

PRAIRIE WOMAN

June 1977

a
Newsletter
of
Saskatoon
WOMENS
Liberation





The goals, aims and direction of this newsletter are synonymous with those of Saskatoon Women's Liberation; this editorial policy reflects the policy of the movement.

The goal of Saskatoon Women's Liberation is to end the oppression of women. Women are oppressed by sexism inherent in a patriarchal society. Women are doubly oppressed under capitalism. All our efforts must be directed towards ending this oppression, rather than learning to cope with it.

It is necessary that women work together and that we concentrate our energies to develop an analysis and strategy which will destroy sexism. Present socialist analysis does not insure this. Only as women in unity can we create the base, reclaim our herstory, make accessible that information, direct our energy, and develop the skills necessary to eradicate our oppression.

This newsletter will be a vehicle for discussion and debate leading towards a solid feminist socialist analysis of our oppression.

Remember, a feminist without socialism lacks strategy and socialism without feminism lacks analysis!

NEWSLETTER COLLECTIVE JUNE 1977

Acknowledgements to Editorial Policy
of Saskatoon Women's Liberation
Newsletter, 1974.

STRUCTURE OF SASKATOON WOMEN'S LIBERATION

Since the Women's Liberation Movement in Saskatoon has only recently re-emerged through solidification of politics and direction, structure within the group is yet to be defined more clearly.

General meetings, at which all interested women are welcome, are held bi-weekly. Three planning committees have been appointed by the membership to promote momentum towards the aims of the group.

1. The Steering Committee: The five women on this committee will be presenting the group with a plan for the structure of the Women's Movement in Saskatoon.
2. Political Position Committee: The four women on this committee will be studying the political path along which the Saskatoon Women's Liberation Movement will progress and will be presenting specific working papers on various issues.
3. The Newsletter Committee: The four women on this committee will be organizing a newsletter in order to liase with various other women's groups across the country. The committee will also act as a medium by which women within the movement may express their opinions to one another and to the public.

This is the basic structure of Saskatoon Women's Liberation. As stated previously, the steering committee is preparing an analysis of the appropriate structure, and will be presenting it to the general membership for consideration shortly.



CUPE Local Declares Victory

CUPE local 1948 is a union representing teacher aides, clerical and technical staff employed by the Saskatoon School Board. They recently went out on strike to support their demands--a first for this very young and inexperienced union.

There is a long history of low wages, poor benefits and little job security associated with this group of workers. It seems that geographical distance played an important role in preventing unionization. Most of the employees were scattered throughout the various schools which made communication difficult. A group working in central office felt themselves to be separate from those in the schools. It was this split that prevented any unified effort in the past.

1977 changed all that. For seven days during the first part of May employees picketed the School Board office and local high schools. What is significant about the final outcome of the strike is not only that it was a victory for local 1948 but that it was also a victory for women. Approximately 200 of the 216 employees are women and for the first time they demanded their rights as workers.

Wages were not a major issue with AIB restraints insuring that increases would not exceed 8%. The wage scale is perhaps most indicative of the group's position with low salaries consistent throughout the various classifications.

As for overall changes in the contract, the union considers it a major victory. Prior to the strike, there were no stipulations with regard to seniority. This is no longer the case--the length of service provision covers lay-off, recall and promotion. It is hard to believe that this benefit was only awarded 1½ months ago--

one almost considers it a condition of employment in any job.

The issue of maternity leave was naturally of central concern to the union and represented perhaps the most important factor in bringing women together to remove discriminatory working conditions. As Ms. Medlicott expressed it "They weren't even aware of what the labor laws were with regard to maternity rights, that our contract was in contradiction to the labor laws and that as people they had rights." Under the old contract women had to declare their pregnancy immediately and from that time forward it was not permissible to use sick leave for "pregnancy related illnesses." What this really meant was that no illness was considered legitimate during a pregnancy. Such leave can now be used in the case of a pregnancy and maternity leave has been extended from 18 weeks to 6 months. No longer can women be forced to quit work in their seventh month of pregnancy.

Job classification was and remains a major issue with the union. There was no agreement reached about the classification system, save that a joint union-management committee will re-examine the problem and that the Board will endeavor to correct the most blatant examples.

The difficulty with regard to the classification system revolves around the many and varied tasks which the employees are expected to perform. Within each of the three groups, individuals are expected to do work which overlaps with one or both of the other two (aide, clerical, technical). Many of these duties are not mentioned in the job descriptions. (Probably the best example of this situation is a media production specialist who is classified as a

Steno 11. The salary differential in this case is \$300/month). The Board refused to succumb to this demand and eventually the union withdrew it as a condition of settlement. Had they not, the strike may have become a long and painful experience.

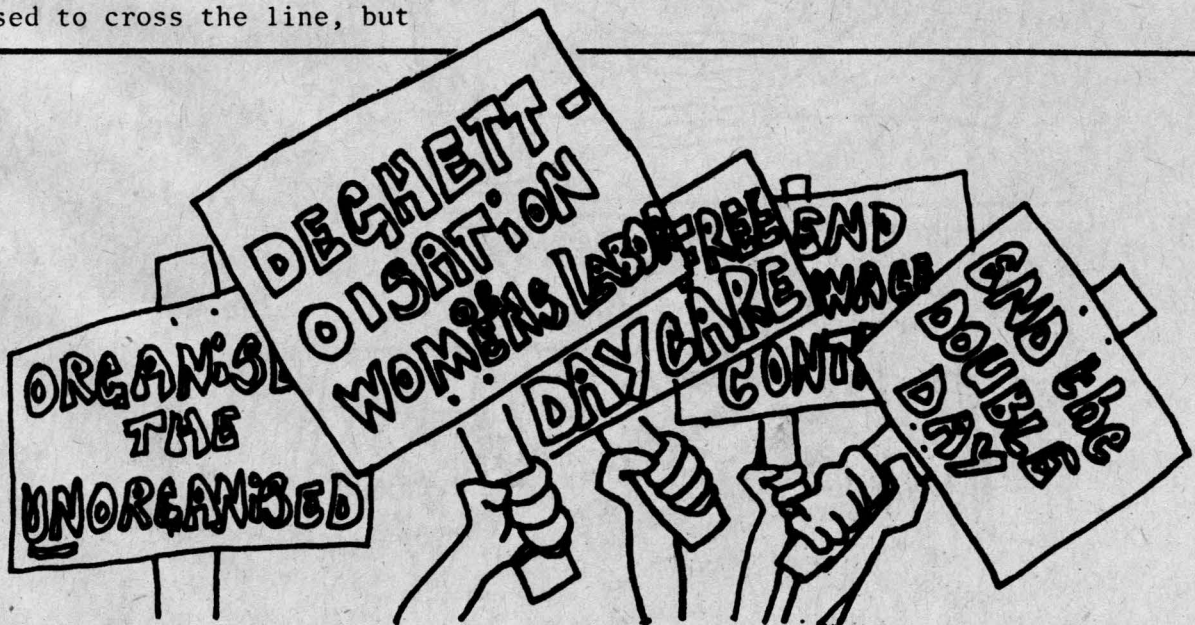
What was it that prevented these people from asserting their demands in the past? The split between central office and the school staff was one thing, but two other factors contributed. Originally many of the employees opposed the idea of unionization and compromised on an association. This attempt proved very ineffective and resulted in the decision to certify. However this new status gave birth to another difficulty--the membership "were under the illusion that the union was going to do everything for them" as Ms. Medlicott described it. Once this misconception was overcome and the employees realized that they had to work for their own rights, the potential for a strike was in the making.

Support from other unions gave impetus and strength to the striking workers. Letter carriers not only refused to cross the line, but

actually assisted with the picketing. Caretakers had voted to honor the picket line if the strike continued past the week. Public Health Nurses refused to cross the picket line and two City Hall workers were suspended for refusing to process School Board cheques. As well, 175 delegates from the Working Women's Conference indicated their support for the strike by joining CUPE 1948 for a mass picket at the School Board office on May 7.

While the strike can be considered a major victory for unions and for women, CUPE Local 1948 is not about to become complacent in the future. The strike introduced many of the local's members to each other for the first time and developed a feeling of "togetherness." Next year will bring them head to head with the Board once again and they are determined to have their demands satisfied. Prairie Woman congratulates them on their effort and all best wishes go with them in their continuing struggle.

(Prairie Woman interviewed Melanie Medlicott, CUPE 1948 President on June 9, 1977).





WE ARE IN DIRE NEED OF FUNDS AND WOMAN POWER. UNLESS WE CAN FIND BOTH THE NEWSLETTER WILL NOT SURVIVE THIS IS A PLEA BORNE OUT OF HOPE THAT WOMEN AND MEN SUPPORTERS WILL COME TO OUR CALL.

PLEASE SEND:
 ARTICLES
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 YOURSELVES
 TO 438-8th ST. E
 S'POON

PRAIRIE ♀ COLLECTIVE

-7-

Toward a Gay Community

5TH NATIONAL GAY RIGHTS COALITION CONFERENCE, SASKATOON, JUNE 29 - JULY 3

The Gay Community Centre of Saskatoon is hosting the Fifth National Gay Rights Coalition Conference on June 29-July 3, 1977. French and English speaking delegates from across Canada will be meeting at the Arts Building, University of Saskatchewan campus.

Private Barbara Thornborrow, who recently made public the Canadian Armed Force's efforts to oust her for being a lesbian, will address the conference.



The following workshops of interest to lesbians have been planned:

LESBIAN CULTURE: FOCUS ON MUSIC

Speakers include:

Sandy Daoust, Regina, on the need for women's music networks, tape and music exchanges, and the possibility of a Nationals Women's Music Festival,

Janice Richman, Saskatoon, on forming Lesbian music groups, improvising together and writing songs.

LESBIANS IN COMMUNICATION

Speakers include:

Nora Randall, Vancouver, on how the Makara collective operates. Women working on other publications, feminist, gay, Lesbian, about their experiences.

LESBIAN AUTONOMY

Speakers include:

Mallory Newman, Regina, on Lesbian autonomy within the gay and feminist movements.

Any women working in gay or feminist groups who would like to contribute their experiences.

Women working in autonomous Lesbian groups.

LESBIAN RIGHTS

Speakers include:

Dorothy Restell, Vancouver, Legal Services Commission, on women's rights; a Lesbian perspective, the legal and historical status of women and Lesbians under the law.

B.C. Federation of Women, Rights of Lesbians Subcommittee, on what we can do to change and correct the situation.

LESBIAN MOTHERS

Speakers include:

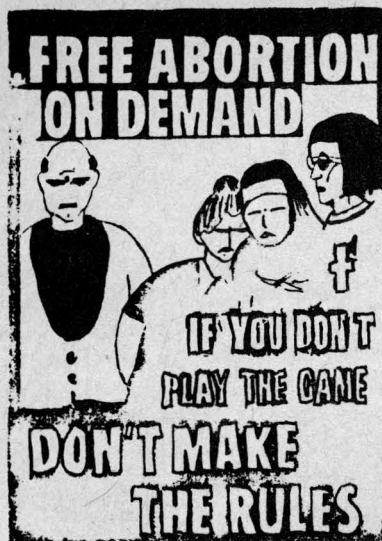
Mallory Newman, Regina, on having and keeping our children, dealing with our guilt as gay parents, explaining heterosexual society to our children, and helping ourselves and our children be accepted in gay society.

Two coffee houses and two dances are scheduled. One of the coffee houses will be for women only. A Regina Lesbian band will play for the July 1st dance.

a feminist without socialism lacks analysis

I am a feminist. I make no apologies for that. I can feel my oppression as a woman in a personal way. And that is the issue I became politicized around. It was easy to see that women were "discriminated against" in the labour force in both wages earned and the types of jobs available, in educational systems, in proscribed rules of behavior, in street harassments, etc. I could understand that and it made me angry, thus I became a feminist.

But anger and bitterness had to be directed. It was invaluable to talk with other women, to share common experiences, to discover that others had similar thoughts and emotions, to give and receive encouragement and support, to find the warm glow of sisterhood. We used to call these talking and growing sessions rap groups. To others they were know as consciousness-raising. But I still wanted to know why this was happening, why it was such a horrible experience to grow up female.



There were several theories. One went that it was all biological. Our modern socializing and living patterns descended from prehistorical times, when survival depended on physical co-operation. It was the whole cave man bit, with man as the hunter and protector, while woman was made vulnerable by constant childbearing and rearing. Traditions persevered, women were either put on a pedestal or exploited as drudges. But in any case, they were never given the true equality progress from the living standards of the cave and threatening wild beasts would suggest as logical. Therefore, what was needed was public education. If people could only be made to see that times had changed, that we women were just as smart and capable as anybody, then of course the problem

would be eliminated. All women naturally possessed the knowledge that had been held secretly for centuries, that there was no longer any need for differential treatment that we were ready for liberation. That made men the enemy. Those in power, in a position of power, in a position of superiority would not readily give it up.

What followed was a personal break for me from men. Even friends of years' standing had their innocent remarks subjected to a hostile "What do you mean by that?"

Not that all I did was hate men, I also understood that there were barriers to prevent women's full participation in society, and worked on such issues as abortion, daycare, and birth control.

But this stage was satisfactory only for a while. Two things made me suspicious that this theory was entirely correct.

..... a socialist without feminism lacks strategy

Firstly, I began to do some reading in history/herstory, right from cave person times to the present. And discovered along the way, quite to my astonishment that men hadn't always played the dominant role. In fact in some modern day societies (although some call them primitive) women lived in an equal or even superior position. That seemed to cloud the credibility of the biological reasons or religious/fatalistic arguments for the inevitability of women's oppression.

Secondly, I began to do some acute observing. Most of the men I knew were certainly in a position of benefitting from the traditional convention of marriage where women are expected to service or labour for love. But in the larger scheme of things, they were in a situation just as powerless as women.

Their lives were controlled by a powerful elite, bosses at work and unseen corporation executives. They were also driven by role models just as restrictive as women's "be a good girl and you'll catch yourself a husband", which directed men to "work hard and maybe you'll make it rich" In reality though, these dreams never came true. Women did not live happily ever after in a princess-like existence just because they learned to cook, and it was a shame that but a few rich and privileged could make it. Women who worked and those who had to live on their mate's earnings shared in common with men their exploitation by the few rich for their profit. All workers lived by selling their labour.

I realized that changing male patriarchal attitudes to allow equal

opportunity for-women was not an adequate solution. Surely it would be a flimsy delusion to think that women in positions of power would act any differently than the men they sought to replace. I couldn't see that having a woman as head of some corporation would make any difference.

I also began to evaluate the things I was working for politically. For example, repeal of the abortion laws wasn't going to fundamentally change the structure. Abortions likely wouldn't be freely available to all, and although the importance of controlling one's reproduction cannot be denied, it could function as a reform to patch up an oppressive and corrupt system. What was needed was an entire overhaul, a redistribution of wealth and a change in people's power over their existence, over their work and their lives. Capitalism was identified as the enemy.

And so I became a socialist.

Things went really well for a while. Some things which had been unclear, suddenly came into focus. For example, I had always been able to identify the family as a source of woman's oppression. The family unit kept women in isolation, doing unpaid work (for love) and under the personal influence of one man. But with a little more sophistication, and some educational reading, I learned the family has even more sinister implications. The family, I realized, is basic to the structure of capitalism. The benefits of the family for capitalism: a reserve labour force of women, child-rearing and socializing in the good-old capitalist way, a servicing unit to keep a worker happy and productive, and the primary consumer unit, were enormous.

Obviously the elimination of the nuclear family would strike a blow at the very foundations of capitalism. In the meantime, such things as union militancy, worker control of workplaces, and environmental issues were also on the socialist's program of action.

However, my disillusionment came gradually, but inevitably. Something was amiss in the left-wing groups I was working with. They all purported to be in favour of women's liberation and women's equality. Yet within their own organizations this was not practised. Women seldom were in leadership positions but were often relegated to doing repetitive (usually office) work. The needs and demands of women seemed always a last priority. The groups seemed unwilling to implement in practice the demands we women were enunciating.

At first I was very patient. After all, the man did have more experience --it was only logical that they should be making the decisions. All that was needed was a little tolerance and internal education and everything would be solved.

But the thing that got me was examples of worker's states where socialist revolutions had occurred. The position of women in these states was and is not the ideal I see for myself. While the overthrow of

capitalism may have been partially achieved, the patriarchal system had not been toppled.

I realized then that the sometimes-heard promises from the amle-dominated left that women's liberation would follow a socialist revolution were empty. It implied that women's struggles are secondary. I refuse to believe that. I know now that the overthrow of capitalism is the goal, and that the liberation of women is a parallel effort. Women's liberation is not possible without socialism but socialism must not be allowed to occur without the liberation of women.

And now I'm a socialist-feminist.

I understand the importance of both struggles. But I choose to make women's liberation my priority. I work with other left-wing organizations, but I never forget my basic identity. I know the necessity of an autonomous, separate, independent women's movement. I (we) fight towards the revolution, but we also fight for interim reforms to make our lives under capitalism more bearable.

We know our goal--we know where we are going. Working together we grow in knowledge and experience and confidence. And I have faith that with our help the revolution will succeed.

May 15-June 5 GENERAL MEETINGS: SUMMARY

Despite the advent of summer weather and holidays, the May 15 and June 5 general meetings of the Saskatoon Women's Liberation Movement were well attended by members. At the June 5th meeting however, it was moved that given holiday commitments and the transient summer spirits of many, the group now meet on the last Sunday of every month until September, at which point, bi-weekly meetings would

once more be considered. The motion passed. The next general meeting has been set for 7:00 June 26th at 438 8th St. E. Mark it down! New members are always welcome.

HIGHLIGHTS: May 15th

-A member of the Political Positions Committee presented a draft of an Abortion Position Paper for approval and good discussion followed. It was recommended that certain points needed greater clarification and others more emphasis. The draft will be revised and presented at a later meeting. Sylvia Pusch also presented the first draft

of a position paper on "Women in the Workforce." The paper will go into second draft and it also will be presented at a later meeting.

-Plans for the May 18th Public Meeting which focused on the issues of Control of Our Bodies, Women in the Labour Force, Daycare, and Sexual Orientation were finalized. The Public Meeting was planned to garner support for the May 28th demonstration in Regina.

-Saskatoon Women's Liberation had been asked by W.A.C.H. in Regina to present the Control of Our Bodies and Sexual Orientation Workshops on May 28th. Discussion revealed there was still work to be done and the call for volunteers was heeded. Members were also asked to seek endorsement for the action from local labour and political groups and to secure the support of the Saskatoon Status of Women's Organization.

-The Newsletter Collective reported that within a very short time a Saskatoon Women's Liberation Newsletter would materialize. Hurrah!

The meeting adjourned at 9:00

HIGHLIGHTS: June 5th.

-Newsletter Collective reported and urged for greater commitment from present non-involved members to work on the newsletter. The request was met and Women's Liberation happily realized that it had more typists and journalists than it had imagined. An important newsletter policy was decided when a motion was passed instructing that articles submitted be written by women only. However letters to the newsletter will be accepted for publication from anyone.

-In the Treasurer's Report it was pointed out that no directive has been established as to how money will be spent and who is to authorize the expenditure. A concerned discussion followed and a money committee was struck. This group will meet with the Steering Committee to discuss the

problem and will make recommendations for the next general meeting.

-The importance of improved communications and a close liason with W.A.C.H. was discussed. Linda Charlton was nominated as group secretary and part of her responsibilities will include keeping W.A.C.H. posted as to our activities.

-The National Gay Conference will be held in Saskatoon June 28 to July 5. A motion was passed pledging \$50.00 in support of the Conference.

-Nancy Allen spoke regarding the necessity of implementing regular noon-hour pickets at University Hospital to protest the lack of abortion services there. The group endorsed the idea, and the first picket will be June 16th at 12:00. Members are urged to make every possible effort to be there.

-It was reported that the Saskatoon Chilean Support Committee will be holding another of their series of pickets against the main branches of the Royal, the Toronto Dominion and Nova Scotia banks. The picket was to be held June 10th at noon and members of Women's Liberation pledge to attend.

-Final discussion centered on the activities in Regina the previous weekend. Although turnout was lower than had been anticipated, 30 women and men travelled from Saskatoon to attend. The demonstration was well-planned and it was a rousing march. The workshops were well-planned and well-attended.

-A final cheerful note--it was planned to have a Women's Party June 16th at the Gay Community Center and that's not all--preparations are underway to have an Open Dance sometime in late July.

-Meeting adjourned at 9:00

Next Meeting-7:00 June 26th at
438 8th St. E.

WACH defined:

Regina collective on the road

by Ursula Thoma

The Women's Action Collective on Health (W.A.C.H.) was formed in Regina in August of 1976 to discuss and act on the abortion situation. Abortions were becoming more and more difficult to obtain, particularly here. Several women went to Saskatoon or rural hospitals to obtain abortions. Accordingly, W.A.C.H. called a public demonstration on September 18, 1976 to show our anger and to distribute information to the public on abortion. Approximately 150 persons attended and W.A.C.H. was on the road!

During the fall and early winter W.A.C.H. continued to meet and carry on study sessions on various topics. Our next major event was a benefit in January of 1977 which was well attended and left us with a bit of a bank account. The next few months saw us draw up position papers and action proposals around rape, abortion, daycare, lesbian rights and women in the labour force. It was from these position papers that we arrived at the positions and slogans carried on our demonstration of May 28th in Regina.

The May 28th demonstration was multi-issue with slogans covering nearly all aspects of the injustice faced by women under capitalism. While political viewpoints in W.A.C.H. vary, the group sees capitalism and more particularly the nuclear family as the source of women's oppression. In order to get rid of the oppression we have to get rid of the system that sees women as second class work horses. It was from this perspective that we drew up our slogans around

control of our bodies, women in the labour force, sexual liberation, and daycare.

Control of Our Bodies: we demand that women be granted free abortions on demand; that no woman be forcibly sterilized; that the government act on the recommendations of the Badgley Committee; and that women have access to safe and quality birth control.

Labour Force: we demand that women have equal pay and equal access to jobs; that women be treated with equal respect in the unions; that there be jobs for all; that housework is socialized to ensure the ending of the double day of women who work outside the home and put in another eight hours later at home.

Sexual Liberation: that our sexuality not be for sale; stop rape; that homosexuals have equal access to jobs and job security; that lesbian mothers have the right to raise their children; that homosexuality be removed from the criminal code.

Daycare: we demand the immediate establishment of free 24 hour parent-worker controlled daycares. The raising of children should not be left to the individual parent.

While we do not feel that these demands will be met immediately, we feel that the struggle for them must begin now. As the issues become more and more public the numbers of people supporting them will grow. As the numbers grow so will the ears of those in office. We must fight for every single need we have, until the day when the general populace rises and takes control of society, and builds one based on equality and human need.

SONGS OF THE UPPITY AMAZON

that's right friends
rush your money in today
& you get this amazing
collection of your favourite
amazon hit singles & LPs

unfortunately,
the printer refused to publish
the song titles because they
reek of a woman's pride
& depict women's bodies
as glistening with power
like fine-edged diamonds
cutting raw strength
into bones of a woman's dream



the printer, poor man,
just read over the titles
& began perspiring so badly
that we put him in the showers
three times before he finished reading
poor man, didn't understand



or perhaps he did
& feared his wife
would memorize the list
& proclaim international
women's century

the last we saw of him
he was heaving & sobbing
crumpled to the floor
in a bag of bones
his eyes sunken & gray
still refusing to print for us



but don't let this stop you
friends, rush your order
in today & we'll ship you
a lifetime supply
of uppity amazon songs
guaranteed to turn the world
upside/inside down/out
when enough uppity sisters
learn the lyrics
& join us singing loudly

-Nancy Brizendine
(taken from Room of Ones's Own
Vol. II, No. 2/3)

Feminists On the March

Victoria Park in downtown Regina was the scene of a gathering of 200 people May 28th, as women and their supporters rallied to a multi-issue demonstration. The crowd marched from the park through the downtown streets to the old campus, with bystanders joining the procession. Shoppers and business people gathered on the sidewalks to watch as the demonstrators passed by.

Co-sponsored by Regina Women's Action Collective on Health (W.A.C.H.) and Saskatoon Women's Liberation, the demonstration was endorsed by such groups as the Chile Support Committee, Revolutionary Marxist Group, U.S.S.U. Women's Directorate, Sask. Waffle, and Day Care Action Group.

Four issues were concentrated on: control of our bodies; daycare; sexual liberation; and equality in the labor force. Following the demonstration, marchers discussed these issues in workshops held at the old campus.

"Contrary to popular opinion, women have not 'come a long way'. Canadian women only won the right to vote in the early twentieth century. It took a monumental court battle in the 1920's for women to be legally recognized as 'persons'. That these were but hollow victories is evidenced by women's essential powerlessness today. We still have no control over our lives", began a leaflet handed out at the beginning of the demonstration.

In the workshop on control of our bodies, participants discussed the necessity for control of our reproductive systems in order to control our lives. Abortion was seen as a key issue, as Sue Smee read the position paper of Saskatoon Women's Liberation.

"This struggle will not end with the removal of abortion from the criminal code. Abortion services will still

be in the hands of a male dominated medical profession which sells its service on a free enterprise basis. But even more important, simple repeal of abortion laws will not guarantee equal access to all women. Abortion laws must be repealed; the operation must be made available to all women, free and on request, with the doctor's role being advisory only.

"...we realize that we will have control of our bodies only when abortion is available on demand."

Nancy Allen of Saskatoon stressed that women must be uncompromising regarding the abortion issue, and groups must remain active in exerting pressure on the medical profession and the government, with its non-serious attitude toward women.

Abortion and safe, effective birth control were seen as key issues, but knowledge of our bodies, self-help counselling, and a change in the medical system were also seen as important.

The daycare workshop saw free, 24-hour quality worker-parent controlled centres as a necessity for women's full participation in the total society. "Child-raising, educating and socializing should be the collective responsibility of all. In the absence of universally accessible child care, women and children remain isolated in their individual homes."

Historically, when the demand for female labor was great, daycare facilities were good, but as women's participation in the labour force became a matter of "choice" (ignoring the fact that many women work out of necessity, caused by the high cost of living, or in the case of the single parent), expenditures on quality daycare were cut drastically.

The workshop participants considered it impractical to have the costs of daycare shouldered by working people; costs should be the responsibility of the government, and the care and education of the future generation of Canadians should not be solely the private responsibility of the parents.

In the sexual liberation workshop, Ursula Thoma of W.A.C.H. concentrated on a change in society's attitudes toward women; the rights of homosexual parents to their children; the removal of age of consent and homosexuality from the criminal code; and universal access to housing and job security for homosexuals.

Thoma stated that because of men's stereotyped attitudes toward themselves and women, rape is a fact of society. Until that attitude changes, for now we must have adequate rape crisis centres, designed to care for women in an understanding, sympathetic fashion.

She stated that society regards lesbians as "sick" because they "have rejected the patriarchy and male supremacy. Indeed, the worst of our 'crimes' is our belief that women are people, that women can satisfy the needs of other women, that we as women can stand on our own, and build our own lives."

As far as the rights of lesbians to custody of their children, Thoma believes that "the children of lesbian mothers will decide for themselves who or what they will be as adults.

"Why is the influence of one mother with a certain lifestyle more dangerous than twelve years of schooling that represents another lifestyle?"

Equality in the Labor Force Workshop centered on the demands for equal work and equal pay; equality of women in unions; jobs for all with job security; organizing the unorganized; and socialized housework (end the double day).

"All women are workers. Most now have two jobs, one at home and one in the workforce. It is necessary to raise demands that will free women from the most burdensome and time-consuming aspects of housework, and to point out that housework is work, but should not be women's work.

"By keeping women in the home doing repetitive work in isolation from others, society forces women to be dependent on others for economic, social, educational and political experiences - it exploits women and destroys the possibilities for women to develop as equals.

"Women must be allowed and encouraged to enter into all aspects of the workforce."

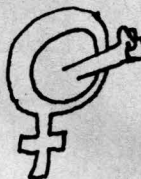
The main area of discussion at the workshop was the problem of organizing the unorganized - encouraging women's interest in unions, and overcoming the problems encountered with women's participation (i.e. the double day, lack of daycare facilities). The retail trade, which employs large numbers of women, is especially prone to difficulties. Half of all workers must be organized to form a union, and with the many part-time workers, it is almost impossible to certify.

Preparation of "how-to" booklets was suggested by the workshop to aid women in learning more about establishing unions, and exactly what their rights are under the law.

Co-operation with the two committees that emerged from the Saskatchewan All-Women Unionists Conference was also discussed, to ensure that the goals of women's groups be taken into account.

The demonstration has succeeded in forming a very necessary link between W.A.C.H. in Regina and Saskatoon Women's Liberation. It has fostered the enthusiasm for further mutual work in organizing women in the fight for our basic rights.

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