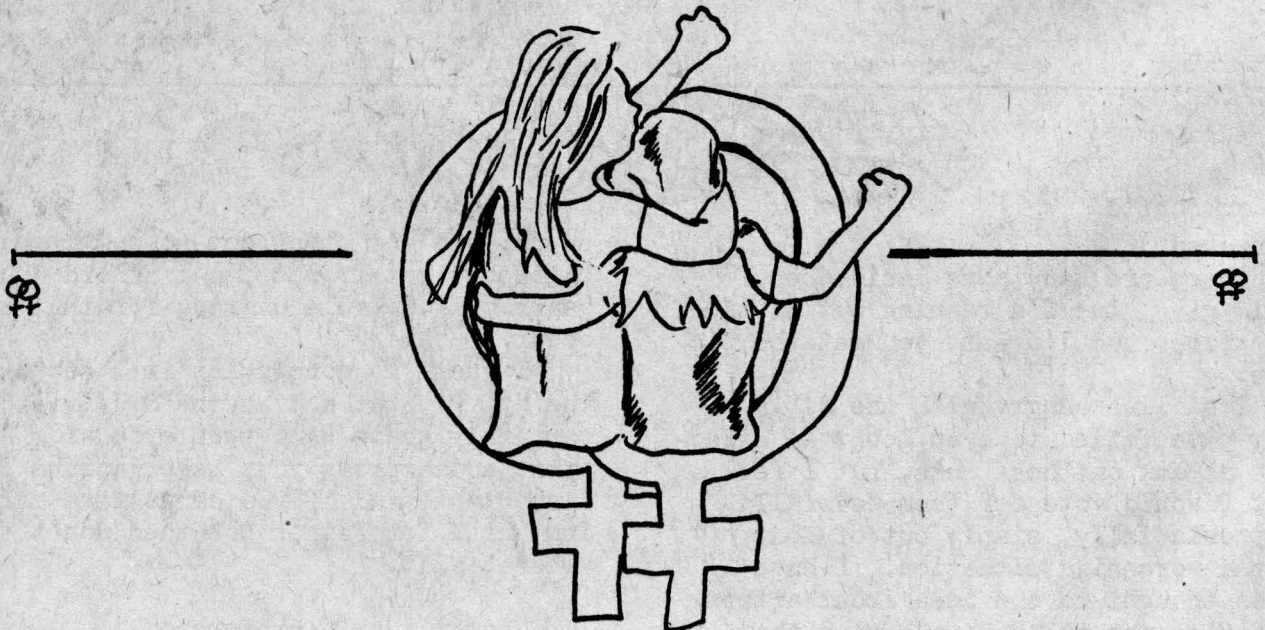
the reorganization of NGRC, to make it more reflective of the lesbian and gay men's communities across the country. The NGRC has tended to be an eastern-dominated organization unresponsive to prairie concerns.

The workshop on regional organizing focussed on the severe isolation facing gay people who live in rural areas. The workshop also provided an opportunity for exchange between Saskatchewan and Manitoba Gay Coalitions. The success of the SGC compared to the MGC may be due to the former's clearly defined statement of principles and objectives.

Plans are in the making for a gay cultural extravaganza in Saskatoon; publication of a Saskatoon-based literary journal; and the compilation and distribution of a list of resources available to gays in the West.

One of the social highlights of the conference was a memorable performance by a lesbian-feminist comedienne, Lorna Boschman.

It is not often that one leaves a conference with truly positive feelings - this conference was an exception. Much was accomplished and a feeling of strength and solidarity was generated. Women and men together laid the foundations for a strong prairie movement that is needed to overcome the obstacles to gay liberation.



Womens Movement Blues

by Susan Smee

Sue Smee has been a member of Saskatoon Women's Liberation since 1974, has been involved in WACH for the last few months and is now working for Sec. State, Women's Division in Regina.

As a Field Officer (F.O.) for the federal government (Department of The Secretary of State), part of my job is to encourage the development of groups which have goals that are in line with the following objective:

To encourage the full integration of women as citizens in Canadian society by:

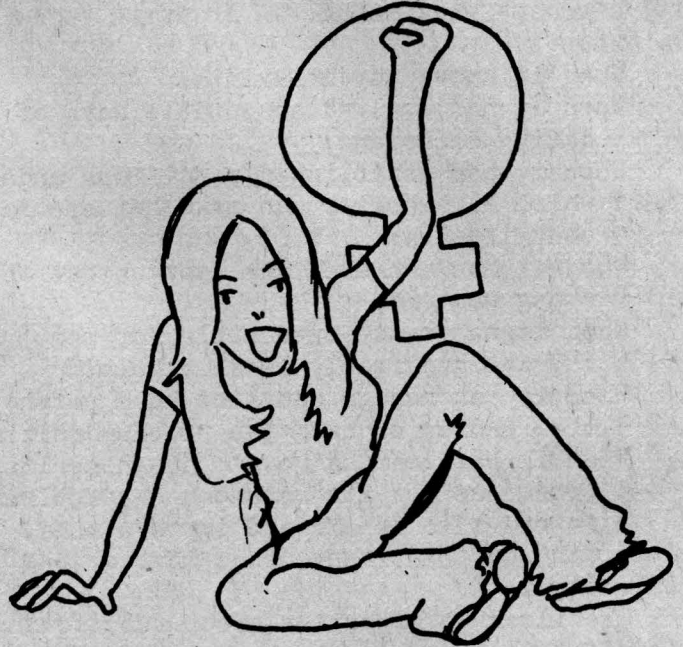
- (i) increasing the capacity of women themselves to participate in all aspects of society, and
- (ii) promoting positive action by our major institutions to improve the status of women.

With this in mind, I have viewed the activities of women's groups with a provincial perspective for the purpose of identifying ways and means of strengthening the Women's Movement. It appears to me that at the moment, we are moving rather slowly, in fact, limping a little. We are not using our energies wisely. Nor are we taking full advantage of the tools and resources available to us.

It is my experience that we operate as relatively isolated groups and individuals strung out on a continuum of consciousness and commitment to bringing about change. Our communication links are limited. We do not know many of the other women's groups that exist, what they do or how they function. The ones we do know of, we tend to put down as "too sectarian", "too wishy-washy politically", or we dismiss them entirely. Rarely have I heard an appreciative remark about another group's role or their value to the women's movement. Our comments are usually made on the basis of considerable ignorance and of our own preconceived ideas of the referred to group's membership and activities. Such prejudices have not lead to any tremendous successes in forming coalitions on appro-

priate issues or in cooperating wherever possible.

My initial stroke of genius in response to this problem was to suggest the happening of a conference or workshop which several groups would plan together, which we would all attend, and where we would all communicate and discuss solutions to common problems.



My second idea is less grandiose: Is there a way that we can strengthen the communication links that we have, specifically, "Network of Saskatchewan Women" and/or "Prairie Woman"? I have heard women dismiss both of these newsletters for reasons which may or may not be valid. Nonetheless, they are all we have at present and I think that we should make the most of them. They are tools that we need. Either or these two newsletters might be willing to include other groups in the decision making and writing of articles and so reach out to a broader cross section of Saskatchewan women. Such outreach would certainly require an understanding and an acceptance of various points of view.

Kinesis, the Vancouver Status of Women newsletter, for example, publishes articles on ethno-cultural and political activities of various women's groups. It would be exciting to have such a newsletter of our own.



Strengthening communication linkages is not, however, the solution to all problems. For instance, lack of members and too few people to work on committees is a problem that appears prevalent among women's groups. Yet the activities of these groups are often in direct contradiction to any expressed wish to enlarge the membership.

Another related problem area is ineffective group functioning. A group is becoming a group:

- When it knows why it exists;
- When it has evolved acceptable ways of making decisions;
- When it has established conditions under which each member can make her special contribution;
- When it has achieved real communication among members;
- When it has made it possible for members to give and freely receive help;
- When it can manage conflict as a potential source of creative problem solving;
- When it has learned how to diagnose its processes and its maintenance problems in order to repair and improve them.

According to this, many of us have a long way to go.

One block to effective group functioning is often the group's structure. If the structure tends to focus on the task, if it is object centered, then it leads us away from sharing of the personal realm, from being aware of how we operate as a group.

We need to place equal importance and value on individual women and on the group; the emphasis on each moves back and forth from individual identity and responsibility to group identity and accountability.

Another block to effective group functioning is the resistance of individuals to learn about group process. There is a fear that such learning will be used as a manipulative tool. (A knowledge of group process, like a knowledge of parliamentary procedure, is a tool that can be used to help a group achieve its goals, or to block them.)

Another question raised is "Will groups become so preoccupied with the process that they will forget the purpose of their exis-

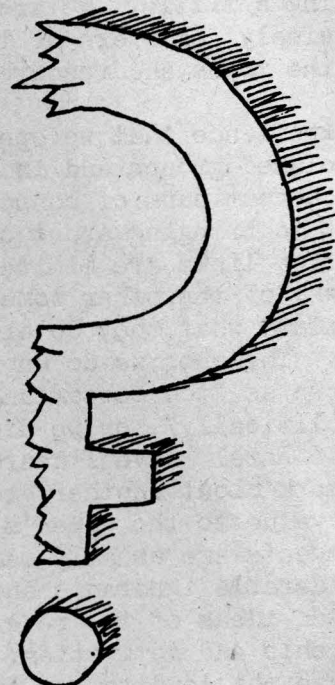
tence?" This is a recognized danger and can be identified and avoided.

Having expressed all these thoughts in writing leads me to conclude that perhaps a Women's Workshop is not such a far-fetched idea. A small core group of women could form a committee to define clearly those problems blocking development of our groups; for example:

- vaguely defined goals and objectives;
- inadequate feminist leadership skills;
- poor inter-group communications;
- no definition of the role and value of individual women's groups who identify with the Women's Movement.

Such a committee could then approach women's groups to find out what problems groups have in common. The next step would be to identify resources and processes for developing solutions to these problems in a workshop format. If such workshops were organized - would any of you come?

Contact : Sue Smee
Secretary of State
2212 Scarth St.
Regina S4P-2J6
569-5540



HENRY WHO ?

by Lynda Shepherdson

As the country and Province of Saskatchewan gear up for upcoming elections, the Pro-Life organization in Saskatoon and other cities across Canada initiate a campaign around the issue of abortion.

Prominent photo advertisements peer out at me from the local daily admonishing me to "respect life" and express my anti-abortion views to elected representatives in all levels of government. Public meetings sponsored by such groups proliferate. Billboards assault my consciousness.

The strategy for making abortion a key campaign issue is in full swing!

Very little is heard from advocates of the pro-choice point of view.

Frankly I get small comfort from the oft-repeated 1974 Gallop poll results which maintain that 62% of adult Canadians believe that the decision whether or not to have an abortion should be left to the woman and her physician.

A recent telephone survey among 40 Sask. members of Parliament (Regina Leader Post, May 27/78) shows little support for abortion on demand.

Although some New Democrats believe abortion should be removed from the Criminal Code, others favor retention of the present law.

It is essential to remember that many M.P.'s are willing to go along with the majority view in their constituency.

One of the main (and most effective) tactics in Pro-Life and Right-to-Life strategy is to flood all politicians with mail.

Only one M.P. - Frank Hamilton (P.C.- Swift Current-Maple Creek) stated that abortion "is really a moral question more than a legislative question and should

be left to the family and its doctor".

It has always been the contention of the Women's Liberation Movement that control of our own body and reproduction is integral to the true liberation of women.

In his book Compulsory Parenthood - The Truth About Abortion, Wendell Waters points out that the present battle between the advocates of abortion law repeal (the misnamed "pro-abortion" group), and the anti-abortionists (the self-styled "pro-life" group) is pure sham, encouraged by governments, including our own Canadian federal government, to obscure the real issue: the state's continued right to direct control of the reproductive potential of sexually active women. Women and men must refuse to continue to be the victims of the state in order to satisfy demographic manipulation for profit !!

The crucial battle has not yet begun - any may never be: that is, the battle between those who feel voluntary family planning is a right worth fighting for, and those who feel the state should have the right to interfere directly in reproductive behavior to achieve its natalist aims, even when these aims have been found to be against the best interest of the human race. Those who should be fighting the state over this issue are too busy fighting each other!

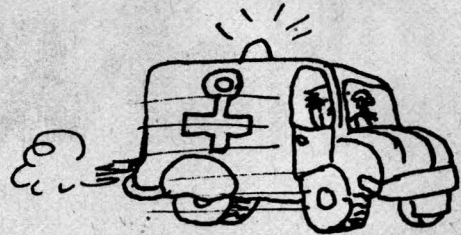
Advocates of repeal want abolition of all reference to abortion removed from the Criminal Code, not just because they reject compulsory pregnancy, but because they reject any interference by the state in this matter.

A badly needed and necessary step underlying the issue of abortion and the control of reproduction is the need for making the Medical Establishment accountable to and controlled by the people it serves.

Hospital boards are dominated by self-perpetuating oligarchies.

Only in a consumer controlled health care and delivery system will people be assured of equal access to decent medical treatment, preventive health care and properly focused and funded research.

Anyone interested in further pursuing these issues contact Lynda Shepherdson at 653-2976.



PRESS RELEASE :

SAC OPPOSES FUNDING OF CONFERENCE WHICH EXCLUDES WOMEN

"The Women Issue" will be the main topic of the NIB All Chiefs' Conference to be held on the Morley Indian Reserve, Alberta, June 27 - 29. Representatives from "Indian Rights for Indian Women" have been excluded from this meeting.

The Saskatchewan Action Committee, Status of Women has written the Minister responsible, Hon. Hugh Faulkner, urging him to withhold funding unless IRIW is fully represented at the Alberta meeting.

National Indian Brotherhood has broken off negotiations with the federal government, but will receive federal funding for their conference.

At their April national workshop, IRIW dealt with Sec. 12 (1)(b) of the Indian Act and recommended that:

- (a) one-quarter Indian blood denote Indian status
- (b) Indian women who have married non-Indians have their Indian status retroactively restored, but do not receive compensation.

SAC maintains that the present Indian Act is in conflict with the federal Bill of Human Rights, in that it specifically denies Indian women the rights extended to Indian men.

Note: Prairie Woman Newsletter Collective agrees whole-heartedly with SAC in this matter.

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THE LEGALITY OF RAPE

by Vicki Barclay

On May 1 Justice Minister Ron Basford introduced proposals for a major overhaul of the Criminal Code provisions dealing with rape. The proposals are designed to underline the violent nature of the offence of rape in order to lessen the stigma and trauma experienced by rape victims and to encourage the reporting to police of rape incidents.

Those guilty of sexual attacks have often gone free because victims are too afraid or embarrassed to complain. Basford said he was "very concerned that many incidents of rape go unreported. Too often the attacker benefits from the victim's fear. . . that she, as much as her attacker, will be 'on trial' in court."

Representations from organizations such as the Advisory Council on the Status of Women, the National Action Committee on the Status of Women, the National Association of Women and the Law, and the Association of Canadian Rape Crisis Centres provoked the start of the change.

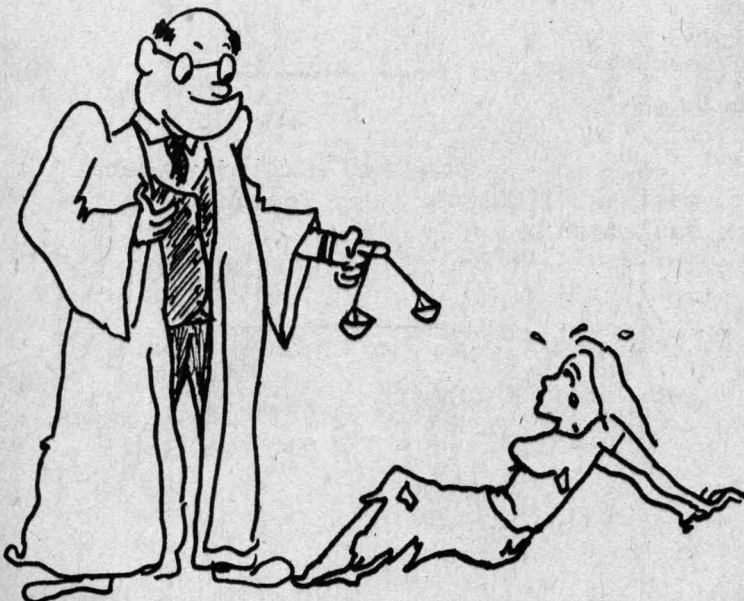
Commenting on the reactions of these groups and civil liberties associations to the proposed changes, Basford said he hopes they "keep in mind the need to protect the civil rights of accused persons to a full and fair trial." Sounds like he hopes the compromises inherent in the law will be overlooked.

The bill proposes that an act of rape will be treated as a form of indecent assault or, where serious physical or psychological harm results, as an aggravated indecent assault. Rather than restricting the offence to any act of penetration of a female person, the amendments will provide for the protection of both sexes from violent cases of sexual entry or attack. For aggravated indecent assault, the maximum penalty is life imprisonment.

In addition, the Criminal Code would be amended so that where sexual assault occurs between spouses living separate and apart, a charge may be laid. Maybe in a few years it will occur to our law-makers that husbands can and do indeed rape their wives, when not separated.

At present the Criminal Code defines rape as sexual intercourse with a woman who is not the accused's wife, without her consent. Insufficient stress on violence and the emphasis instead on the slightest act of sexual penetration reflected traditional patriarchal priorities. Rape was considered wrong because it was the abuse of the sexual services of another man's woman, not because of the violence committed on the woman herself.

The new amendments are designed to reflect reality. While assaults involving vaginal penetration of females can be serious and harmful, anal and oral penetration of both males and females and violent acts involving sexual contact without penetration can be equally serious and damaging to the victim.



The penalty for indecent assault would carry a maximum of 14 years imprisonment; and for aggravated indecent assault, a maximum of life imprisonment.

The present provision allowing an order prohibiting publication of the identity of the victim and his or her evidence will be strengthened to protect victims from the adverse consequences which sometimes result from publicity. The Criminal Code, which formerly made the granting of such an order subject to the court's discretion, will be changed to make such a non-publicity order mandatory where either the prosecutor or

the victim requests it. Furthermore, the court will have to advise the victim or his or her right to make such a request.

Such changes are long, long overdue. We await the passage of this bill with relief and a little bitterness that it should have taken so much time and energy to gain protection for victims.

And stay tuned, of course, for the un-funny "witticisms" and innuendoes which will undoubtedly be thickening the air in parliament when it is read. They won't be able to resist a bit of snickering over something they have never taken very seriously.

Announcements

- General meetings of Saskatoon Women's Liberation have been cancelled until the fall at which time details of 'where and when' will be publicized through Prairie Woman and phoning trees.
- Women's Softball Game (ad-hoc, non-competitive, amateur) every Sunday at Victoria School, corner of Broadway and 12th, 6:00 p.m.

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- A political study group, designed to examine feminism and socialism, is being planned. An organizational meeting will be held July 4 at 306 Queen St., 8:00 p.m. All interested women are welcome and for further information please contact Shelly - 653-0014.

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- July 14 - A benefit dance for the Saskatchewan Gay Coalition, licensed, 9-2:00 a.m., Gay Community Centre of Saskatoon, 310 20th St. E.

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- July 15 - Sask. Gay Coalition general meeting, 1:00 p.m., Gay Community Centre, Saskatoon..

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- A 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 doctors will be on hand. For further information call 244-7989.

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- Rape Crisis Centre 24 hour line, phone 244-2224. B - 124 5th Ave. N..

Poem to my Daughter

— by Lynda Shepherdson

In the stillness of the night
I am touched by the absolute perfection
of your beauty

as you lay, small and vulnerable in sleep,
your face round and open
your arms stretched outward, trusting.

an early spring branch looking
into the noonday sun.

And at times I lack the strength
to hold you to mother you.

I wish a chance to put down roots,
to feel the earth
secure about me.

But there is no time and we are in this together.

I am growing, as a tangle of vines grow,
groping for truth.

There is a force from within that compels me;
but I am burdened with cumbersome and
decaying leafage.

I see you beside me and am troubled
to see the
shadow cast upon you.
But still, you grow.

And I try.

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WOMEN WORK

WOMEN, WORKERS, GAYS UNITE - SAME STRUGGLE, SAME FIGHT is one of the slogans of the Coalition to Answer Anita Bryant. The basis of unity among women, lesbians, gays and workers in this one campaign is fairly obvious. Renaissance International and Bryant are attempting to deny basic human rights to these groups. Bryant has stated that she thinks homosexuals should be jailed for up to twenty years. She would certainly not grant lesbians and gays the right to jobs, education, housing or child custody without discrimination. She labels feminism a communist plot (Oh, horror!) and preaches that women will only find true fulfillment in being submissive and subordinate to men. She has fought against labour's Right to Work Campaign in the U.S.A. Renaissance International is responsible for the banning of such 'subversive' literature as Laurence's The Diviners, Steinbeck's Of Mice and Men and Salinger's Catcher in the Rye. Finally, this group has been instrumental in overturning gay rights ordinances in four other American counties since their first success in Dade County in 1977.

Because their campaign has been well publicized and has had a strong impact it is important for us to join together to combat the Renaissance International crusade. What is even more important is that we understand that women, lesbians, gays and workers have a much more fundamental basis of unity.

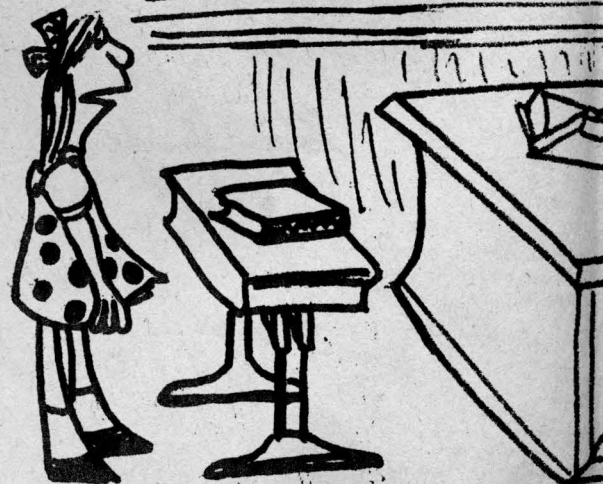
Bryant is only one highly visible representative of the strong right-wing offensive which emerges during periods of economic crisis and political polarization, such as we are witnessing today on a global scale. The rights of women, lesbians, gays and workers are being attacked on every level, not just by Bryant and her bible-thumping supporters. Wage controls, instituted while two-digit inflation continued, hurt all workers and effectively widened the wage gap between female and male workers. Real unemployment is over 10% and attempts are being made to push women back into the home. Cutbacks in social services affect everyone, and especially women. The majority of service workers are women and to

them, as unpaid labourers, fall the responsibilities which the state has abandoned (such as daycare and health services). In the U.S. "pro-life" groups have resorted to acts of violence and vandalism against women's health clinics and the law has turned a blind eye. In the last few months the gay communities in Toronto, Montreal, Edmonton and Calgary have been subjected to increasing state interference independent from Bryant's campaign.

That all oppressed groups are being attacked simultaneously is not coincidental. The fact is that the oppression of women, lesbians, gays and workers is inextricably linked. Patriarchal capitalism requires that all of these groups occupy certain disadvantaged positions in society in order that a tiny minority may make profits from the exploitation of the majority.

The links between women's, lesbian's,

Mrs. Bryant



MY MOTHER FEELS MUCH SAFER
KICKED OUT THOSE GAY TE

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ERS GAY UNITE

gay's and class oppression are historical but we are limited here to a consideration of their present form. The key institution through which the relationship between these groups is manifested is the nuclear family. The nuclear family is basic to the maintenance of class society as it functions as an essential unit of consumption, socialization and reproduction. Women are primarily responsible for the reproduction and socialization of children, the servicing of family members and consumption. They are isolated within the structure of the family and are economically and socially dependent on males. The generalization of this subordination and isolation forms the basis of women's oppressed position in society. Sex roles and sexuality are moulded and serve to maintain the sexual division of labour and power. Lesbian and gay oppression is

rooted in these same institutions. Their sexuality is non-reproductive and their sex roles non-conforming. They are repressed and persecuted on the grounds that what they "do" and how they live is "unnatural". As with women's oppression, gay oppression is justified by biological arguments. However, as with women, it is social in origin.

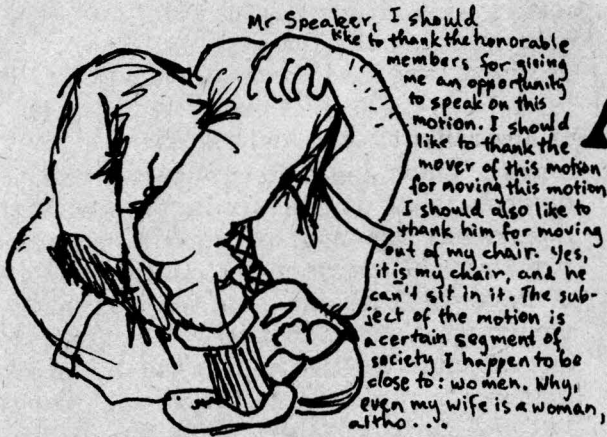
It is important not to exclusively emphasize the economic aspects of lesbian and gay oppression. An overwhelming cultural and ideological superstructure has been constructed in support of heterosexism. Just as the overthrow of this socio-economic system will not guarantee the liberation of women, deeply entrenched negative attitudes toward lesbians and gays can exist apart from patriarchal capitalism. Reactions against lesbians and gays within sections of the women's movement and the left are indicative of this.

Lesbians, as women, and especially as "single" (read "without a man") women face an especially oppressive situation. In a political-economic system where women are defined in terms of the males they are attached to and by the success of their maternal functions, lesbians are not only unacceptable but often inconceivable to mainstream consciousness. Besides the stigma attached by society to their sexuality, lesbians must face all of the usual social and economic discrimination addressed to all women. Even within the gay movement, lesbians face sexism and misogyny.

Women, workers, lesbians and gays do have the same struggle and the same fight. Cultural and social prejudice is so deeply rooted that we often overlook or fail to grasp the true economic and political origins of lesbian and gay oppression - the threat that homosexuality poses to patriarchal capitalism. Lesbians and gays also challenge us to create a society in which human relations are truly based on love and respect and are not dictated by the narrow confines of the nuclear family. For these reasons it is vital that the women's and worker's movements actively support the struggles of the lesbian and gay liberation movement.



R NOW THAT WE'VE
ACHERS



AS THEY SEE US...

BY Norma Hersching

Imagine a large, posh, turn-of-the-century-decor room, replete with modern conveniences like microphones. Imagine 250 or so adult men and a sprinkling of token women in the room. Imagine each person who speaks trying to put his foot in his mouth a little bit more deeply and with more twists than the preceding speaker.

Now you have a good idea of the wages for housework debate in the House of Commons on Feb. 27 and a repeat performance of these same contortionists on June 2. Member Adrien Lambert introduced the motion, entitled "Measure to Provide Allowances to Housewives", which is as follows:

"That, in the opinion of this House, the government should consider the advisability of having Parliament adopt a measure authorizing payment of an allowance to housewives who remain at home to take care of their family instead of joining the labour market, the purpose being to ensure a global income corresponding to the family's needs by providing an additional family income to that earned by the father."

The following is a critical summary of the debate as recorded in Hansard, with a few of the choicer quotes thrown in.

Lambert spoke to the motion by reiterating the "purpose" which was, ostensibly, "to ensure a global income corresponding to the family's needs". Lambert believes that

"the family is a divine institution for if it were an invention of men, it would have disappeared I think a long time ago." If it were truly a "divine institution", I wonder why laws and economic subsidies are needed to prop it up.

Lambert may have thought that the reason of a family's needs was not strong enough, so he brings in the wages-for-recognition

argument: "I believe for my part that the mother greatly deserves our recognition. We all have a mother ... That is normal ...". (Whew, I'm glad to hear Mr. Lambert say that is normal!)

Lambert seems to be confusing the wages-for-housework debate with wages-for-motherhood. Might just be the thin air on Parliament Hill naturally affects one's brain this way for, as we shall see, Lambert is not the only confused member.

"...it is she who gives our country its greatest wealth", says Lambert. Of course, nobody can really deny that, being the child of his mother, is not the country's greatest wealth.

If the mother works, Lambert fears her role at home suffers from the way "her natural feelings make her want to play it". Thus, he suggests, to stop from interfering with "maternal feelings", we should pay mothers an income. But "I would not want this to be called a salary"; it is a "supplement" to the man's income, which is a real salary, needless to say.

Lambert thinks a mother's allowance would help, for example, by giving her money for "...short holidays she would like to take once in a while ...". I suppose the allowance would entitle mothers to take holidays, providing two more important conditions are met: that the mothers can find the time to spare, and that someone will take care of the children, the house, the husband, the hamsters, the temperamental fridge and next Thursday's pot-luck supper while they are gone. Good luck.

Admitting that he believes in equal pay for equal work, Lambert also says, "To each according to his needs" and "one way to reach that goal of a family income would be to pay the mother such a special allowance.

allowance." We see the mother being used as a means to stabilize the family.

"I suggest to the government that families pay fewer taxes so that they have a chance to make a decent living and that our mothers have a little more opportunity to enjoy life and take some rest. They get tired and wear themselves out with work. We must give them a chance to stay beautiful. Women are beautiful. Mothers are beautiful. As legislators we must make all possible efforts to keep them even more beautiful." What are they going to do next, I wonder, legislate free pancake make-up?

Lambert closed his lengthy speech by advocating a mother's allowance to "give youth the opportunity to contribute all their energy and efficacy and their knowledge. At the same time, Canadian mothers would be given a chance to fulfill their responsibilities as mothers and wives." Thank-you for giving Thank-you for so benevolently bestowing on us "the chance to fulfill (our) responsibilities", Mr. Lambert.

Kenneth Robinson, with the department of health and welfare, pontificated next on the family unit as the basic unit of society. After all, more beatings occur between family members, and more murders are committed by relatives, than in any other unit. Those of us who are single (in the U.S., an estimated 40%) had better find a family soon, because individuals, contrary to some opinions, no longer exist as a "basic unit".

Robinson, being a bit more in touch with reality, brought up "...the single parent families which in most cases, whether they remain at home or enter the labour market, receive a level of income below their needs." If these parents do enter the labour force, "they are unable to earn sufficient income to live, to meet employment expenses, and to cover necessary child-care costs." He could have made a strong case for daycare and better wages, among other things, but all his two cents' worth amounted to was changing the wording of the original motion from "housewives" to "parents with dependent children". Two cents does not go as far as it used to.

Robinson noted that "...it seems useful to distinguish between material support for the child rearing function and recognition of the social importance of that function". He seems surprised that "The role of money, in recent years, has become more and more

central in our society to the definition of prestige or recognition; to the point that some argue that only payment for services rendered is adequate recognition." Mothers, however, are different creatures. "Certain roles in society, among which child rearing is prominent, are privileged in that they contain intrinsic and otherwise non-monetary rewards." In other words, who needs money if she has the joy of washing dirty diapers, cooking leftovers and cleaning house?

Nevertheless, "...proper recognition of the child rearing function ... is at the centre of this government's concern with the status of women." Once again, women are defined by the children they bear.

Robinson reeled off his government's accomplishments for the family: family allowance (a pittance, now taxed), the Canada Pension Plan (housewives are not included), and the increases in security payments (not keeping pace with inflation). Most people would have been too embarrassed to continue, but Robinson said further that "...it is not sufficient to demonstrate a segment (of society) are still in need" - i.e. just because we have poor people doesn't mean we should help them - because "the taxpayer will not easily agree to give up more money for such unspecific purposes..."

Member David MacDonald cautioned, "We should not assume...that there has been widespread acceptance of the idea that a definite value should be attached to the contribution made by homeworkers." Chase Manhattan bank, the pinnacle of capitalism itself, calculated that the average housewife works 99.6 hours per week, but we shouldn't assume that this is valuable work.

MacDonald did hit the intent of the motion on the nose, however, saying, "...implicit in the motion before us is the idea that, basically, women should remain in the home."

He was afraid that "...we might be in real danger of reinforcing the whole notion of a female ghetto as represented by work in the home." and that it would not solve the sexual division of labour, instead, merely legitimizing it. Such a motion "...might restrict the opportunity for women to have their rightful role at every level of employment, not just in certain ghettos."

Permit me to digress on the subject of "job ghettos", that fancy term liberals use when they try to give reasons against paying for women's labour. Never mind that women are already "ghettoized" in the home. If

MacDonald were really concerned about the issue, he would urge the payment of large salaries (every penny well-deserved). This would lure men into it, as the cleaning lady/janitor or cook/chef routines show. The so-called ghetto jobs are all low-paying. (How many cries are raised over the preponderance of one sex in parliament?)

Stanley Knowles spoke next on a favorite subject of the members of parliament: the situation of the members of parliament. He poked a well-needed hole in Robinson's prestige-not-money balloon: "There is a lot of prestige attached to our position as members of parliament, but we are not a group of people who are prepared to do it for no pay, just recognition. I submit that the time has come when we should recognize the work being done by housewives and mothers in the same way as we recognize all others."

Simma Holt pointed out the hypocrisy of many of the staunch and pious defenders of the motherhood allowance: "If you want to pay your wife, pay her yourself; the country should not have to pay the cost."

Following, she gave a shortie consciousness-raising speech, which likely made no dent in her listeners' attitudes whatsoever. "I have worked all my life in that world and I know the men have had a much better and easier time of it. . . There is nothing in our society which says men are superior, more competent and more able than that other 50 per cent of the population. . . I would like to see 50 per cent equity in this House. . . There must never again be another Murdock case in Canada. . . In courtrooms women are strangers in a foreign land and are taken to the cleaners."

She praised secretaries as the "strongest group of women in our society"--but, following her opening piece of advice, I wonder if she pays them well herself, or lets the government pay them not so well?

The debate ended for Feb. 27. When it was reopened on June 2, Charles-Eugene Dionne was the first to speak:

"Several members expressed their opinions on that occasion and generally they were in agreement, except for one hon. lady who expressed objections which I simply cannot endorse, particularly as those objections were voiced by a female member".

He favoured a motherhood allowance to "complement the earnings of the father" and

because it would be a good idea to encourage housewives" in order to solve unemployment. Bribe the women with small handouts to stay at home, so all the men can have jobs. How many men would be willing to or capable of secretarial, nursing or cleaning jobs at the miserly rate of pay women now receive?

James McGrath talked about "...the problem of unattached female pensioners...", who used to be homemakers, and thus were not qualified for Canada Pension Plan.

McGrath reconfirmed that "The family is the centre, the core and the keystone of our society".

"My own family situation comes to me as an example. If my wife were to leave the family unit, I would have nobody to take care of my six children . . . and I would lose the services of a qualified housekeeper."

McGrath was alarmed at the "growth in the rate of marriage breakdown in Canada, the growth in the rate of divorce and the growth in the rate malnutrition..." He advised parliament to "...introduce a program which would encourage one of the two spouses to remain at home to ensure that the family is properly looked after in terms of nutrition, in terms of health care, and in terms of the supervision and the responsibility that goes with raising children." Notice that he did not say that keeping "one of the two spouses" at home to be dietician/nurse/child supervisor would eradicate marriage breakdown - or individual breakdown, period. What's a little human misery, as long as "the family is looked after:?"

McGrath admitted "I would find it difficult to put a price on my wife" and promptly went on to do so. He cited the same figure, \$10,000, as that recently released in a study by the federal advisory council on the Status of women.

F. A. Philbrook thought the figure was too high. In the first place, "...it is uncertain how many housewives expect to be reimbursed or compensated for staying at home and playing the role of homemaker. That role is very satisfying to many women."

He quoted the Hawrylyshyn report in which "...the value of household services is about one-third the size of the GNP and ... may be ranked with agriculture, industry and services."

Philbrook touched on women in part-time work and tied this in with housewives.

"Many mental health experts are currently

recommending part-time work for young mothers to help them overcome the sense of deprivation of not using their education and prior training, and to cope with the lack of contact and stimulation..."

"It would be ironic for us, Mr. Speaker, to agree with a motion to send women back to that so-called "women's place" because we now have unemployment", adding that Lambert stated "that he believes in equal pay for equal work. It is very difficult to enforce that principle if one believes that women do not really belong in the work place."

Paul McRae thought women working in the home should not be paid because OPEC caused Canada to have a deficit of \$11 billion (5% of our GNP). Maybe we shouldn't pay for costly airports and MP's either, on that basis.

The debate was then lost in a partisan cross-fire over a point of order. How typical. Trust the MP's to ignore an important issue because their personal or party egos

are slightly threatened by a case of "who-said-what".

McRae resumed the floor only to talk about his twenty-two years experience as a high-school principal. He suggested work-sharing to "increase productivity" and generally, to further confuse the issue of housewife's allowance among men who have obviously never been homemakers.

McRae just had enough time to blurt out a Hansard paragraph on the notion of Guaranteed Annual Income and something else called a "Guaranteed Annual Role".

He did not have time to explain, even if he had been capable of doing so. Debate was cut off. Parliament had just spent the second of two hours on the subject; it was now 5:00 and they had to go home (a place kept clean by their wives) for supper (a meal prepared by their wives). Imagine what a funny story they could tell at the supper table today.

HUNGER STRIKE

by Bessie Pino

Where are our missing companeros and compañeras? From afar we heard the cries of rage and impotence. For some people, Chile is a small and insignificant country; for some people it is the country; of copper and cueca (a traditional dance); to others, Chile is a beloved homeland. The cry arose and it was a cry of struggle, echoing its force in a hunger strike.

Initially, the strike began with 59 women and 7 men in Chile. Two days later, news of it arrived in Saskatoon. We knew the women in Chile were ready, for the third time, to demand a response from the military junta as to the whereabouts of relatives who had not been heard of since they had been kidnapped.

Before, in July and in November of 1977, they had attempted hunger strikes, with no great results. In November of '77, Pinochet had promised, in front of Kurt Waldheim, Secretary General of the United Nations, that he would give them an answer. Uncertainty increased with each passing day. Pinochet, the junta and

the United Nations forgot about the whole affair as they continued with their daily lives. But the women did not forget. How can you escape from the reality of such a thing as this?

With decision, with valor, with courage and hope, with the certainty of knowledge of a struggle for a just cause, on Monday, the 22nd of May, they went to the UNICEF building in Santiago. Others went to three churches, also located in Santiago (Don Bosco, the Estampa and Jesus Obrero). There they discovered the solidarity of the priests and the nuns, who did not cause them any problems regarding their stay. People who had no missing relatives joined in.

When we heard the news, we found out on Tuesday the 23rd, a group of women in Panama had also gone to their local UNICEF in support of the movement in Chile. That gave us courage, we talked and analysed the situation. Thinking of the misery suffered by those living in Chile since the



Photo by Julie Wilson

bloody coup d'etat, September 11, 1973, gives us sorrow. It causes us pain to know the fear that our people live in under the regime of terror. We also realize that beyond understanding and accepting the action of the compañeras, we have to act. It was in this way then, that we decided to give our lives a different tone by prohibiting eating during a time and establishing solidarity once again with our people.

We obtained facilities at a space in St. Andrew's College; we were a small group and we began our strike at 11 a.m. the morning of Thursday, the 25th.

None of us had participated before in a similar act; we were uncertain how long we would be able to resist but we were encouraged knowing that the compañeros in Chile were continuing. It is important to note, moreover, that we were men and women, the same as in Chile; what happens is that among the people sex doesn't make a difference in these matters. The Chilean and Latin American women, in general, have understood that the struggle that they make for the change of this society is the bridge that leads to the liberation of ourselves, the women.

While we were holding our strike, telegrams of support began to reach us, and

more people were added. Other cities continued to add themselves here in Canada and across the whole world; 96 countries sent telegrams to Pinochet and to Cardinal Raul Silva Henriquet. They demanded that they be given an answer, that once and for all they be told the whereabouts of the "disappeared".

The hours continued passing, our stomachs were already beginning to protest; we did not take them into account, and between clouds of cigarette smoke, cups of coffee, water and hot chocolate, between conversation about these problems of such importance, between songs, guitar playing, games of chess, cards, etc, between conversations with journalists and friends that came to visit us, between lectures, studies and translations, we realized that we were practising what some compañero some time ago defined as "proletarian internationalism", Chileans and Canadians, one group only, with different ideas, different political tendencies, different ways of life, but that we were succeeding in overcoming the little that separated us in order to gain a major force.

The compañeros who were working outside sent us information very often. It was in this way we knew that on Friday, the 26th of May, in Chile, a group of people had taken the Cathedral in protest

of the hunger strike and in support of the junta. However, the police forced this group of protesters to leave the Cathedral.

After the coup, the mass movement in Chile suffered an enormous defeat. It suffered an entire period of retreat of the working masses. But the brutal repression of the military dictatorship was incapable of stopping the rebelliousness of the working class and of the people ! The people recovered from the defeat and were standing up in order to struggle with more force for their rights. The junta has not been able to put out this light and this fire that is lighting Chile from the North to the South, and from the sea to the mountains. That flame has a name: the Popular Resistance that struggles for the right to bread, to work and to freedom !

This striking movement that started in Santiago found echo in Concepcion and Talca.

The days passed and we heard nothing on the part of the junta. Some compañeros from the Saskatoon group began to feel themselves weakening.

Some doctors established solidarity with us and were ready to attend to us when it was necessary. Our movement continued and we decided to continue the strike until the compañeros in Chile finished it; even though other compañeros here manifested different opinions and wanted to be replaced after 48 hours.

Our state of mind maintained itself in perfect condition. We gained the support of 25 organizations.

Some compañeros had to leave on the 4th day because they were very weak and couldn't lose their jobs.

Moreover, we encountered other trouble: we had to obtain a location for the remaining period when the term in one location had already fallen due. With the cooperation of everybody, we succeeded in transporting compañeros to a small place in the Union Centre.

From Chile we received some slightly discouraging news. Pinochet didn't

speak despite the fact that his own Cardinal had asked him to do it (in addition to the whole world sending him letters, telephone calls and telegrams repudiating him for his actions). The compañeros were very weak and they were receiving serum intravenously. On the other hand, it gave us courage to know that there were still a sufficiently large number of people in the hunger strike. The families of the disappeared were joined by 18 religious people, 38 lay persons from different religious communities, union leaders from 16 federations that grouped more than a million workers.

Moreover, it had been successful with much effort at talking by telephone with compañeros who were in the strike and they communicated to us that in spite of all the intention on the part of the government to silence this movement and these actions, they were successful in knowing they were receiving a real international solidarity and that all Chile knew it.

On the 7th day it was very difficult to continue here. One of the compañeros was carried to the hospital and other compañeros had to leave. There were very few compañeros remaining. We couldn't continue. There were other forms of support. It was decided then to do something to finish the hunger strike.

150 persons joined us Thursday, June 1st, in front of Saskatoon City Hall in order to express this solidarity with the freedom struggle of our imprisoned and disappeared compañeros. Representatives of the different organizations that supported all our actions raised their voices that evening in order to manifest their support to the struggles of the Chilean Popular Resistance.

When two weeks had almost passed since the strike was begun in Chile, we knew that different action had taken place in Santiago and Concepcion. One thousand women went out in the streets in Santiago, wearing a picture of some disappeared compañero on their breast. The same occurred in Concepcion without repression.



yet to walk: we know that many of our compañeros will continue falling. As a great military revolutionary said: "we know that we can lose our lives in this struggle, but we will continue it until the final victory".

In one of the telephone conversations from compañeros from Toronto messages were relayed from a compañero from Concepcion. She commented to them that the working compañeros from construction had told them: "Compañeros: you started the overthrow of the government and we will continue it".

Women and men. All together. Canadians and Chileans. All together. All the proletarians of the world. All together. All workers, peasants, intellectuals, students, the poor of the city and the country - we will continue fighting for the construction of a socialist society.

To end this article, to summarize a little bit what are the struggles of our people and the struggle of the Latin American peoples, we repeat that:

Days later a similar manifestation took place, but this time with the support of the student compañeros. They were repressed. 200 were put in prison; and once the police took all their personal data, they were released.

On Wednesday, June 7th, the bishops petitioned the strikers in Santiago to end the strike on Pinochet's compromise to tell the truth, case by case, within 30 days. The Chilean Church served as mediator in this case.

The strikers gave a press conference. They had proof that their relatives were living and in torture centres, and that Pinochet passes them for dead; and that he had promised to pay them an indemnity.

The Chilean people did not want to be mistaken. They weren't confident of the promises of the assassins, of the promises of their enemies. We know that this is just the beginning of this long struggle. We know that we have a long road

"... now in the fields and mountains of America, on its slopes and prairies and in its jungles, in the wilderness or in the traffic of cities, this world is beginning with full cause to erupt. Anxious hands are stretched forth, ready to die for what is theirs, to win those rights which were laughed at by one and all for 500 years. Yes, now history will have to take the poor of America into account, the exploited of Latin America, who have decided to begin writing history for themselves for all time".

The Popular Resistance will triumph !!!



This article was translated from Spanish.

THE ROLE OF THE POLITICAL INCINERATOR



by lorna boschman

Imagine a woman in movie star sun glasses, with a computer-like voice, teaching a lesson on T.V.: "The role of the political incinerator". Who would dare, in this day and age, to assume that feminists have no sense of humour. Surely not I. In fact, some feminists, often of the more anarchistic variety, have a definite sense of theatre. Some even know how to dance. Rule #1, for those of you who need such things, is politics does not have to be boring. Even meetings can be stimulating ... on occasion. Are you sick and tired of seeing the same old faces at every demonstration? Tired of chanting the same old slogans since 1971? Are you one of those women who believe there's more to revolution than slivers from a picket sign? When your politics lack lustre, its obvious who you need is the political incinerator. A woman who can add icing to the cake, and culture to the politics.

And now, a review question from last weeks' lesson, the Role of Lesbian Nationalism in the Rise and Fall of the Revlon Empire. And the question is, what did Queen of the Golden Frontier do, when she left her tour group, and ventured among the mascara vats?" (show of 15 July, 1978, Winnipeg).

My name is Lorna Boschman, but you can call me Big B. The only possible conclusion to be drawn from that sentence is that I am a feminist stand-up comedienne. I believe in the power of women's words: the strength of what we have to say and the power that being able to speak gives us personally. For me, finding my voice, (it pretended it was not there for years) has changed me completely.

Obviously, the wonderful world of comedy is not something I am about to be quiet about. My greatest hope is that after this,

you will, at the very least, be inspired to ramble off a five minute rap on the contents. On the other hand, you can read on even if you've got laryngitis.

There are not many feminist comics around; there are even fewer in Canada. And if any of you are making a living at it, I wish you'd write me and tell me how you did it.

The power of words! The most common and basic way that we women communicate with each other is verbally. The Womens' Movement is one articulation of the gossip of women. We are not encouraged to talk about our lives with anyone, except a few close friends. Most of us live in isolation. That is a female condition.

When we break out of that isolation, and organize around our common needs, we are taking back parts of our lives that were hidden, parts that were forced to hide. Everytime a woman finds her voice to speak publically, it is a step out of that isolation. Her voice says to other women, if she can speak up, why can't we? For the woman who finds her voice, the fact that she has addressed a group, and didn't break down, that she actually got away with it, and knows that she's not the only one who feels that way, means that she is not likely to be quiet again.

It is a real strength to be able to say what you have to say instead of keeping quiet about it. I used to be quiet and shy, but when I got into being a comedienne, and speaking publically, a whole wave of confidence overtook me. Finding my voice means I don't feel helpless anymore; I can see myself taking control of my own life in a way that I couldn't before. Part of that is I know what side I am on.

I used to speak only when I had something earth-shattering to say. Now, I enjoy

Besides, there is no rule that says politics cannot be fun. I mean, what politics is all about is having control of our lives on our terms. And that better include enjoying life. Doing it like we want to do it.

For me to be a comedienne is my attempt to control my own life. I don't want to depend on any man's wages. I don't want to toe the line to keep some job I hate. I want to be an independent woman. Which, unfortunately, in this time and place, means I have to sacrifice some speaking, being able to string a set of words together, and identify that as my own personal brand of creativity. And if you thought talking to yourself was fun, imagine what happens when a whole group thinks you're funny; it's nice to feel like people love you. It does wonders for your self-image.

Sometimes, I feel like comedy and I are lovers. I put a lot into the relationship, but I get so much back emotionally that it's worth the sacrifice involved.

Through comedy, I have found my voice politically. I am one of those women who is not very good at meetings. I am just not the analytical type. But you can say as much through a cultural medium like music, comedy or theatre as you can in a speech or book. These are all parts of communicating ideas that can and do compliment each other.

financial security for emotional stability. I don't feel like an outcast, though, because most women are just getting by, too. And so, as a comedienne, I speak from a place they know. I hope to be funny for the people who don't usually like comedians.

We all know why there are so few famous female painters, writers and speakers. We stay at home with the kids and the dishes, because we don't have the money to leave. Or the money to live that life on our terms.

If I had the money these past few years to work full time on writing and developing skills performing, who knows how much better I would be now. But you do what you can to get by. In all modesty, I must admit I am hilarious at times. I can do wonders for your emotions, if only for a few hours.

My material is aimed at women, written about women's lives and experiences. I try, as much as is possible, to perform for audiences dominated by women: either all women or a reasonably mixed group. Some men just will not get the jokes unless there's a woman there to explain something she takes for granted.

We women can communicate very well with each other. Some woman says, the "real" feminists are the ones who support other women. Not only that, but all-women concerts are more fun. Not to mention inspiring. This all adds up to = putting as many ideas as possible in the last paragraph. The end.



MEETING REPORT

Five general meetings of Saskatoon Women's Liberation have been held since the last report in Prairie Woman (March, 1978). These have dealt primarily with organizational matters.

We heard reports on and discussed the Saskatchewan Action Committee's lobby in Regina, the Women in a Violent Society Conference in Calgary and the Prairie Gay Conference in Saskatoon. We renewed our membership in the Saskatchewan Association on Human Rights and the National Gay Rights Coalition. In answer to a letter from SAC we have decided to co-sponsor all-candidates meetings with them when the elections are called. We have joined the Coalition to Answer Anita Bryant and made a financial donation to this campaign.

Linda Charlton has resigned from the Steering Committee in order to devote more time to SORWUC. The new steering committee members are Joyce Schoepp and Sylvia Pusch (welcome back to Saskatoon). Susan Woolway has resigned from the Political Positions Committee and Maylynn Woo has been elected to it. "Thank you for all the work you've done" to those who resigned and "welcome aboard" to the new committee members.

In March SWL sent a telegram to President Videla of Argentina protesting the transfer of 20 political

prisoners to the Cordoba region. It was believed that this move threatened the lives of the prisoners. In May telegrams were sent to General Pinochet, President of Chile, and Kurt Waldheim, U.N. Secretary-General, in support of the Chilean hunger strikers.

A letter has been sent to Saskatoon City Council commending them for their support of National Planned Parenthood week.

In order that the Prairie Woman Collective receive more support and "feedback" from the membership of SWL a motion was passed that the paper be discussed by the whole group at the general meeting following the publication of each issue. Saskatoon's Women's Liberation will cease general meetings for the rest of the summer. The Steering Committee will continue to meet on an ad hoc basis to deal with any situations which arise (ie. to call the group to action if needed) and to call for the reconvening of SWL in September. The newsletter collective and the Political Positions Committee will carry on their work over the summer.

A fabulous pot-luck supper and party were held for Alva as she is leaving Saskatoon at the end of June. Good-bye. Good luck. We'll miss you. I hope you have a big guest room!

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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:

Lynda Shepherdson
Vickie Barclay
Susan Woolway
Julie Wilson

Wiesia Kolasinska
Diane Bird
Bessie Pino
Gail Osachoff

Linda Charlton
Shelly Gordon
Maylynn Woo

Original graphics and headlines by Maylynn Woo and Vickie Barklay

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