

SASKATOON

driver

WOMENS LIBERATION

NEWS

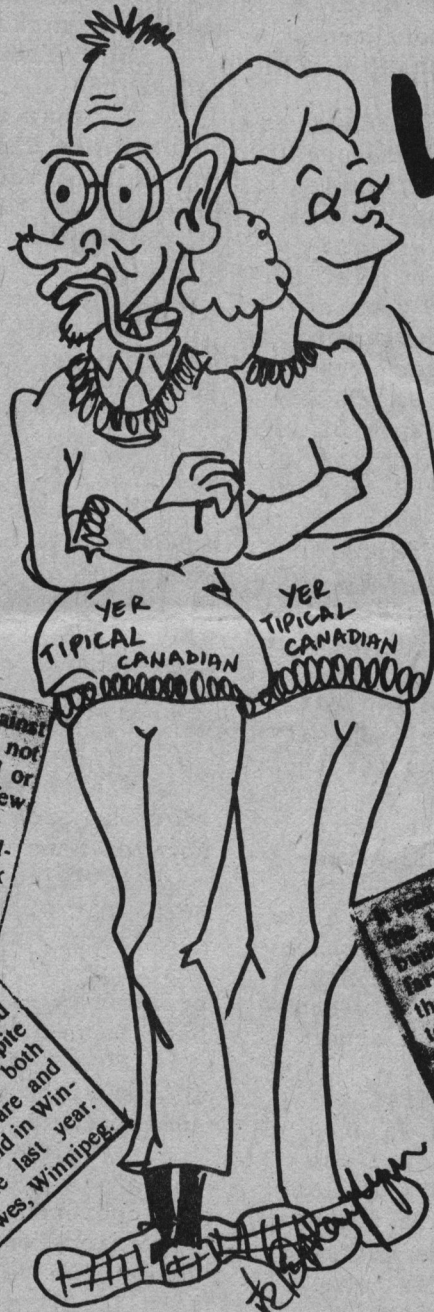
LETTER

25¢ ISSUE

APRIL '75

RACISM?
HERE?
YOU'RE
KIDDING!

IT'S ABSURD
TO THINK
RACISM
EXISTS
HERE



The thing that is racism is blacks and mi-
My biggest beef is against foreigners in Canada. It's not that I am that prejudiced or bigoted, but I do have a few
My beef is with the Immigration Department. It is my understanding that we are aiming to build a better Canada. Why is it then, that what I hear and read in the news media leads me to believe that this is not so? In past months the Immigration Department has allowed political refugees from Uganda, Chile and Cyprus to enter this country as immigrants. This is fine and very humanitarian. But recently some good friends of mine in England were refused an immigration visa, despite the fact that they are both skilled in jobs that are and have been in demand in Winnipeg during the last year. Lorraine Bowes, Winnipeg.

Ms D. Sutton, Toronto

...the French here...
...and there's a very...
...it's because...
...speaking...
...stinking...
...know that most...
...compete with...
...support a...
What makes me very disturbed is the number of Negroes who have been granted entry into Canada, thereby sowing the seeds for a whole new problem for this country. Let us not pretend that Canadians are more tolerant. Such notions are absurd, not only in the light of reasoning, but what has taken place and is taking place elsewhere.
Disturbed, Oakville, Ont.

Problems but No Solutions

by Lucie De Blois

The concept of Women's Centres as a common front or lobbying body has been rejected at the Women's Centre Conference held in Thunder Bay February 28th to March 2nd.

It was felt by the majority of Centres represented that this step was premature for now. There was a general realization that disorganization is the present state of affairs in most centres and that individual survival is the top on the list for almost all of them. There is no room at present for involvement in a federation.

The conference itself was very representative of the general malaise of Centres in Canada. There was ignorance of the decision-making processes which led to useless discussion and resulted in a lot of wasted time. Also all points of view were represented, from the centres who felt that a stand on issues would alienate women and therefore should be avoided, to those centres who felt that issues are priority at this time. Also many women had not discussed the concept of federation with their Centres and felt uncomfortable in making decisions for their centre.

The decision not to federate was a very realistic one in view of the situation.

It did become evident though at a very early stage of the conference that nationwide communication was extremely important. Some centres had to go to this conference in order to find out about other centres in their own province.

We all realized, for the first time, that regardless of our politics we are facing the same problems and having the same questions. Leadership was a serious problem for many centres as it is for ours, unfortunately the conference was not the appropriate place to discuss this. As a result of this realization we established an emergency lifeline to deal with issues similar to last October's Saskatoon Women Centre-Otto Lang crisis. We will make use of the Feminist News Service and the Clear-

inghouse for Feminist Media for general information and informal communication should be much easier from now on.

The following resolutions were passed at the conference:

1. that the centres represented support the Clearing House in their gathering of information on feminist resources provided the Clearing House is responsible to the centres in its activities.
2. that the centres represented supported the Feminist News Service (FNS).
3. that, as a temporary measure, each centre or region appoint a liaison person for that group or region for communication purposes.
4. that an emergency lifeline be established.
5. that the centres responding to a message will be responsible to send the specifics of any action to the originator of the action. The originator of the action will correlate feedback and inform contact centres of results and in turn the contact centres must inform their region.
6. that we will hold annual meetings.

The emergency lifeline was put to the test on March 7th. The results of it have not yet been determined.

As is obvious by these resolutions, next year will be oriented towards communication, specifically regional communication. It was felt that before a federation is established a strong regional base is needed.

This conference was the first step in the right direction for national unity and strength.

I believe it was a very positive learning experience for all of us who attended. The conference was well-organized but no provisions were made as to how decisions were to be reached. I feel it might be a good idea for future conferences to allow some time at the beginning for a short workshop on decision-making. In this way more could be accomplished in a shorter period of time.

letters,,,letters,,,letters,,,,

From our sisters in South Africa

I got your name and address from your two Canadian friends whom I met at a student meeting the other evening. We were talking about the "Women's Movement" and are starting as a project here. They were interested and gave me your name and address when I asked them for Canadian information. Hence, a letter...

So far there are 14 of us holding meetings wherein we've discussed the need for a group, for our own education, for recruitment on campus, getting rid of various sexist things like Rag Queens, etc. Juliet Mitchell will be here at University of Cape Town to deliver our annual Academic Freedom lecture. She will be here from 22 March - 4 April so we are trying to prepare ourselves and others for her visit. She'll be giving talks and seminars of various sizes, kinds and depths. So we have read and discussed her latest book on feminism and psychoanalysis, as well as Women's Estate. Now after her visit we want to do things and continue talking (as well as our rap sessions). What? We want to try to miss out the bra-burning campaign stage which local media freaked out over overseas events. We want to encourage women to get into groups, to read and do something about their lives. African women have it so bad here. We as students are fairly free of sexism, but in a country dominated by white males and the majority being left out, the problem is bad and it is political. We want to get ourselves into public-

ations, maybe a women's centre, get housewives and church women into being conscious of the need for liberation, to go for day care centres or whatever.

This is where you come in! Please send us any and everything you might have in this sphere. I'll send you anything we produce, but at the moment it's very much in embryo form.

We are having a seminar on "Women and Social Change" with black and white women and Juliet taking part and I hope to have that published.

I am editing a special issue of Dissent (a journal of "radical" opinion published by the National Union of South African students) on IWY. So anything I could have for that would be useful. We want to make it focus on South African women, but ideas from elsewhere are so necessary! Hoping to hear from you soon.

Laurine.

The Newsletter Collective has forwarded copies of past Newsletters, articles on Women's Rights, birth control information, and whatever else we thought would be useful. The Women's Centre has donated copies of Our Bodies, Ourselves, Women Unite, Woman in Sexist Society and Herstory: A Canadian Women's Calendar. We hope to continue to exchange information with our South African sisters and aid in their struggle.



GENERAL MEETING

Women's Liberation will hold its monthly general business meeting on Saturday, April 5 at the Gay Community Centre at #1 124A 2nd Avenue North (across the hall from the Women's Centre).

Editorial

Racism as an issue may not at first glance be considered as a legitimate stand taken by Women's Liberation on women's rights. Why then do we dedicate this issue to this topic? The answer lies in our inherent fight against oppression. Not only is woman oppressed by cultural, economic, and political conditions, but so too are our ethnic minority groups.

One only has to look into history to find the grave injustices done to our colored sisters and brothers by the white man in his aggression to claim superiority and power. However, racism, did not (as we have been brought to think) develop due to cultural differences or psychological influences (ie. white is good and black is bad; therefore if a person is black then they are bad), these are merely secondary influences that have been a result of exploitation of colored peoples by our economic system.

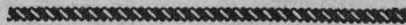
The history of racism in Canada stems back into the 1880's when thousands of Chinese labourers were brought over to Canada to work on the C.P.R. The conditions and wages wrought on these workers were unjust by any standards. But as J.A. Macdonald put it, "It is simply a question of alternatives. Either you must have Chinese labour or no C.P.R." Thus we can see that the need for cheap labour was the necessary objective of the government to bring immigrants into the country as second class citizens. (It was not until the 1940's that the

Chinese in B.C. were allowed to vote.)

Since then the immigration policies have been equally manipulated to meet the needs of the economy. If there is economic instability, then there follows unrest between workers, however the scapegoat for unrest has not infrequently been the coloured immigrant worker, for it was he/she that was the cause for unemployment and changes in the steady state of the economy. This belief held by the workers allows the government to tighten up immigration laws and bypass the essential reasons for the change in the economy. The capitalist system is concerned with profits, and the efficiency of the system depends on control of labour laws and exploitation of the workers, be they coloured or otherwise.

Thus necessarily is the worker the first to "feel the pinch" in times of economic crisis. We must as a result eradicate the unjust racist attitudes borne throughout our system not only on a personal level, but more importantly, on a political level.

For just as we, as women, recognize the fault of our culture and economical inequalities to be the reason for our oppression, so too must we recognize the need to fight the battle of sexism, racism and capitalism as one and the same. The only means of survival in a capitalist run state is by exploitation of women and immigrants as cheap labour and second class citizens.



RAP GROUPS

Eleanor Fraser has organized and is leading consciousness-raising sessions every Thursday evening at her home.

This is an opportunity to explore your oppression as a woman and to reach an understanding of how sexism operates.

If interested, please phone the Centre.

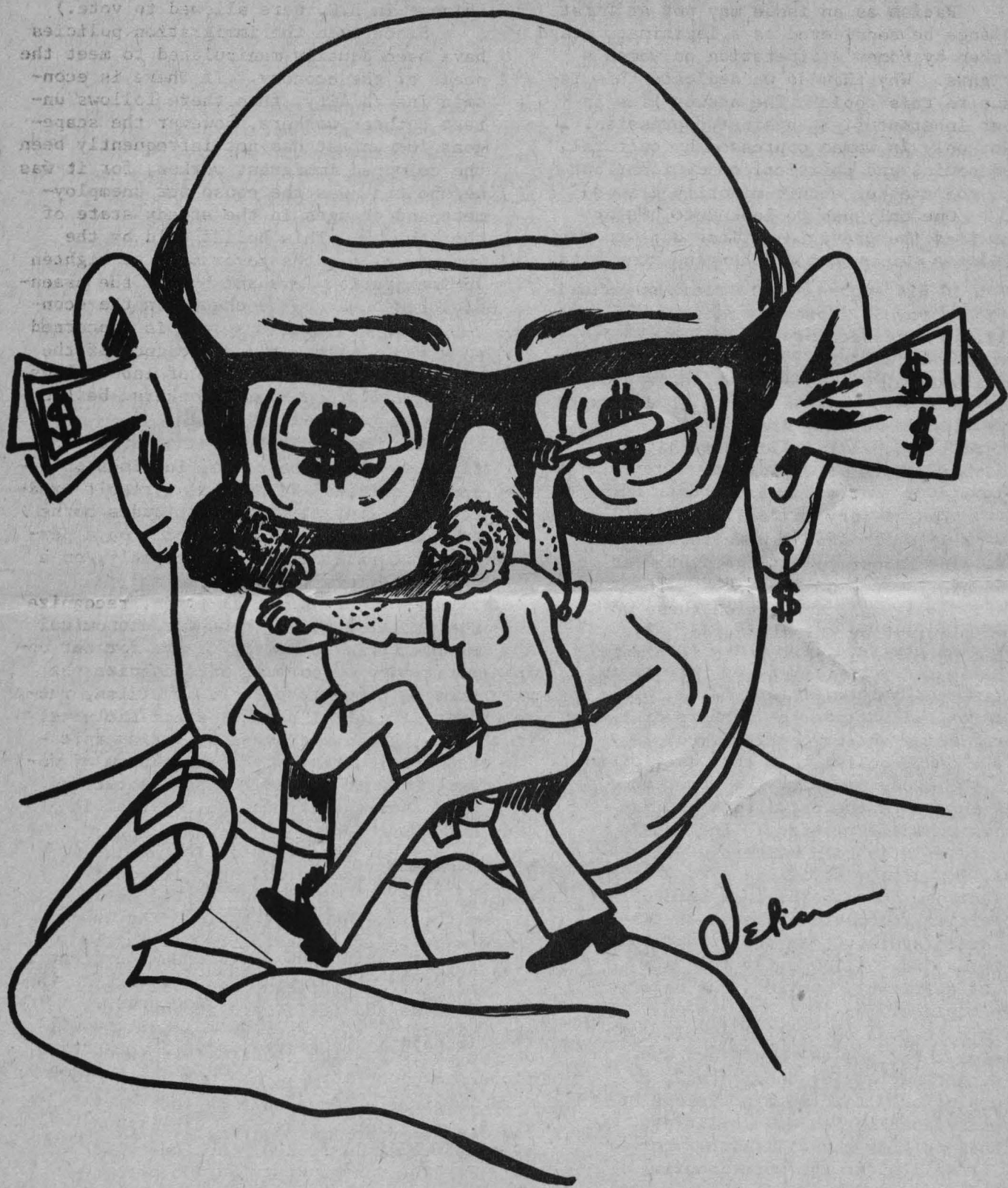
CANADIAN WOMEN & RELIGION

A "Women and the Church" conference is planned for October, organized by the Canadian Women and Religion group.

A general preliminary meeting will be held on Saturday, April 19, starting at 10 a.m. at St. Thomas Moore College auditorium at the university campus.

Women of all denominations and belief systems are invited to attend.

Editorial



'IT DOES NOT HAPPEN HERE'

by F. Osborne

Some weeks ago, the writer of a feature article in one of the popular weekly magazines was taken to task on a radio program because of an article in which it was shown that Canadians are not the tolerant, law abiding people they imagine themselves to be, when groups who are different physically and culturally are involved. The writer was said to have misquoted and misrepresented statements made in some of his interviews, and which tended to support the contention that racism is part of the fabric of Canadian society.

This is always the reaction when the issue is raised. There is disbelief and denial. It must be that visions of events and situations in the U.S.A. tend to come to mind, and since the comparison is not apt, the delusion becomes the reality. What is racism, and what are the manifestations? Although variously defined, there is one common theme running through all the variations. It is in part the belief that the race from which individuals hail, has something to do with their abilities and potential, and makes them less human beings than the members of the dominant white society; this is coupled with the other belief that they are inferior to the group wielding the power and having access to the privileges and rewards which society offers. The result of all this is to hold members of these groups, especially Native People, Blacks, East Indians, and others, in a subordinate position, to carry out acts of discrimination against them and to maintain the status quo. Allow a few into the hallowed territory, but keep the majority in their place.

This is done on several levels. On one level there are the employers who will either not employ them at all, or will employ only for those positions below their capabilities and abilities, the landlord/lady who will either not rent, or will offer the worst housing accommodation that is available, or who will deter by charging prohibitive rents

or prices for purchase of properties. Everyone in the dominant group accepts it as a right to employment for which they have the ability, and for which they expect to receive some just and adequate reward, after acquiring the necessary skills, yet will deny the same to persons because of their race.

This may be dismissed as the isolated actions of a few prejudiced individuals; after all, there will be some, and of course one cannot generalize on the basis of a few individual idiosyncracies. On the other hand, it seems only very recent, that it became unacceptable for individuals to avvertly show their aversion to having Jews, Blacks, Native Peoples and persons from other minority groups participating fully in the life of the society. There was nothing, seen as inherently wrong with these practices, which could only be described as racist. Individuals did act on their prejudices, but society, as a whole, condoned it, and was therefore accessory of the fact. Things have improved some, since various provinces have had to pass legislation to prevent the overt acts of discrimination which have their roots in racism. The question is, really, has this done much more than to create the polite racists, and consequently the belief that it does not happen here.

On another level, there is the institutional racism which makes it possible for the other. Let us look at the employer and the landlord/lady again. Why is there a belief that customers will withdraw their patronage or tenants will leave if persons from different races are employed or rented to? Could it be that this behaviour reflects the prejudices of the society which confirms and sanctions the behaviour?

The institutions such as the educational, religious, political, legal and even medical, all follow practices which maintain the uneven distribution of benefits and privileges to members of minority and ethnic groups. If we take the ex-

amples of two basic groups, the Native People of Canada, and the descendants of Blacks who came North to escape the institution of slavery as well as those who were themselves slaves in Canada, we find a segregation of these groups from the rest of the society in reservations and concentrations on "the other side of the tracks". In each case, few amenities. The patterns were always the same--inadequate housing facilities, poor education and educational facilities, so that the necessary skills, resources and tools needed to enable them to participate fully in the life and development of the rest of the society around them were not forthcoming and available.

Despite their ambitions and aspirations, and abilities, they must accept the menial and low paying jobs, which affects

the level of housing they can afford, the development of their potential is thwarted, and so they are believed to be incapable of anything different, because of the general deprivation. Conditions and attitudes are perpetuated, and all this serves only to enable the rest of the society, the dominant ones, to maintain them in subordinate positions, and continually point the accusing finger. This serves to strengthen the belief that the factor of race bears some direct relation to the ability and potential of eople, and that those persons who are from the highly visible groups are inherently and vastly superior. Any people or country which perpetuates this belief and so orders its behavious and institutions, can only be considered to be racist, and it does indeed happen here.

Public Rally

FLASH! FLASH!

At an emergency meeting Wednesday night, March 26, 1975, the steering committee of Saskatoon Women for Abortion Law Repeal decided to hold a march and rally on April 12 to protest the Canadian Supreme Court decision of upholding Dr. Henry Morgentaler's conviction for performing an illegal abortion.

The rally will assemble at 2:00 p.m. in front of City Hall. The route will be announced. Other cities are being asked to join the action which will protest the fact that Dr. Morgentaler was convicted after having been found not guilty by a jury of his peers. This decision was reversed by the Quebec Supreme Court and the reversal was upheld by the Supreme Court of Canada. The march and rally will also call for repeal of Canada's present abortion laws.

Dr. Morgentaler who earlier this week was awarded the "American Humanist Award for Humanist of the Year", goes to prison March 27, 1975 to begin serving an eighteen month sentence at Bordeaux Prison, Montreal.

INTERNATIONAL WOMAN'S DAY

As the day approached many women were dashing about Saskatoon as they finished last minute arrangements in preparation for March 8 and the women's festival. For many of us, this was our first experience in organizing such an event and we were a bit apprehensive as to how the day would turn out. But by the end of the day, we knew it had been a success.

Throughout the festival, there were films, workshops, displays, poetry readings, as well as a chance to greet old friends and make new friends.



Some films shown were: *It Happens to Us*, *After the Vote*, *Women on the March*, *Home Movie*, and *The Three Women Series*.

The workshops were fairly well attended. Women Alone held a small discussion group with women relating their experiences as 'women alone'. Women and Physical Fitness combined a speaker, yoga demonstration, and a women-made movie into their time slot. The Prenatal Care workshop showed a fine film on the LaMaze method of childbirth. The Self-Defense Demonstration ended the day with a man and woman demonstrating various defense techniques.



A DAY OF CELEBRATION!

The poetry readings were well-received. Each poet read her own poetry selection and encouraged others to offer their views on the readings.

The art display, which was upstairs in a large gymnasium, was very effective in portraying the impact and talent of our local women artists. Macramé wall hangings, batiks, paintings, ceramics, pottery, photos, mobiles, and toys were displayed throughout the area.

Many community groups set up educational displays. Topics covered human rights, international women, health care, working women, biographies, and the Women's Kit from OISIE. Saskatoon Women's Liberation was represented by the Newsletter Collective, Abortion Law Repeal, and the Saskatoon Women's Centre.



At least 400 people attended the festival during the day.

That evening there was a coffee-house with women folk-singers. Mavis Averill, Paddy Tutty, and Mary Brown played their music to a full house.

Thanks to all who attended the festival and coffeehouse. We know that we enjoyed the festivities and we hope that you did as well.



A FEMINIST IN POLITICS

by Anne Boulton

Perhaps I should define what I conceive to be the rationale of feminism since many people still think that a feminist is a bra-burning, man-hating, aggressive, hysterical campus freak. Too often I've heard women say, "I'm for equal pay for equal work, equal opportunity for self-development, equal property rights in marriage and so on - but I don't believe in all that Women's Lib nonsense."

Those who see the feminist movement in these terms have been sucked in by a hostile, uninformed, sensationalist news media. Big business abhors feminists because they are questioning the conventions, attitudes, and mystiques, which are fundamental components of a materialistic society. As the innocent boy who proclaimed "The Emperor is not wearing any clothes" embarrassed and exposed the self-deceiving subjects of a foolish king, so, feminists are challenging assumptions long held to be natural, such as, Men make the rules, Women obey them, and thus exposing the foolishness and gullability of many generations who have adhered to this preposterous assumption.

Feminists understand that male domination over every aspect of female lives springs from the concept, Might is Right, and they reject this idea. Feminists believe in the worth and dignity of every individual, whether child, women, or man, and they maintain that no group should tyrannize any other groups.

Feminism is also inextricably linked with Socialism and there is a marked contrast between the liberal supporters of women's rights - who actually intend to perpetuate class privileges - and feminists, who are determined to expect a new social system which will value all its members equally.

Women have been the property of their fathers, and their husbands, and their economic contribution, through a "home service industry", has gone unrecognized and unrewarded by anything more tangible than a few platitudes. The Rathwell/Mur-

doch cases focused public attention on the more monstrous ramifications of this prevailing attitude and some changes will be made but it is IMPERATIVE that women do not accept perfunctory, trifling awards which, though an improvement are nevertheless unjust.

Women will always be the child-bearers, but must they, alone, shoulder the responsibility of child-rearing? Must there always be the horrendous choice, Motherhood or Career? If they choose to be full-time mothers, must they continue to be "dependents", receiving only what their husbands are able or willing to give them, for the years they remain in their homes? Feminists will reply "NO" to all these questions.

Already, many changes have come about due to the energy and determination of concerned feminists. Most of us are familiar with the terms "Sexist" and "Male Chauvinists" and we are aware of commercials which demean women by portraying them as silly, simpering creatures. We are also aware of the stereotyping in books, plays and films which limits women to being passive, dependent victims requiring male intervention and protection to save them from unimaginable horrors. All these things went unchallenged, unnoticed even, till Women's Libbers raised our consciousness.

As a feminist, I feel encouraged by the awareness in our society of past, and present, injustices, but I am afraid that self-seeking politicians will affect a veneer of championing women's rights - especially in International Women's Year - because it is a fashionable thing to do and, because they lack conviction and understanding, they will fail to achieve the changes which are needed so urgently. Most men, and too many women, still believe that all that is needed is for men to be a little nicer, a little more considerate to women, and all will be well, whereas what is really required is a total overhauling of the twin institutions of marriage and family so that they become rewarding, stimulating and equitable for all involved.

Madeleine Parent:

Equal Pay for Work of Equal Value

by Rosemarie Rupp.

Women are discriminated against in the work force, and our equal pay laws are phony. This is the message which Madeleine Parent, labour organizer and secretary-treasurer of the Canadian Textile and Chemical Union brought to Saskatoon on Tuesday, March 18. As the last of a series of five speakers of International Women's Year Speaker Seminar sponsored by the U.S.S.U. Women's Directorate, she addressed both a noon hour meeting on campus and an evening meeting at the Unitarian Centre on the topic of equal pay for work of equal value. Both meetings were well-attended, and enthusiastically received.

Madeleine Parent talked about the two trends of major concern to women in the work force. The gap in pay between men and women is widening and women are being increasingly segregated into traditional job types, which are inevitably low-paying. She deplored the growing job ghettos, where women tend to be confined to certain kinds of jobs, where, of course, the prospects for promotion and pay increase is minimal. "The walls are simply getting higher for women".

Nor were her claims unsubstantiated. Ms. Parent came well-prepared with statistics to emphasize her argument. Women in clerical jobs, who comprise fully one third of all the women in the work force in Canada represent 75% of the workers in that field. Ten years ago this proportion was only 60%. Over the past ten years the proportion of women employed in the service and recreational area rose from 56% to 60%, which includes at present about 600,000 women. Women are employed almost exclusively in clerical, service, recreational, and retail sales.

Across Canada women are consistently paid less for the same job, according to Ms. Parent, and while women are staying in these jobs, men are moving out of them. She elaborated with specific examples in Saskatoon.

For instance, senior bookkeepers earn an average of \$174 weekly if they happen to be male, but only \$142 weekly if they are female. She listed such examples from almost every sector where women are employed from unskilled to professional jobs.

"And this should be of concern not only to women who are working, but to all women and all men." Ms. Parent emphasized the need for everybody to join in the fight for equal pay for work of equal value. There is an increasing proportion of women in the workforce both in absolute numbers and in ratio. If the three million working women are oppressed and discriminated against, then both men and women will lose out.

Statistically, women earn, on the average, no more than 60% of what a man makes. "And this makes an enormous discrimination bill for women in Canada" said Ms. Parent. Differential pay by sex, amounts to an average of \$2,226 per woman per year, or a total amount of seven billion dollars nationally. About half of this is due to the segregation of women into job ghettos and part-time work, but the other half is due to discriminatory pay to women.

But what of our equal pay laws? These laws are useless, claimed Ms. Parent. They are based on the wrong principles, and for what little value they have, they are badly enforced and policed.

As an alternative, Ms. Parent discussed a resolution passed by the International Labour Organization in 1951. This would make it illegal to pay women less than men for jobs which are assessed to involve an equal degree, and here the type is not important, of skill, responsibility and effort.

This would, Ms. Parent argued, eliminate superficial types of classification, where for example, a male draftsman is paid much more than a female secretary, even though both jobs may involve an equal amount of effort, skill, and responsibility.

ity.

In 1967, the U.N. adopted a charter based on the identical principle. Canada was a signing member. The 1970 Royal Commission on the Status of Women recommended the government act on that principle. But twenty-four years after its proposal, nothing has been done about this practical plan for equal pay for work of equal value.

In concluding her talk, Ms. Parent recommended two major strategies of action to improve the condition of working women.

All women must unite on this issue, from the work force, university, and community. She sees a united and strong front as mandatory to pressure the government to adopt equal pay for work of equal value laws. It should also be a priority to convince men, that oppression and discrimination of one sector of the workforce also adversely affects all.

The second primary area of action must be within the trade union movement. Ms. Parent discussed how unions have been negligent in their responsibility. Instead of fighting the government, they have paid mere lip service to the I.L.O. convention. This, Ms. Parent attributed to male chauvinism within the unions. "The American connection of American-affiliated unions have added to the bureaucracy and chauvinism."

"Women must take more initiative within their unions", said Ms. Parent, "with assistance, guidance, and strength from women in the community." Women must help to decide which unions to join. They must help formulate demands for management, on every issue. Women must participate in election of members for the bargaining committee. It is only in this way that women can ensure that the unions will bargain for "across the board" wage increases instead of percentage increments, that the discriminatory application of fringe benefits, such as life insurance and sick benefits, will cease, and that seniority scopes are widened - this increases opportunities for women, as well as for immigrant and low-paid workers. "It is only through organization of unions that inequality, super-exploitation, and segregation of women into job ghettos can be ended."



COMMUNITY CLINIC ANNUAL MEETING

The Community Clinic annual meeting to elect members of the board of directors conflicts with the Women's Liberation monthly general meeting.

The grapevine tells us that possibly two or more women in Women's Liberation will be nominated as candidates for the board of directors.

If you are a member of the Community Clinic, we urge you to attend the afternoon session of the annual meeting instead of attending the Women's Liberation general meeting.

AGENDA

- .9:30 Registration
- 10:00 Call to order
- 11:50 Nominations
- 1:30 Resolutions
- 2:00 Election
- 2:15 Program
- 3:30 Election results
- 4:00 Adjournment

SUPPORT GROUP

Women who are integrating Women's Liberation into their own life and seek support from other feminists and are interested in joining a feminist support group phone the Women's Centre (242-5830)

SUMMER JOBS

The Women's Centre has applied for a Secretary of State grant to cover the salaries of 3 students, highschool or university, for the summer.

The application has not yet been accepted, and although things look optimistic, final word will not be received until the third week in April.

If you are interested in the possibility of working at the Women's Centre for the summer, contact the Centre.

Equal Opportunities for Working Women

On February 27, Gwen Morrison Gray presented a brief on behalf of Women's Liberation to a public hearing on the provincial Labour Standards Act.

Only the preamble is reprinted.

The first general area concerns the failure of the equal pay legislation and human rights legislation to improve the situation of the working woman in Saskatchewan. The incorporation of women into the labour force continues to be primarily concentrated in the lowest paying occupations in the economy and in particular, in the lowest paying occupations in the tertiary or service industry. While this fact is not news to anyone familiar with labour force statistics, what is not generally realized is that, in the past three years, the number of women employed in these occupations has risen sharply, while the employment of women in the rest of the labour force has remained stable. This trend is extremely indicative of the failure of legislation concerning the employment of women to improve women's opportunities for full incorporation into every aspect of employment as this legislation was originally intended to do.

To describe more fully the present position of women in the work force, we will refer to a new term which is coming to represent the situation women workers face. This is the term "job ghetto". It accurately describes the effects of sex stereotyped occupations which channel women into the lowest paid jobs, the worst working conditions, the jobs with few fringe benefits and little opportunity for advancement or training for advancement. The majority of women are employed in these "job ghettos" and the highest increases of female employment are occurring in these areas.

The equal pay legislation and the human rights legislation have failed to improve the conditions of work for fe-

male workers because they have not tackled the problem of "job ghettos". They have no means to end sex stereotyped job classifications, to insure equal opportunity in employment, nor any means to establish the principle of "equal pay for work of equal value", ie. a cross-classification evaluation of the skill, effort, responsibility and educational requirements of jobs within an industry. Lacking these essential aspects, the legislation has affected only a small minority of women workers and has been powerless to correct the trend towards the increasing employment of women in "job ghettos".

Equal pay legislation and human rights legislation are not synonymous with equal opportunities legislation. If women are truly to have the right to employment in all aspects of the labour force, equal opportunities legislation must be enacted to end present sex discrimination which keeps women in "job ghettos" or totally excluded from employment altogether. This calls for affirmative action programs where all employers are made responsible for implementing equal opportunities for women in their place of work in all aspects of employment undertaken in that work place.

The second general area concerns the need for improved working conditions for all workers. We have recommended a decrease in hours of work and an increase in annual holidays which we feel, given the high rates of production and the increased technology, are long over-due to workers.

We have recommended increases in the minimum wage to provide "fair" wages to all workers. By "fair" we imply that the minimum wage be adequate to provide a worker with a standard of living above a poverty subsistence. It has been indicated by the present government's Family Income Plan for poor working families that the wages presently paid are not sufficient to maintain a family above a poverty level.

We severely criticize the Saskatchewan government's choice to supplement working families through the Family Income Plan rather than to increase the minimum wage to a level where such supplements would not be required by working people. This program is a substitute for fair wages and in this light, is, indeed, a "Corporate Welfare Service", not a social service. It continues to allow employers to maintain wages below a subsistence level by subsidizing wages with taxes rather than improving the minimum wages and thereby use the profits of industry and commerce to maintain working families above the poverty level. It is deplorable when a person can work at full-time employment and not be guaranteed a wage sufficient enough to keep above a poverty level of living! We also would suggest that even the government's determination of subsistence income falls far below what is truly required by families in Saskatchewan. The

annual maximum of \$8,100 (\$675/month) for a family with three children is ridiculously low.

The recommendations concerning the improvement of general working conditions are put forth with two major aims. First, it is predicted that the decrease of hours of work, increase in annual holidays, better income continuance insurance during illness, and improved minimum wage would make it more feasible for women to enter the labour force as part-time workers which tends to exploit women as a source of cheap labour.

Secondly, these recommendations would provide male workers with more time to participate in household and family responsibilities. This would reduce the double burden that female workers experience in both caring for the home and working full-time or part-time. It would also allow men a more equal role in the family which present conditions of work restrict.

STAFF REPORT

by Lawana Kosedy

For the past two months, we've been busy preparing for International Women's Day. A lot of energy was projected into that event. And now that it's over, the staff is settling into another routine.

Lucie has returned from the Thunder Bay conference on the federation of women's centres. Her report appears elsewhere in the Newsletter. And Connie has just returned from a media conference in Edmonton. Come to the Wednesday steering committee meeting or the monthly general meeting to hear about these and future conferences.

We've also been caught up in a stream of grants as deadlines approached in March. The Centre has applied for a Student Community Service Program to hire three women to work in the Centre during the summer.

The birth control and abortion referral information has been updated and has proved to be a great asset to the volunteers' work.

A pamphlet describing the Women's Centre and its activities was designed and printed and is now available through

out the community.

Time was spent making arrangements for the International Women's Year speakers' series organized by the Women's Directorate. Madeline Parent was the last speaker of this series.

Nadia assisted Gwen Morrison Gray in the preparation of the Labour Standards Brief. We have received many positive comments and comprehensive coverage in the *Star-Phoenix* (Phoenix).

The Women's Centre has become involved with the "Woman Today" program series at the Main Library.

The resource centre is steadily expanding. As of late, we've accumulated a lot of valuable material on international women.

The Self Help kit is being revised and the doctors' questionnaires are in the process of evaluation and tabulation.

Feel free to drop in to the Centre for a cup of coffee: talk, browse thru the resource material, become involved. We still do need volunteers. The Centre is open 9-5 during the week days and 7-9 in the evening.

Human Rights Assoc. IWY Project

by Donalda Steinke

The Saskatchewan Association on Human Rights has established a speakers bureau by which it is hoped that men and women will be made more aware of the unequal status of women in our society and the causes of that unequal status.

Speakers are available on a variety of topics of contemporary concern, such as

- Housewives and the Canada Pension Plan
- Women in Politics
- Equal Pay Legislation
- Women in Religion
- Sexism in Education
- Problems of the Single Parent
- Women as Consumers
- Child Care Centres
- Property Rights
- Equal Employment Opportunities
- Women and Health
- Women and Mental Health
- Divorce and Separation
- Illgitimacy
- Women as Credit Risks
- Women: Drug Addiction and Alcoholism
- Rape and Self-protection

- Women and the Law
- Women's Dilemma (Paid or Unpaid Labour)
- Women in the Labour Force
- Abortion
- Birth Control
- Marriage Contracts
- Ms, Mrs., or Miss
- Alternate Life Styles
- Fringe Benefits
- Sexism in Society
- Dilemma of Rural Women
- Native Women-Doubly Disadvantaged

Any organization that would like to have an outside speaker address their group is invited to contact the Sask. Association on Human Rights office at 311 20th Street West, Saskatoon, phone 244-1933. Arrangements will be made to have a person who is knowledgeable on the chosen topic to fulfill the request.

In order to cut down on travel expenses, we are attempting to recruit speakers from all parts of the province. Any one who is interested in volunteering her services to speak to groups is asked to contact Donalda Steinke at the SAHR office.

WOMEN, MEDIA, AND SOCIAL CHANGE CONFERENCE

by Connie Gerwing

The Women, Media and Social Change conference in Edmonton was held March 20-23. Women from Alberta, Saskatchewan, B.C., and Ontario were there to discuss issues involved with women in the media.

It was an informational conference, not a decision-making one. There were film and VTR showings and one day was spent going into the community and filming. The second day was devoted to a series of workshops on such topics as community development, funding, working in rural communities, filmmaking, and women in the media.

Connie Gerwing and Sheila Jones

Steele were resource people for a workshop on women's centres. It was held at A Woman's Place, the centre in Edmonton. Setting up of a women's centre, sources of money, getting volunteers and service vs. political orientation were discussed.

Most other centres are totally dependent on government funding and many are against any political action for fear of alienating some portion of the community.

There were resource people from Secretary of State and from the National Film Board, as well as from the community.

The Saskatoon Women's Liberation Newsletter is published monthly. The grant for the Women's Centre has in no way affected the Newsletter which is financially independent. So please, we would appreciate a subscription if you can afford it, or a donation if you can manage it. Please make cheques payable to Saskatoon Women's Liberation. The deadline for all material is April 20th. Submissions are welcomed.

The Editorial Committee for this issue:

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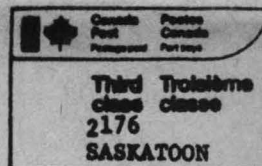
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THE MAY ISSUE OF THE NEWSLETTER WILL BE ON
WOMEN AND ART. WE WELCOME YOUR SUBMISSIONS
OF POETRY, PHOTOGRAPHS, SKETCHES OR WHATEVER.

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