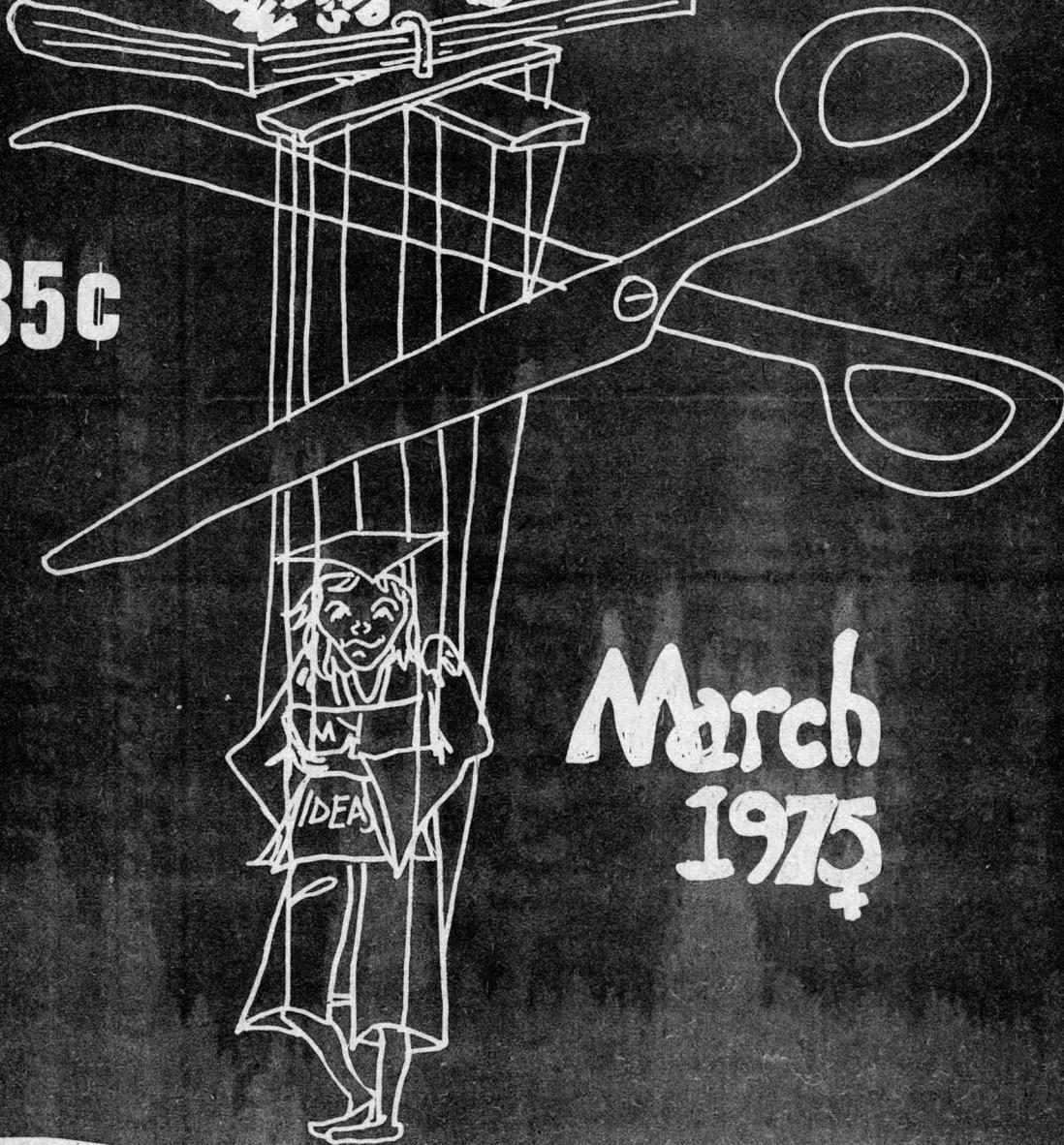


SASKATOON

WOMEN'S Liberation Newsletter



35c



March
1975

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Canadian conference on women and the law

by Shelley Gavigan

The impact of the Women's Movement and the significant public debate on issues such as universal child care, women in the labour force, equal pay for work of equal value, and abortion have had several direct and indirect consequences. Women are becoming more conscious of sexism in our society and of their exploitation as workers, whether their workplace is in private industry, the public sector or in the home.

Greater interest is now being displayed in the Law and the glaring inequities and disparities which abound in relation to women. One modest indication of this heightened state of awareness has been the two national conferences on "Women and the Law", organized by women in law and funded by the Department of Justice.

The first such Conference was organized by women in the Law School at the University of Windsor, in early March, 1974. Its primary purpose was to draw together women involved in law: students, articling clerks, judges, legal secretaries, law teachers, and practising lawyers in order to discuss the status of women in the profession, and further to discuss the problems of women and the law. A secondary consideration was the possibility of forming a national organization of "Women and Law", and at the end of the Conference, the delegates agreed to return to their communities and law schools and attempt to form local women and law caucuses. A National Steering Committee was set up and the 1975 Conference was slated for Winnipeg.

This latter conference was held January 31-February 2, 1975, attended by approximately 400 delegates, nineteen of whom were sent by the Women and Law Committee at the College of Law, U. of S.

The central theme was "Women and Labour" and various panels and workshops were organized to discuss issues such as labour organization, part-time labour, immigrant labour, legal secretaries, the

role of the labour lawyer, and the problems of women in the legal profession. Child care was also recognized as a central issue to the question of women and labour, and resolutions came from the workshops calling for free, universal daycare.

The first panel of the Conference which dealt with the issue of women workers was entitled, "Where we are, where we should be, and how to get there...", a more apt title might have been, "How can you be in two places at once, when you're really no place at all?"

The Saskatoon delegation arrived too late to hear the remarks of Lynn Kaye, law student at University of Ottawa and researcher into historical conditions of working women, and June Menzies, economist. We did arrive in time to hear Ms Sylva Gelber, director of the Federal Women's Bureau, Labour Canada, who advised the delegates that the way to get action is to go to the top and exert pressure on the Minister. However, she did cite some statistics which attest to the increasing ghettoization of women into "women's jobs". In 1971, 45.2% of the workers in the service industries were women; in 1974, 51.4% were women. A similar trend is apparent in the field of clerical work: in 1971, 68.4% of the clerical workers were women; in 1974, the number had risen to 72.9%. It almost goes without saying that workers in both these fields of human endeavour are among the lowest paid, with little job security and tend not to be organized into unions.

It fell to Madeleine Parent, secretary-treasurer of the Canadian Textile and Chemical Union, to postulate concrete suggestions for changing the situation of women workers. She stated that the struggle is one which must be waged on two fronts: the demand for the implementation and enforcement of equal rights legislation and organization and collective bargaining at the work place. She

stated emphatically that with respect to collective bargaining, women must be actively involved in the struggle, negotiating against job ghettos and percentage wage increases.

Increases which are based on percentages are quite insidious in that they clearly increase the disparity between workers who are relatively higher paid and poorly paid workers (usually women) at the bottom.

Women must fight for job classifications which reflect the functions and responsibilities of the job and across the board wage increases coupled with an evaluation of the job itself. Cost of Living Allowance clauses which are based on percentage increases are likewise discriminatory against women in that they increase the gap between the wages of workers at both ends of the wage scale and therefore, must be opposed.

Parent conceded that the union bureaucracy often sells out the women workers to the employer, by abrogating demands in contract negotiations which would benefit women. She said that women must take the initiative at their place of work to find a union which meets their needs. She asserted her opposition to separate women's unions as she feels the women must be alive part of the union structure and not a ghettoized segment. However, where women are in an unequal position in a union, women's committees could and should be formed to work for equality. Women must be active in the union--on the bargaining committees, on the grievance committees, as stewards, etc.

This active involvement of women in the union is of critical importance, not only because it will gain the respect of their fellow workers and strengthen solidarity within the union, but it will also force the union bureaucracy to be cognizant of the significance of women members and accordingly pressure them into taking firm stands on women's issues in negotiations, etc.

Parent closed her remarks by urging women in law to help working women in setting up their union, and in working out and policing their contracts. She received a tumultuous ovation from the Conference delegates.

Parent's presentation and the Fri-

day workshops were the highlight of the Conference. In addition to the labour workshops, there were workshops on abortion, rape, problems of Metis women, and marital property, and others, many of which submitted resolutions to be ratified by the Conference.

The Minister of Justice, Otto Lang, had agreed to take part in a question and answer period slated for late Friday afternoon, but predictably enough, at the last minute, he backed out. It might be significant to note at this juncture that among the various resolutions passed at the Conference was one demanding the repeal of abortion from the Criminal Code and another demanding the resignation of the aforementioned Minister of Justice.

As tends to be the way with all conferences, too much time, energy and money was spent on lavish banquets (complete with shrimp cocktails and baked Alaska) at which delegates were wined and dined.

Nancy Morrison, B.C. magistrate and vice chairperson of the B.C. Labour Relations Board, spoke at the first banquet. She was fairly well received, primarily because of her jibes at the federal government's campaign for International Women's Year. The other banquet speaker, Mme Jeanne Sauve, Minister of the Environment, was less inspiring because of the political (with a capital "L" Liberal) thrust of her remarks. She went to great lengths to enunciate her position on abortion which, when all was said and done, is not far removed from that of Otto Lang. For that she was booed, and rightly so.

In sum, the Conference had some very positive aspects, but due to lack of time and undemocratic procedure, the formation of a national Women and Law Association was again delayed. We got bogged down in a discussion of whether men should be allowed to participate in the organization, a discussion which was finally resolved in the affirmative.

Despite some very serious reservations which the Saskatoon group has about this national organization, we have decided to proceed with it for the time being, and help with its formation. We would invite anyone in Saskatoon who is interested to join us.

Division of matrimonial property

by Rosemarie Geoffrion Brown

Apart from the question of maintenance, the division of matrimonial property is usually the main issue at the time of separation, divorce, or death. It deals with the woman's right to the property acquired during the marriage, be it the matrimonial home, the car, or the furniture.

Historically under the common law system in England, upon marriage the husband and wife became one and that "one" was the husband. All property which the woman owned prior to the marriage and any property acquired after marriage became the property of the husband. The woman had no legal capacity to own or control property.

By the English *Married Women's Property Act* passed in 1882, women acquired a legal capacity. Saskatchewan passed a *Married Women's Property Act* similar to the English one in 1907, and hence we now operate under a system of separate property.

Property purchased with the husband's money and in his name belongs to him. What is in the wife's name belongs to her. Even if the husband has paid for it and it is in her name, there is a presumption that he made a gift of it to her. But this system doesn't recognize the wife's role in the earning of money or the acquisition of property through her work as a homemaker and mother. The law doesn't recognize the fact that when a woman gets married, she generally gives up her work outside the home and thereby, loses her present earning capacity and may even lose her standing in a profession or at least her job skills and years of seniority and experience. Her role as a homemaker deprives her of the opportunity to earn money and to contribute directly toward the purchase price of the property as she is financially dependent on her husband; consequently, her legal capacity to own property is often of no practical value.

In a business or farm, if all the land, buildings, and assets have been

paid for by the husband and are held in his name, the property belongs to him exclusively and goes to him at the time of divorce. This is so even if the wife has contributed as much labour as her husband, is responsible for the property being acquired and even though she has never been paid for doing the work. This is illustrated by the famous recent *Murdock and Rathwell* cases.



If a wife does make a direct financial contribution, the result could still be uncertain. She must still prove that she has put a certain amount into the purchase of the property. She could then probably get the same amount out. But as indicated, she must have kept careful records in order to prove this.

And then again, if her money went into renovations instead of the actual purchase, she probably wouldn't get anything back.

Again, it is arguable that property acquired with money from a joint account but put in only one person's name belongs to both. But the law is uncertain about this and there is every indication that this would hardly result in a fair distribution of the matrimonial property.

At present, therefore, the only recognized right a woman has concerning the matrimonial property is her homestead right as defined by the *Homesteads Act*. The Act, in effect, limits the husband's complete control over certain of his property. The homestead includes the house and buildings whether rural or urban, occupied by the husband and also the lots on which they are situated. In the case of a farm, it is limited to the 160 acres on which the home is located. The purpose of the Act is to prevent the husband from dealing with the home during his lifetime, and in some circumstances, under his will, without the free and voluntary consent of the wife.

But the Act does not set out clearly what a wife's homestead rights actually are. She does not have a right of possession of the homestead during the owner's lifetime. She is simply given a right to veto any dealings with regard to the homestead by her husband. The wife can give up her homestead rights only by signing the specific document which sells the homestead and by acknowledging separate and apart from her husband that she understands her rights and signs of her own free will.

A wife loses her homestead rights if she has committed adultery and is living separate and apart from her husband, or if she becomes mentally incompetent.

Also, unless a wife registers a caveat against the title, her interest can be defeated by her husband's dishonesty if he sells to a third person simply stating in a document that the property is not a homestead.

It is quite obvious that the present law is inadequate. This was recognized by the Government of Saskatchewan which passed legislation setting up a Law Reform Commission for the province.

In its third mini-working paper, the Commission has set out tentative

proposals for reform. Briefly, these consist of a three step program:

(1) The Commission proposes that legislation providing for the exercise of judicial discretion be passed immediately to apply to property in any marriage solemnized prior to the adoption of a deferred participation scheme.

This means that a court is empowered to divide the property as it sees fit in order to provide a fair and just division according to the circumstances of each case, regardless of how title to that property is held or when it was acquired.

This proposal has been passed by the legislature and now applies to all marriages pending the legislature's decision on the further proposals by the Commission.

(2) That subsequently, and in addition to the first proposal, legislation providing for co-ownership of the matrimonial home be passed to apply to the matrimonial home in any marriage.

This would mean both the husband and wife would have the right to equal shares in the home together with equal rights of occupation and control. Even if held only in one person's name, the court would regard it as being held in joint tenancy, ie. upon death, the surviving spouse takes the entire property.

(3) That legislation establishing a scheme of deferred participation be passed to apply to matrimonial property other than the home in any marriage solemnized after the adoption of such legislation (except when the spouses have defined their property rights by mutual agreement in a marriage contract).

This is a scheme whereby the value of most property accumulated by the spouses during marriage will be equally shared by them at the end of the marriage. The scheme recognizes both financial and non-financial contributions made by both partners and avoids most of the unfairness of the separate property system.

The total shareable gain of the marriage is determined by assessing the net worth of each spouse at the time of sharing, less the net worth at the time of marriage and less the value of any non-shareable property received during the marriage. Non-shareable property would include gifts, inheritances, trusts, and settlements received by either spouse from third persons with the express intention of the donor that it is to go

only to one of the spouses. Adjustments are then made by means of a balancing claim so that each spouse obtains half of the total shareable gain of the marriage.

To date, much of the criticism of the Commission's proposals have been directed at the third one. The Commis-

sion suggests that the deferred participation scheme apply only to marriages solemnized after the adoption of the legislation, while the consensus in the province seems to be that the scheme ought to apply to all marriages whether they were solemnized before as well as after the adoption of the legislation.



Women's Rights Under the Deserted Wives and Children's Maintenance Act

by Georgina R. Jackson

Apart from the remedies that separation and divorce provide, a wife who is deserted within the exclusive meaning of this Act may be entitled to an adequate settlement.

To be able to apply, a wife must prove desertion within the provisions of the Act. A wife is deemed to be deserted if her husband refuses or neglects without sufficient cause to supply food or other necessaries, or is guilty of adultery which she had not forgiven, or has been so cruel that she has been forced to leave him.

One sufficient cause that will justify a husband's refusal to provide is adultery on the part of the wife. This will not only prevent the making of an order, but the court may rescind any order already made unless the husband forgives her or caused her by his conduct to commit adultery in the first place. It appears that it is not a sufficient cause for a husband to refuse to supply food or other necessaries if his wife is capable of working and is working as long as she does not exceed the standard contemplated by "food or other necessaries". It is important to note that a claim under this category does not demand an actual separation of the parties. It is conceivable to be deserted, here, and still be living together, according to the definition in the Act.

Similarly, a wife may be able to

sue for non-support if her husband has committed adultery which she has not condoned. Again the wife need not be separated from her husband in order to be deemed deserted under this category, but there will be difficulty in proving that she has not condoned the act if she remains with her husband.

A wife may actually be the person who leaves the marital home and still claim support from her husband if she can prove that he committed acts of cruelty which forced her to depart. Cruelty under the Act has a special meaning and it also must be of such a character that the court could not reasonably expect the wife to be willing to remain with the husband.

How large an award a wife will be entitled to receive, will depend on what the court considers proper, having regard to the husband's means and any means the wife may have to supply herself with food and other necessaries. Again, this is also dependent on how high a standard the court conceives that this latter phrase represents.

To lay a complaint for non-support a wife may contact a lawyer and have him/her act for her. A wife also has the right to swear a complaint before any justice of the peace, notary public, commissioner for oaths, provincial magistrate or before a judge of the district court. Upon the court receiving this

complaint, it may issue a summons requiring the husband to show cause why he should not be ordered to pay his wife maintenance. If he does not satisfy the court and the court finds the wife to be deserted within one of the above mentioned categories, then an order may be made in the wife's favour.

It is important to note that this excerpt does not cover the rights of children. Nor does it purport to discuss fully any rights or defences that the husband may have or the difficulties of enforcement. For more information, it is necessary to seek legal advice.

Women must now be involved not merely as acceptors of this or that contraceptive device, or as passive tools of policy, but as makers of decisions and active participants in policies which will profoundly affect their lives.

World Population Year Bulletin, Feb. '74



LAW COLLEGE : Paper Chase

by M. Butschlun

For any who find the law so enthralling they've decided to "enlist", the following may wash a few dirty windows about entrance requirements and "track records". (This is decidedly not an editorial on the regime or queer customs of our College of Law--it's just a bit of information.)

First, if you are applying to the College, you can request by mail the admission form and the Law Schools' Admissions Test or L.S.A.T. booklet. It might be quicker to trundle up to the third floor and get copies from the secretaries. Office hours are between 8:30 to 12:00 and 1:15 to 4:30.

The application form still demands sex and marital status. Delegates of the Women and Law Committee have protested this. The justification given for retention of such discriminatory information is the need to put into computers all information to discover correlations in success rate in the College. The proposal made to combat the Admissions

Committee seeing it was to place the biased information on a perforated form which will be removed before the Admissions Committee sees it.

Next problem is the picture. Now pictures are demanded so that once in the College, professors can identify the students in classes. It was also suggested that these photographs need not be sent in until the applicant is notified as to acceptance to the College. These proposals have been supported at a faculty meeting. We are awaiting implementation.

Finally, the L.S.A.T. If you have ever taken a silent reading test in public school, think of a university level test: four hours of reading with a ten minute break after the first two hours; voila L.S.A.T. You must also pay for the privilege of suffering. I believe the current rate is \$14. Usually the tests are held on the Saskatoon campus at least four times a year. Regina also has a place for testing. Last year it was not mandatory to take the test before enter-

ing the College. Now, according to the chairman of the Admissions Committee, it is a must. Take that into consideration if you decide to apply. You will have to allow time for that test before application deadlines. When you get your application forms, you'll also receive a booklet on the L.S.A.T. describing fees, dates and sample questions, as well as an application form for the test.

That is a basic outline of the application procedure. As to an idea of how you'll do once you apply...

Approximately 650 people applied for entrance in 1974. This is slightly less than the year before. The statistics given were that of the 116 women who applied, 40 were accepted, about 34.5%. Of the 534 men who applied, 82 were accepted, 15.5%. Of course there appears to be a bias for women. This may easily be explained: women may not be as confident about applying and only those with high marks do apply. Also, preference is given to persons living in the province. Perhaps most of the out of province applications, for the same reason, come from men.

"What procedures do the Committee go through to arrive at who makes it and who does not?" you may well ask. We have been. I have it on the best authority (the chairman) that the first 80% chosen are done so purely by academic record (sometimes taking into account a bad year in high school or university).

The other 20% are more difficult to describe in terms of who is chosen. All information is looked at to predict success in the Law College, ie. age, there is a Mature Students Program. The program is quite vague, but some credence is given to the idea that even if the

person does not have all the university credits to enter, other factors will be taken into consideration. / But other than that, as to the mysterious 20% group I can give you little information at this point. If academic record isn't that high, letters of reference may be helpful.

At any rate, I thought you might also like to know about the stickler: *Statistics on Survivors.*

First year is considered a testing ground. If a student doesn't make 50% on a final and can't make it on supplements, you might start shopping for another career. Few are allowed to come back. This also applies if the student doesn't receive a magic 60% average (or above--we do have some of those).

In the last two years, however, it would appear that the main hump is not quitting before exam time. For instance, about 122 students began first year in September 1974, only 110 are still here. (Interesting to note: 11 men dropped out, one woman.) In 1973-74, the first year students also had a higher rate of drop-outs than people with too low averages. Even in the third year class there has been a drop out. (The policy has been that second year and third year students are secure if they work at all.) There have, however, been failures in subjects on the last set of December finals. Altogether, there are about 282 students in the law college, 79 being women.

If there is any other information wanted about the College, often on Monday noon hours, you'll find one of the women who are studying law at the Women's Directorate on campus.



WOMEN'S LIBERATION ON LAW REFORM

by Halina Zaleska, Anne Smart, and Molly McQuarrie

On February 1st the Law Reform Commission of Saskatchewan held a public hearing in Saskatoon on the proposed Division of Matrimonial Property Laws. The Women's Liberation Movement presented a brief at that hearing and our suggestions were reported, rather extensively, in the Star-Phoenix on February 3rd. The Brief made the following points:

1. "Marriage" should be defined broadly to mean any "intimate or close union".

2. All property acquired during marriage, with the exception of gifts, inheritances, or damages for personal injury, should be shared.

3. The law must be retroactive and allow all old cases to be reopened within a time limit.

4. The suggestions proposed by the Law Reform Commission will strengthen the adversary system, not change it, and will provide lawyers with more money as cases become more complex. Family courts are needed which will operate outside the adversary system, and these should deal with property sharing.

5. Providing for use of judicial discretion should be strictly limited, and used only in exceptional cases, because of the proven attitudinal biases and subjectivity of male judges.

6. The law should not distinguish between man and woman. We suggest the use of "spouse" and s/he.

7. These laws only apply to property owners. Alimony and maintenance payments are needed until the establishment of a guaranteed annual income.

8. Shared property must include pension plans until housewifery becomes pensionable, or until a guaranteed annual income is established (this is much more preferable).

9. Education in the content of the new laws so that people know what the provisions for property sharing are. They should have to sign a contract when the partnership is established.

10. Change the law in 1975 to celebrate International Women's Year. If back-to-work legislation can be enacted in a few days, surely these changes can be done within the year!

WOMEN AND THE LAW : WHO ARE WE ?

For the last two years, the Women and Law Committee has been comprised exclusively of students in the College of Law. This year we have organized ourselves into a steering committee, with our meetings open to whomever wishes to attend.

Within the law school, we have attempted to play an educational role, by bringing in speakers and films. We try to send two people a week to the Women's Directorate on Campus to talk to women about law and law school, or related matters. Women from the Committee have spoken to various groups about Women and Law, in an effort to share what little knowledge we do have with others. Besides sending a large delegation to the recent Canadian Conference on Women and the Law, our major project of the year is

a public workshop on "Marriage Contracts". It is being organized for the evening of March 14th in the Public Library, and everyone who is interested is invited.

As stated before, we have been in the past a group of law students. However, we would like to involve other people such as trade unionists, legal secretaries, paralegal workers, students, etc, in an attempt to broaden our base and increase our activity in the community of Saskatoon.

At present we are attempting to find a time and a place for our meetings, which will be more convenient for people off campus to attend. When we do, we will send an announcement to the Newsletter. In the meantime, anyone who is interested can contact us in the Law Library on Campus at most times of the day.

Public workshop on "Marriage Contracts"

14 MARCH 1975

Saskatoon Public Library
8:00 p.m.

Panelists will include:

Diane Pašk - Saskatoon lawyer, researcher with the Saskatchewan Law Reform Commission

*Iwan Saunders and Terry Wuester - Professors, College of Law
Gwen and Dennis Morrison-Gray*

The social implications and legal consequences of various forms of "Contract Marriages" and marriage contracts will be discussed.

Bring your friends and your questions.

sponsored by the Women and Law Committee



Women and Art

An opportunity for women artists to share their work with other women.

We would like to do a future issue on Women and Art, but for this we need more co-operation than usual. We need poetry, graphics, or a copy of your favorite photograph. If you have some sculpture or other art form, we might be able to arrange to have it photographed. If you have any suggestions or contributions, please phone the Women's Centre at 242-5830 and leave a message.

Also, a display of work by women, both arts and crafts, is planned as part of the celebrations for International Women's Day at St. Thomas Wesley. Women who do sketching, painting, pottery, sculpture, photography, crocheting, macrame, etc., are asked to please display their work for other women to enjoy. For more details phone the Women's Centre.

For Discussion

Daycare, Lunch

Coffee will be Provided.

8:30 pm

Coffee-House

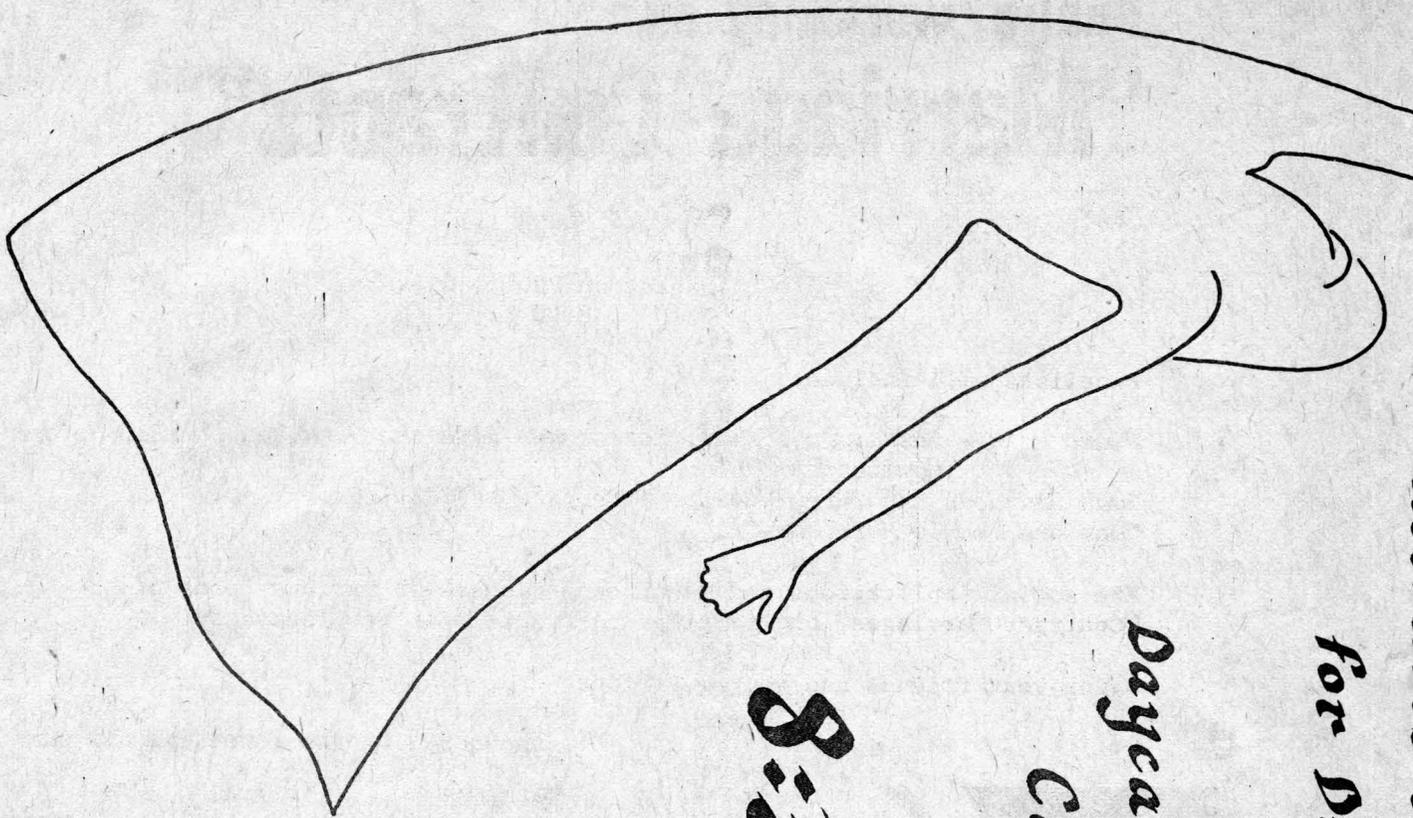
with

Women

Folk-Singers

Unitarian Centre

502 - Main Street



Women:

'In Times like These

Nellie McClung

March 8: 10 am ~ 6 pm

St. Thomas-Wesley United Church
ave. H and 20th St.



Films, Poetry

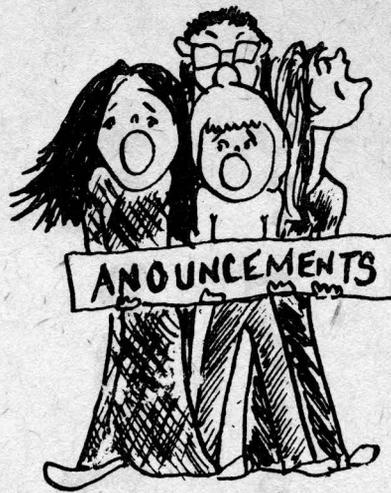
Multi-Media Happening

Art Display, Educational Displays

Resource People Available

VOLUNTEERS

Women are needed to staff the Women's Centre weekday mornings and afternoons, and also on Saturday and Sunday. If you can give a few hours a week on a regular basis, please phone the Centre at 242-5830.



NO GENERAL MEETING

Due to the Rape Seminar on March 1st, there will be no general business meeting for the month of March. The next meeting will be on the first Saturday in April.

WOMEN'S CENTRE

Located at 124A - 2nd Ave. N., the Women's Centre is the contact centre for Women's Liberation in Saskatoon. With a resource centre consisting of books, periodicals, and information files, the Centre is a place for women to drop in. Staff and volunteers maintain the following hours:

Monday-Friday 9 a.m. to 5 p.m.

Monday-thursday 7p.m. to 9 p.m.

Saturday 2 p. m. to 4 p.m.

The centre is the site for many weekly events. Please phone 242-5830 for any of the following activities.

Rap Groups

Interested in consciousness- raising? Halina Zaleska is willing to lead such discussion groups on Monday evenings on a weekly basis. While the emphasis will still be on women new to the movement, Halina would prefer to delay the starting time of the group until a sufficient number of women have shown an interest. If you would like to join please contact the Women's Centre.

Abortion Law Repeal

Saskatoon Women for Abortion Law Repeal Steering Committee Meetings will be held every two weeks at 8:00 p.m. at the Women's Centre. (Tuesday, March 4, March 18, and April 1) All interested women are welcomed.

Steering Committee Meetings

Every Wednesday evening a faithful group of women meet at 6:00 at the Women's Centre to make the decisions for the Centre. Your voice and your direction are needed. Please bring your supper.

Support Groups

On alternate Thursdays, (March 6 and 20), Angela Stern and Kathy Christie lead a support group. This is designed to help women in a crisis or through a particularly difficult time by discussion and mutual support. Phone the Centre for more information.

Feminist- Socialist Discussion Group

New women are invited to meet with this group of women who attempt to examine the socialist implications of Women's Liberation, and hope to provide political direction for themselves and perhaps the movement. Meetings are held every second Sunday (March 4 and 23) at 2:30 p.m. at the Women's Centre. Phone Nadia Greschuk at the Centre for more information.

LESBIANS

The Gay Community Centre, located at #1-124A 2nd Ave. N., provided the focus of social and political activity for gay men and women in Saskatoon. Regular activities are:

- Saskatoon Gay Action Meeting on the first Wednesday of the month at 7:30

- Discussion group every Wednesday at 8:30

- Open dances and coffee house every Friday admission \$1.00

- Dance every Saturday from 9 p.m. to 2 a.m. admission \$1.25 - members

\$2.25 -nonmembers

WOMEN'S DIRECTORATE

With the pressure of exams and papers, the time and energy squeeze is also being felt by the campus Women's Directorate. Lesley Noton, co-director of the Directorate has resigned her position. However, the office, located at Room 14 in the MUB, is open to any woman on campus, whether student, staff or faculty.

General Meeting

A business meeting to discuss issues of concern to women on campus, is held weekly on Friday at 12:30 p.m. in the directorate office.

Women and Law

Two representatives of the Women in Law Committee on campus come to the Directorate office every Monday at 12:30 to discuss questions from interested women on the Law as it pertains to women, and on women in the Law College. This is your opportunity to get this information.

International Women's Year Speakers

This seminar series continues into March, with three out of the five presentations already made. Note the change in time and place--in Room 146 Arts on Tuesdays at 12:00 noon. It is hoped that more working people can attend at this time. The remaining speakers:

-Andrea Lebowitz, on March 4. She's from the Corrective Collective, who published *Never Done* and *She Named It Canada*.

-Madeleine Parent, on March 14. She is a well known labour organizer from Ontario.



UPCOMING EVENTS

Sat. March 1 -RAPE SEMINAR in St. Thomas Wesley Church (Ave H and 20th St) from 9:30 a.m. to 4:30 p.m. A Boxed lunch will be provided to those who preregister at 343-5811.

-SALT OF THE EARTH part of the Oppression and Liberation Film Series sponsored by One Sky, will be shown at 7:30 p.m. at the Public Library.

BATTLE OF ALGIERS will be shown March 22 and ALICE IN WONDERLAND will be shown April 5.

Sun. March 2 - "WOMEN IN WORLD LITERATURE" a talk by Bob Robertson at the Saskatoon Public Library at 2 p.m.

Tues. March 4 - ANDREA LEBOWITZ as part of the IWY Speakers Series, at 12:00 in Room 146 Arts Building on campus.

- an evening meeting with Andrea Lebowitz at Room 52 York Building (158-2nd Ave. N.) at 8 p.m.

Sat. March 8 - INTERNATIONAL WOMEN'S DAY! This is your day in your year. A full day of celebrations at St. Thomas Wesley Church at Ave. H and 20th St.

Fri. March 14 - MARRIAGE CONTRACTS - Women and Law are organizing a panel discussion on marriage contracts at 7:30 p.m. in Room 1 at the Public Library.

Tues. March 18 - MADELEINE PARENT as part of IWY Speakers Series at 12:00 in Room 146 Arts Building on campus

- an evening meeting with Ms. Parent at the Unitarian Centre (Main St. and Eastlake Ave.) at 8 p.m.

Thurs. March 27 - STATUS OF WOMEN hold their monthly meeting at 8 p.m. in the Public Library Meeting Room

REDSTOCKINGS MANIFESTO

I. After centuries of individual and preliminary political struggle, women are uniting to achieve their final liberation from male supremacy. Redstockings is dedicated to building this unity and winning our freedom.

II. Women are an oppressed class. Our oppression is total, affecting every facet of our lives. We are exploited as sex objects, breeders, domestic servants, and cheap labor. We are considered inferior beings, whose only purpose is to enhance men's lives. Our humanity is denied. Our prescribed behavior is enforced by the threat of physical violence.

Because we have lived so intimately with our oppressors, in isolation from each other, we have been kept from seeing our personal suffering as a political condition. This creates the illusion that a woman's relationship with her man is a matter of interplay between two unique personalities, and can be worked out individually. In reality, every such relationship is a *class* relationship, and the conflicts between individual men and women are *political* conflicts that can only be solved collectively.

III. We identify the agents of our oppression as men. Male supremacy is the oldest, most basic form of domination. All other forms of exploitation and oppression (racism, capitalism, imperialism, etc.) are extensions of male supremacy: men dominate women, a few men dominate the rest. All power structures throughout history have been male-dominated and male-oriented. Men have controlled all political, economic and cultural institutions and backed up this control with physical force. They have used their power to keep women in an inferior position. *All men* receive economic, sexual, and psychological benefits from male supremacy. *All men* have oppressed women.

IV. Attempts have been made to shift the burden of responsibility from men to institutions or to women themselves. We condemn these arguments as evasions. Institutions alone do not oppress; they are merely tools of the oppressor. To blame institutions implies that men and women are equally victimized, obscures the fact that men benefit from the subordination of women, and gives men the excuse that they are forced to be oppressors. On the contrary, any man is free to renounce his superior position provided that he is willing to be treated like a woman by other men.

We also reject the idea that women consent to or are to blame for their own oppression. Women's submission is not the result of brainwashing, stupidity, or mental



illness but of continual, daily pressure from men. We do not need to change ourselves, but to change men.

The most slanderous evasion of all is that women can oppress men. The basis for this illusion is the isolation of individual relationships from their political context and the tendency of men to see any legitimate challenge to their privileges as persecution.

V. We regard our personal experience, and our feelings about that experience, as the basis for an analysis of our common situation. We cannot rely on existing ideologies as they are all products of male supremacist culture. We question every generalization and accept none that are not confirmed by our experience.

Our chief task at present is to develop female class consciousness through sharing experience and publicly exposing the sexist foundation of all our institutions. Consciousness-raising is not "therapy," which implies the existence of individual solutions and falsely assumes that the male-female relationship is purely personal, but the only method by which we can ensure that our program for liberation is based on the concrete realities of our lives.

The first requirement for raising class consciousness is honesty, in private and in public, with ourselves and other women.

VI. We identify with all women. We define our best interest as that of the poorest, most brutally exploited woman.

We repudiate all economic, racial, educational or status privileges that divide us from other women. We are determined to recognize and eliminate any prejudices we may hold against other women.

We are committed to achieving internal democracy. We will do whatever is necessary to ensure that every woman in our movement has an equal chance to participate, assume responsibility, and develop her political potential.

VII. We call on all our sisters to unite with us in struggle.

We call on all men to give up their male privileges and support women's liberation in the interest of our humanity and their own.

In fighting for our liberation we will always take the side of women against their oppressors. We will not ask what is "revolutionary" or "reformist," only what is good for women.

The time for individual skirmishes has passed. This time we are going all the way.

July 7, 1969

REDSTOCKINGS

P.O. Box 748

Stuyvesant Station

New York, N.Y. 10009

General meeting minutes

The General Meeting of the Saskatoon Women's Centre was held on February 1.

Lucie De Blois was elected to attend a conference of women's centres at Thunder Bay, March 1-2. The conference will discuss federation of women's centres across Canada.

Halina Zaleska read a brief written by Molly McQuarrie, Halina Zaleska, and Ann Smart which was presented to the Law Reform Commission. It expressed a need for immediacy in law reform. All decisions should be shared all through the marriage, and this should be retroactive. Old cases should be reopened up to a certain date and co-ownership should be automatic. All property acquired during marriage should be shared. Family courts should deal with property sharing and judiciary discretion is not to be used as a "band-aid" treatment. Elimination of sexism from judicial system and all laws and opening the marriage concept to the same laws apply were ideas in the brief. A suggestion was made that a contract be mandatory for every marriage. The brief was approved by the General Meeting.

Halina Zaleska presented an annual financial report. The account for Women's Liberation has a balance of \$62.26. Regular donations have decreased to 2 people. The year end report will be printed in the April newsletter.

Pat Atkinson from the National Farmers Union discussed the situation of rural women and the policies of the Farmers Union. For International Women's Year, they are having a conference in August. There will be five women from each province. The conference will be filmed. There was discussion on the conference and some offers of assistance in planning it by women who have been involved in other conferences.

Eleanor Fraser volunteered to replace Halina Zaleska when she resigns as treasurer for Women's Liberation.

Some problems with the Steering Com-

mittee were discussed. Only the staff and two others have been going regularly and they would like to have the responsibility for decision-making more evenly distributed. The discussion was lengthy and centred around the staffs' need for support, for assistance in decision-making, and problems of continuity after the grant is gone. It was decided to have some people make a commitment to come to the meetings and not to elect a committee. Glenda Brown, Lynda Holland, Joan Harrison, Eleanor Fraser, Laurianne Ring and Sue Smee expressed a commitment. The staff will continue to attend. The discussion has continued at the Steering Committee meetings.

The Secretary of State grant budget allocation was presented and approved.

Mary Brown volunteered to replace Ann Smart as representative to the Cable T.V. Co-op.

Laurianne Ring reported on the meeting with the Community Clinic.

We are a member of the Volunteer Bureau at the Community Aid Centre and we can get volunteers referred from them.

The Steering Committee decision to formally recognize the Calendar Collective was presented to the General Meeting and discussed.

The Saskatoon Women's Calendar Collective now consists of six members: Beth Foster, Erin Shoemaker, Muriel Wiens, Pam Baxter, Joanne Fink and Dorothy Hudec, who are presently working toward a 1976 *Herstory* calendar.

The Collective did not receive any funding for the winter, but will be applying for funding for next summer to complete the calendar.

The Calendar Collective can be reached Sub 6, Box 385, Saskatoon, ph. 244-0681.

The Collective is an autonomous society, separate from the Women's Centre.

An announcement was made that Nadia Greschuk will be working on Ann Boulton's election campaign as NDP candidate in Saskatoon Sutherland constituency.

by Connie Gerwing

We are going into our third month of the 6 month LIP grant. The centre is open from 9 - 5 and 7 - 9 weekdays and 2 - 5 on Saturdays.

Plans for International Women's Day have taken some of our time. A progress report from the committee is in this newsletter.

Public relations have also been a part of our work. We've done an interview on CBC-TV on International Women's Year. We've spoken to a group at the Department of Psychiatry. We've also become a referral agency for interviewers who are investigating women's issues in the media. A submission was sent to City Hall with recommendations for celebrating IWY. We are preparing a new pamphlet on the Women's Centre which will be finished soon. Work is being done on a brief for the Labor Standards Act Review on February 26.

Volunteer training has begun. A meeting of staff and volunteers was held and the

training will continue on an individual basis. Volunteers are still needed for Saturday afternoon. Since the volunteers are more organized we have again made contact with a good doctor in Seattle to whom we can refer if necessary. This takes a lot of volunteer time to do well. The volunteers are also putting the self-help kits together.

One staff member is going to the conference of Women's Centres in Thunder Bay and we are gathering information on other conferences as well as information on International Women's Year happenings all over the world.

The resource library is steadily expanding but more help is needed. We welcome any material which may be useful.

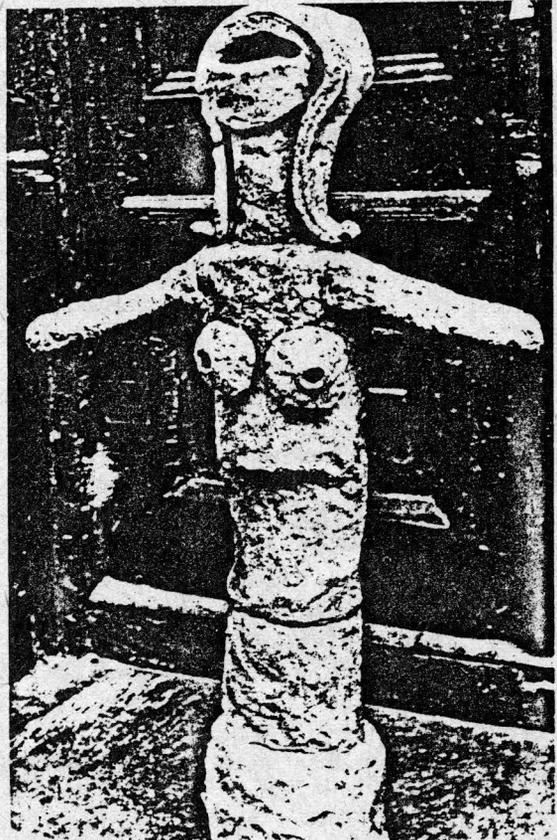
Many thanks to the women who donated the radio and the table. We are becoming founts of knowledge in terms of the media.

International Women's Day

The first Women's Day event took place 67 years ago, in 1908, when hundreds of poor women on the East Side of New York City came out from the factories and slum tenements to demonstrate in the streets for better working and living conditions.

Poor women had been working in factories, making approximately one fourth the wages men earned, since the early 18th century, and had been organizing their own strikes and their own unions since 1824. Wealthier women had been fighting for women's suffrage for some forty years. And on March 8th, these issues came together when women demonstrated for the right to vote as well as for decent housing, a minimum wage, and protective labor laws.

Two years later, in 1910, the international Socialist Congress adopted a resolution to make March 8th an international women's day.



Estelle Grey

Mother-led union

Gazing out of the window, sobbing our hearts out in the bedroom, waiting for the next man to come along and lift us out of our misery...that's how they want us--on our backs and afraid to fight back.

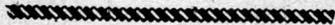
While we face our problems on our own, we ended up on pills, in the loony bin, in hospital, in prison--but there's more than 100,000 of us--single mothers on social security--we're in every street, on every bus, in every laundrette, shop, park.

And we're getting more and more ANGRY with bureaucrats who won't hear, doctors who can't cure, "leaders" who don't care.

We've had enough. We know what we want.

WE WANT, FOR ALL WOMEN:

- a guaranteed income, so that we and our kids can live well*
- an end to distinctions between "workers" and "non-workers"*



THE MOTHER-LED UNION DEMANDS FOR WOMEN ON FAMILY BENEFITS:

- 1. Parity with foster parents. Mothers demand as much money as the state gives foster parents.*
- 2. Higher earning capacity. No ceilings on earnings on a 2nd job outside the home.*
- 3. Free daycare for everyone so we and our kids can enjoy life instead of fighting for survival.*

The Mother Led Union (St. Christopher House, 84 Augusta Avenue, Toronto) is an organization of poor mothers raising their children by themselves on family benefits, welfare, or inadequate wages paid by private employers.



Three Centuries of Women's Work in Canada

In June of 1974, at a conference of poor women, it became evident that a vehicle for articulating the problems associated with these women's unique position in our society was needed. The Mother Led Union was formed as that vehicle.

After study of briefs relating to the needs of women in Canada, and discussion of their own personal experiences, the Mother Led Union prioritized the following as the most critical issues daily confronting them:

1. The discrepancy between the amount paid to a natural mother and a foster mother for providing the same care for the same child. Both these amounts are budgeted through the Ministry of Community and Social Services in Ontario.
2. The ceiling placed on the earning capacity for work outside the home performed by mothers on Family Benefits.
3. The dearth and inaccessibility to mothers on family benefits of community day care facilities for short-term support and relief.

Charney Guettel

ON MARXISM AND FEMINISM

by Rosemary Rupp

"Grasping life politically means seeing what we want changed not as someone's personal fault, especially not your own fault, but part of our historical process," said Charnie Guettel, the third in a series of speakers in the International Women's Year Seminar Series. She addressed a group on campus on February 18th. As author of Marxism and Feminism, and a member of the Communist Party, she used Marxism as a scientific theory to analyze the oppression of women as a consequence of capitalism.

She traced, in parallel, the development of society from the primitive clan-type existence, a primitive communism, to the monopoly capitalist state of today, the origin and transformation of the private family from a unit of production to a unit of consumption, and the increasing trend of the oppression of women. She defines the family as a "multipurpose institution based on the oppression of women," and sees "entry into production as the beginning of women's real liberation."

Thus although women could bridge the unequal division between masculine and feminine roles by entering the workforce, Ms. Guettel outlined several ploys used by monopoly capitalism to work against this effort, such as sex-typing of jobs, and the consistency with which all sorts of necessary working class positions were classified as female and therefore cheap.

A necessity of capitalism, of any class society, is an exploitable population. Ms. Guettel maintained that, "to keep people doing what they would rather not do you have to infuse them with quiet and fear." This is a factor applicable not only to the oppression of both men and women under capitalism (fear of being poor or starving) but also especially important in pressuring women into maternal roles.

Ms. Guettel sees the raising of children privately as completely irrational. "Given the development of productive

forces - particularly the recent scientific and technological revolution, it is ever more apparent that the petty private work of raising children isolated from their peers by overworked unrewarded mothers is a backward stage of society."

But, Ms. Guettel maintained, understanding one's oppression does not eliminate it, and that only "in the process of your work world and political struggle" can one's roles be changed. In doing this, she did not dismiss reformist type actions as many are prone to do. For example, taxing corporations for universal accessible quality daycare is a step towards changing society, which is the only way to change our own condition. However, she emphasized the need for political, not personal actions.

After outlining the issues, Ms. Guettel suggested an immediate strategy for action - a broad-based movement to increase women in the workforce and thus increase their strength of working class related struggles. The first priority must be for women in the workplace, to ensure equal pay for work of equal value, and to organize the unorganized. Simultaneously, a struggle must be launched to tax corporations for universal quality daycare.

Ms. Guettel however, did not limit the focus of the Women's Movement to these areas. She cautioned that, "the liabilities of sexism against women are so many-sided there are a myriad of subsidiary but nonetheless essential issues." Examples of these include abortion, family property law, the welfare system, procedure in rape cases, and health services.

Ms. Guettel concluded her talk by emphasizing that the struggle for Women's Liberation is part of the struggle for socialism in Canada. "We can't reorganize the workforce unless we own the factories and offices, unless we control the surplus and can use it to build billions of dollars worth of nurseries and services for taking domestic work out of the home."

Workshop on rape

AT: ST. THOMAS-WESLEY CHURCH
808 - 20th St. West
Saskatoon.

SATURDAY, MARCH 7

9:30 a.m. to 4:30 p.m.

Sponsored by:

John Howard Society
Women's Directorate
Saskatoon Women's Centre
Men's Liberation

It is not the police, the courts
or men who
will stop
rape.
Women will stop rape!



NO MORE SHIT

9:30 a.m. PANEL: DIFFERENT VIEWPOINTS
Social implications - Kathy Storrie
Questions of law - Judge Tillie Taylor (on tape)
Psychological & medical aspects - Audrey Hall
Role of the police - a member of the Saskatoon
Police Force
What happens to the victim? - Mary Arpin

11:00 a.m. COFFEE AND SMALL GROUP DISCUSSION

12:00 p.m. AUDIO-VISUAL PRESENTATION

1:00 p.m. LUNCH AND SMALL GROUP DISCUSSIONS

2:30 p.m. SELF-DEFENCE DEMONSTRATION

3:00 - 4:30 p.m. - PUBLIC FORUM

For further information phone the Women's
Directorate at 343-3747

Something that had to be done

The New Feminist Movement, Maren Lockwood
Carden Russell Sage, 1974 \$8.95

A book review by Lynda Holland

"By now the dust has cleared... It is time now to begin the scholarly task of looking at the new feminism in the social context within which it arose..."

Maren Lockwood Carden set herself the task of analysing, exploring, and explaining feminism in America. There has emerged a concise and readable account of the formation of Women's Liberation and Women's Rights groups which she has entitled *The New Feminist Movement*.

Although narrow in scope, (Ms Carden limited her studies to a small number of women's groups in a few American states), her findings bear similarities to the experiences and situations of all women in the Movement. Her purpose in writing this book is two-fold: to offer explanations of the 'who?', 'how?', and 'why?' of the Movement for those who have had to rely on media interpretation for their understanding, and to provide an objective study of the growth, difficulties, and factionalism of women's groups in America.

She focuses on the time period from the mid-60's to the present, discussing in depth the various loosely-organized women's liberation groups and the more formal, structured women's rights groups.

Ms Carden begins with an analysis of "The New Feminist Ideology". She outlines the basic concerns of the oppression of women, the role of the media and the socialization process in perpetuating modes of behavior and traditional roles, but fails to deal with the political guts of the situation. Her analysis suffers from a failure to grasp the socialist philosophy inherent in the women's movement, the realities of a capitalist society that exploits not only women but minorities and the poor. When she does discuss the socialist philosophy of the Movement, she deals with it as radical ideology, a type of lunatic fringe that died out in 1971 when women "concluded that the revolution was not imminent and that significant social change...depended upon years of purposeful work." This is a far too simplistic and distorted understanding.

In her discussion of Radical Ideology

she stretches the basic beliefs of women's liberation to the extreme, leaving them thin and ridiculous. The involvement of women in medical self-help and self-defence are hardly radical actions as she claims. Her statement that feminists "have endorsed the traditional American faith in progress..." veers far to the right on a "land of hope and glory" path that few feminists would follow.

In delving into the academic and social status of the New Feminist, Ms Carden is merely following the traditional sociological bent that her work takes, but runs the risk of seeming to attempt to prove the credibility and respectability of women for whom becoming socially acceptable without social change is cooption. With recognition of women's groups must come revision of laws and behavior, not token reforms but drastic reversals.

An important area to explore in a discussion of the women's movement is the women who do not become involved. Ms Carden cites the reasons for the small number of working class and minority women in the movement to be the socialization process that so strongly bind them to traditional roles that there is no opportunity or desire to escape from. The problem is more complex than this. A far more important factor than learned behavior is our caste society that determines to preserve the status quo and keep all women, from whatever strata, in their economic place. Poor women are burdened with concerns more immediate and more paralyzing than their role as women. Minority women have far greater battles to fight than their place as women in our society.

Ms Carden's outline of participation in women's liberation groups limits itself solely to the consciousness-raising aspect. While this is an important element, she sees it in a far too superficial light. The sharing of information and personal experience is more than a therapeutic exercise and even more than abandoning traditional roles and attitudes. Awareness, both of self and society, is the foundation, the focus and

the strength of the women's movement. The re-thinking of ideas, the realization that women need not follow the directives of society, the concept of "free to be me", are the essence of women's liberation.

The book's principle value lies in the outline of the historical development of the movement. Ms. Carden traces the emergence and growth of women's liberation and women's rights, and includes a valuable section on women's liberation literature.

Her objective account of the dissatisfaction and re-evaluation of the women's movement is a valuable analysis. Internal conflicts are inevitable in groups of such varied background and beliefs and while her examples of discord are a disturbing reality, she does inject a positive note. The movement being firmly rooted in a spirit of support and sharing allows for the possibility to air ideological differences. The bond of common goals and firm relationships facilitates an honest working out of problems that may result in a parting of ways, but sometimes with less hostility than would commonly result.

Ms. Carden deals with the all too familiar problems of organization, structure, and funding in a brief but thorough account. She deals positively with the apparent adoption of a more formal structure by women's liberation groups and states "so long as the action-oriented groups do not succumb to the danger of too much encapsulation, they can continue to explore new ideological and behavioral paths...".

Much of the book is structured to

compare and contrast women's liberation and women's rights groups. Although again Ms. Carden has merely scratched the surface, she has made some important, if at times obvious, distinctions. Although she deals exclusively with the American situation her findings bear great relevance to the Canadian reality. Her ideas on the relationship between women's liberation and women's rights groups form a good beginning for further discussion. The differences she outlines are basic, but valid and clear. She wisely makes no claim to evaluate her findings, leaving it to the reader to form her own conclusions and theories.

The last chapter of the book - "The Origins, Spread, and Future of the New Feminist Movement" - is an especially interesting one. Ms. Carden contrasts the beginnings of feminism in the 19th century with its re-emergence in the 1960's, positing theories as to why, at these particular times in history woman's rights became such an important consideration, and why in America, the supposed land of plenty.

The functions and philosophies of the women's groups are generally poorly dealt with but Ms. Carden has provided a good understanding of the nature of the movement and the women involved. She manages to answer the question "who?" but falls short of satisfactorily explaining "how?" and "why?".

The New Feminist Movement has value as an introduction and fundamental explanation of women's groups. For women in the movement it tells little that is not already evident but still serves as useful and interesting reading.

Conference of Women's Centres

Lucie de Blois was chosen as the delegate from the Saskatoon Women's Centre to attend the Conference of Women's Centres. The Conference will be held in Thunder Bay on March 1st and 2nd, and will discuss the formation of a national organization for Women's Centres.

Books for Sale

The Women's Centre has gone into the book selling business in a small way, with feminist books often not available elsewhere. Titles available are:

- Marxism and Feminism by C. Guettel \$1.50
- Abortion in Canada by E. Peirine \$1.00
- Urban Women Now by M. Randall \$5.50
- Afterword 1974 .25
- Prose by O. Schreener .25
- Herstory 1975 by the Saskatoon Women's Calendar Collective \$3.50
- Our Bodies, Ourselves by the Boston Women's Health Collective \$2.00

Orders can be mailed for 25¢ postage.

The Saskatoon Women's Liberation Newsletter is published monthly. Next
mon

The Saskatoon Women's Liberation Newsletter is published monthly. The
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cheques payable to Saskatoon Women's Liberation. The deadline for all
material is March 20th. Submissions are welcomed.

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