

PRAIRIEWOMAN

WAGES FOR
HOUSEWORK

SOCIALIZED
HOUSEWORK

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A NEWSLETTER OF SASKATOON WOMENS
LIBERATION

VOL. I

NO. III

SEPTEMBER
1977

LETTERS... LETTERS...

Dear Sisters,

American Immigration put a real damper on my holidays this summer. I was hitch-hiking from Toronto to the Music Festival in Illinois and upon my arrival in Port Huron, Michigan, was told to report to Immigration. There I was asked for my ID. The Immigration Officer looked at my birth certificate and then proceeded to go through my entire wallet. I had \$125.00, a blank cheque, and a Chargex card (with \$1400.00 credit limit) —so I was not without funds. I told him that I had steady employment as a book-keeper in Toronto and only intended to be in the States for 4 days.

THEN he saw my GATE LESBIAN CAUCUS CARD and the questions were fired at me. "Was the Music Festival a politically oriented event?" "Was I a political activist in the Gay Liberation Movement in Canada?" And finally, "Are you, yourself, a LESBIAN, Ma'm?" to which I replied, "Yes, I am." He told me that on those grounds alone they could not admit me into the United States because they did not want UNDESIRABLES in their country.

I related my story to Canadian Immigration and the Sarnia Police and neither party could help me out because it was out of their jurisdiction. Later I called a friend from LOOT in Toronto and she suggested I try another point of entry. So, next morning I did just that. When I got off the ferry at Marine City, Michigan, an Immigration Officer approached me and told me to come into his office. He knew my name, birth certificate number, and had instructions not to

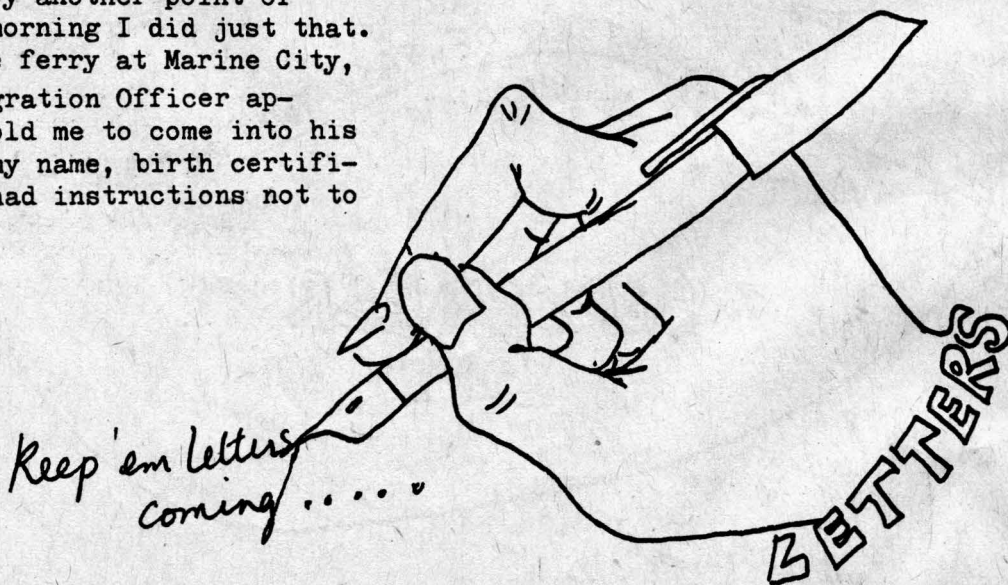
admit me. He gave me a story of how illegal it was to hitchhike in the States and of how they didn't take too kindly to Canadians taking jobs away from Americans. He would not call my employer for verification of employment and he refused to get authorization from Chargex. He told me not to try to enter anywhere in the States as "All points of entry have been ALERTED." I felt as if I were a criminal sent to the States on behalf of the Gay Liberation Movement to assassinate Anita Bryant.

I boarded the ferry and wondered how things could be different for me if I had known my rights. Feeling rejected and helpless, I started for home.

This happened to me and it could happen to you. If you are travelling to the United States (especially hitchhiking), hide your GATE, LOOT, CHAT, 3 OF CUPS, etc. membership cards.

I intend to go to the Music Festival in Mt. Pleasant, Michigan, in August providing my name is off their files. If anyone has any ideas on how I can get through Immigration, or similar experiences, please contact me, Susan T., c/o 342 Jarvis Street, Toronto, Ontario.

Susan T.



Editorial

Women in the home are isolated, their labour is cheaply secured in the name of love, their work is generally acknowledged to be the most menial of tasks. In short, housework is shitwork and, as such, is often relegated to be "women's lot in life". Feminists have long accepted the truth if not the validity of these remarks. However, a rapidly growing dispute within the feminist movement has surrounded this issue, and it concerns the practicality of how to assess women's work in the home.

Some feminists propose that work in the home be legitimized and recognized through financial provisions, i.e. wages for housework. Others advocate long-term planning of socialized housework within the community. Still others argue that it is paramount for women to enter the outside labour force where real power, both political and economic, lies. Perhaps the proponents of this latter argument have overlooked such problems as the general high unemployment rate, job ghettoization of women, and the double day for women who work both outside and inside the home.

In the past, SWL has given only cursory consideration to wages for housework as an issue, a demand, and a political movement. We, the editorial collective of Prairie Woman, believe that it is time to re-examine and discuss the situation of women in the home, and, more specifically, pay for such work. In this issue, we present arguments for each side on the question of wages for housework.

Because SWL has not yet adopted an official position on "wages for housework", Prairie Woman cannot advocate one perspective or the other. However, it is our intent to stimulate discussion and debate. Obviously, the issue is far from resolved. The potential of this issue as a rallying force for women across classes and countries is now being slowly realized in several Western European countries and in Eastern Canada. Questions to be asked are whether or not their momentum can be channeled in other directions in the fight for women's and working class liberation. On the other hand, how can we ensure that women entering the workforce are not relegated to low-paying, non-unionized jobs so that remaining ghettoized in the home becomes the more attractive element.

SASKATOON WOMEN'S LIBERATION POSITION on ABORTION ♀

The position of Saskatoon Women's Liberation on abortion is as follows:

- (a) Women have the right to choose free, safe legal abortion.
- (b) That women shall have access to full pre and post abortion counselling services.

Abortion is a key issue to the liberation of women for several reasons.

- A. It affects all women of all economic strata (although it is presently more readily available to the rich).
- B. Abortion will always be necessary as a back-up for contraceptive failure.
- C. Abortion is exemplary of the whole struggle to control our bodies. It is only a part of the struggle to control our bodies (others being contraceptive research for men and women, availability of contraceptive research for men and women, availability of contraception to all women and men and adequate health services for women). In a capitalist society it is essential that women be denied control of their bodies. We are prevented from doing so by:
 - laws which operate in the interest of a ruling class
 - controlled free enterprise system of health delivery services
 - capitalist patriarchal controlled societal values
 - health care research directed for profit

We realize that the overthrow of capitalism, while it may advance women's condition, does not guarantee that women will achieve the control of their bodies necessary to their full participation in society -- witness Russia, Cuba, China.

Nevertheless, that overthrow is essential to the liberation of all women.

Abortion is a strategic issue.

We must, however, constantly refer to the fact that free and safe birth control is the underlying issue and control of our bodies the ultimate goal of this particular struggle.

Women in the Family

Under capitalism there is the following division of labour:

- (a) Waged work; the production of goods and services outside the home, which serves as a source of capital accumulation.
- (b) Unwaged work that women perform in the home, essential to the production of capital and social development, without which capital accumulation could not take place. The Family is the centre for the reproduction of labour power--child rearing, household labour, laundry, meals and the sexual and emotional servicing of men. Each family unit constitutes an individual production and consumption unit isolating women and small children in the home. The nuclear family is an ideal consumer unit because buying is one pleasurable activity not only permitted but actively encouraged by the power structure. The family remains the primary institution which moulds the individuals who make up a class society, instilling acceptance of the existing sexist order. Birth control and abortion provide women with the initial control of reproduction that is essential if they are to break away from their traditional role in the nuclear families. It is essential to replace our capitalist system with a non-sexist socialist society in which women can equally participate.

This struggle will not end with 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 procedure must be made available to all women, free and on request, with doctors' roles being advisory only. In the short term, we must explore the possibility of interim reforms such as:

- (a) Women's clinics to include all health care services including abortion, controlled by a lay board of directors. Allowances should be given under our present medicare system to cover the costs of rural women, to travel to these clinics in larger centres.
- (b) Requiring all obstetrics and gynecology wards in hospitals to offer full services to women including abortion and sterilization.
- (c) Removal of abortion from the criminal code.

We must be wary of the pitfalls of such interim reforms. Community clinics may be controlled by a right wing board of directors, obstetrics and gynecology wards may find ways of punishing patients who request services that the ward of hospital staff are opposed to offering; and liberalizing abortion laws may be a strategy of legislators to control the birth rate for their own purposes (controlling the size of the labour force by freeing women to take paid jobs or forcing them to remain at home to care for children). It is because of these pitfalls that we realize that we will have control of our bodies only when abortion is available on demand. It is important that we ally with the Canadian Association for Repeal of Abortion Laws (CARAL),

which has been acting consistently on the abortion issue over the past few years, and that we seek support from such groups as the NDP, Planned Parenthood Federation of Canada, (PPFC) Status of Women.

Although the wording of our position may be unacceptable to some pro-choice groups, with good communication we may be able to cooperate to achieve our interim goals (such as removal of abortion from the Criminal Code).

We realize, and we find it significant, that women's groups like ours are springing up independently across English and French speaking Canada. We will derive our strength to win on this and other issues by establishing links with these groups. This is a priority for us.

In this particular struggle, we might consider the rationale of our organized opposition: League for Life, Pro-Life, Alliance for Life, Birthright, Joie de Vivre, Coalition for Life.

In 1974, the Red Barn Study group made an excellent analysis as follows: "the anti-abortion campaign poses as a movement for profound reform and social regeneration. They use the mystification of human life abstracted from its concrete social



The Other Women

existence in a world of growing economic crisis, the revival of latent sexual puritanism, misogyny and longing for a revitalized patriarchal family to achieve their goals. At the moment, the anti-abortion movement takes the form of a single-issue pressure campaign whose major impetus comes from organized religion, especially the Roman Catholic Church, and whose political spokesmen extend to the highest echelons of the Liberal party. But it would be a mistake to characterize the movement as just another carefully orchestrated conspiracy of the Catholic Church and its reactionary hangers-on. On the contrary, what is significant about the campaign is its capacity to generate a response among sections of the population outside of this traditional base—particularly among petit-bourgeois youth and housewives. In an atmosphere of continued social instability and ideological uncertainty, the possibility of a coalescence of reactionary forces with more serious political objectives cannot be ruled out.

This movement diverts attention away from the crimes of imperialism (Chile, Vietnam, Indonesia) and negates a material, political response to the everyday reality of the exploitation and oppression under capitalism by suggesting an idealist solution on the plane of abstract morality and religious doctrine (essence before existence, original sin, non-interference with what "nature" or fate hath decreed, etc.).

A victory for the anti-abortion movement would result in not only women being denied access to safe abortions, but also in reconstituting a crumbling capitalist system."

A victory for the women's movement on abortion would not simply increase our control of our bodies, but it would enhance our ability to participate more fully in political, economic, social and cultural life. It would strike a blow at the capitalist, patriarchal system which oppresses us and our brothers.

WAGES FOR HOUSEWORK: A SOLUTION

A lesbian woman has her children taken from her and given to the state or her husband for being an "unfit mother." A woman on welfare starts perfecting shoplifting skills because she can no longer afford to feed her children. A young woman finds herself with a child she didn't want because she couldn't afford to go to some other city for an abortion, while another woman who wants a child lies on the table under a doctor's scalpel being sterilized because she's too poor to have the child she

wants. The woman down the block is beaten regularly but she stays because she's making a living by charging for something the man expects for free.

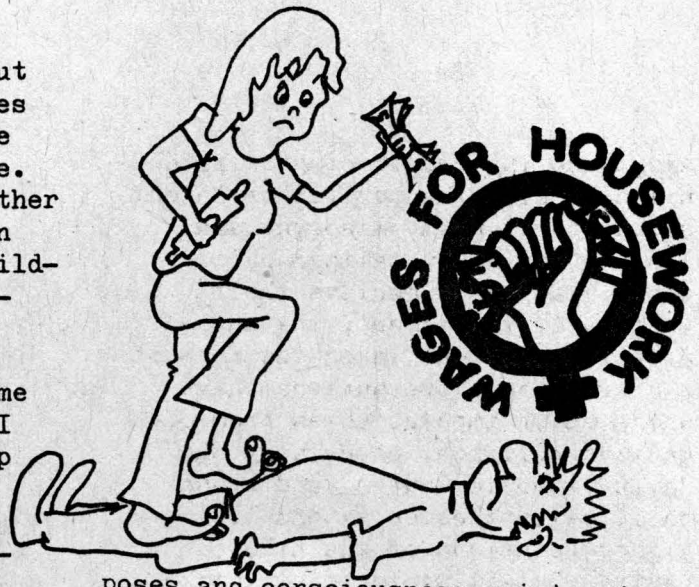
I go to work each day for the minimum wage. I work at a Women's Centre to help rape victims and to find women abortions and to give other women information on how to survive. I go home to my kids and my lover who's also tired from working all day. I don't know my kids anymore—we have very little to talk about if we find the time.

My lover and I have fantasies about robbing banks and winning lotteries to get some money so we don't have to work so hard and earn so little. We'd like to spend more time together and we'd like to be openly lesbian but we're afraid of losing the children. I've thought about prostitution and realized how often, when all I had was dinner, I could've had some money in my hand from some man for servicing him sexually. I feel like I'm always only one step away.

There are parts of all women's lives that all other women can relate to. As I make more and more connections with other women and relate my life to theirs', one thing becomes increasingly clear. None of us, except the very rich, have enough time and none of us have enough money.

When I was nineteen with two young children and living on welfare, the welfare department said they'd give me an education and find me a job so I could be self-sufficient. They even found a day-care centre for the kids so I could free myself and get out of the house. I used to get up at 6:30 and get the kids and myself off and spend all day at school getting angry when they said women had to start "being more productive." I picked up the children and got home at 5:30 to make supper and do all the housework so I could get up the next day and do it all over again. I didn't feel liberated—I felt tired. Five years later I'm still tired and I know I'm not liberated but now I don't feel alone and I'm getting stronger from the power of my connections with other women.

The Wages for Housework Campaign has become one of my greatest sources of power. Through it, I've been able to discover how very much I have in common with other women. I worked in the Women's Liberation Movement for several years and found it very confusing. So many of us at times seemed to be working to cross pur-



poses and consciousness-raising just made me feel worse—it did nothing to improve my financial situation or give me more time to be with my kids or to be alone. I started moving towards leftist groups and heard all about the working class and waged labour. It occurred to me that they weren't talking about women at all because real workers got paid for their work. Almost every woman I knew, outside from my student and WLM friends, (who were largely single with no children), worked hard, worked long hours and never saw a cent for all their efforts. Even my women friends who worked outside the home never had any extra time or pocket money because their wages were so low.

Wages for Housework as a perspective started putting all this in the proper light. I recognized my entire feminine socialization as on-the-job training, a means to an end for the state. The end, of course, was that I and every other woman would evolve into a housewife—a wife and lover of men and caretaker of children, providing care and feeding, and sexual and emotional support for whoever wanted it, whenever they wanted it. Women got the social chunk of labour—preparing the rest of the world to go off and work for the state. What I had been trained to think of as woman's nature was no more than specified job training and none of us escaped.

Our choices are limited--if we aren't working full time in the home we can expect to be working outside the home as teachers, nurses, secretaries, waitresses, prostitutes--the areas which take one aspect of housework and have women specializing in it. At home and on the outside job, along with the physical work, we do tension management plus take care of all the extras. In the home, the only women who get paid for their work are welfare mothers, outside the home (because we do so much for nothing in the home), employers know they can expect us to do so much more for so little.

Around the world women are recognizing this for what it is and are demanding wages for the work they do. In Italy, when women marched for abortion law changes, they demanded not only abortion, but the right to have all the children they want and wages for housework from the state. Prostitute women, black women, lesbian women, Indian women and houseworkers all have in common the powerlessness which stems from lack of a wage for the work they do as women.

The Wages for Housework demand stems from and speaks to what has been and is the condition of women's lives. Talk of a future revolution and power of the working class is not going to help the woman who needs money to leave a violent marriage.

Some people say that if a wage were paid for housework, women would be further isolated and housework would be totally "woman's" work; they say men and women should be doing this work together to "get women out of the kitchen." Some women do have a man who shares some of the housework. But this usually only happens when the woman works a second job and has some bargaining power. Even if he does do some dishes and laundry, he's still helping her and she's still expected to look after the details and provide sexual and emotional care at all times. Unpaid houseworkers get no help from morning to night. Changing attitudes and the

socialization process may help but I'm not prepared to wait a further three or four decades. To smash the idea of housework as a woman's responsibility, we must first recognize it as work and pay a wage for it. When women have some money and the power that goes with it, they themselves will smash that idea.

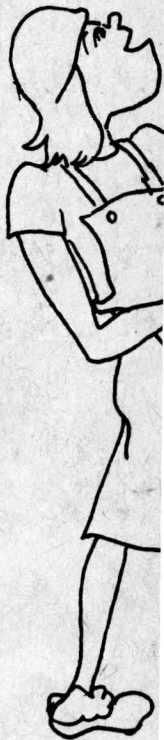
As a woman I feel I've spent a large part of my life having decisions made for me, and I see this type of force used on many sisters. It seems very clear that the only reason men feel they have this power over us is because we are poor. Welfare can cut off our money, the husband can leave, the big labour leader can cross our picket lines when we've organized in their unions to get some money for ourselves--we're powerless. It is not the fault of men under this system--they are victims also, and they are trained to uphold their power over women so that the state can uphold its power over everyone.

We want wages for all the work we've done and all the work we continue to do. We want compensation for rape and all other crimes of violence against women. We've all been working centuries and none of us have seen any money. We want wages from the state...not from the male worker who is not earning enough either. We know who's holding the purse strings and we know they couldn't have done it without all the unpaid work we women have done and are doing all over the world. We'll fight for a little at a time and take what they give us and fight for more until we get all of the wages due to us.

There are two Wages for Housework groups in the prairies. For information contact:

Wages for Housework
c/o Woman's Place
143 Walnut Street
Winnipeg, Manitoba

Wages for Housework (Regina)
c/o Mallory Neuman
Box 326
Balgonie, Saskatchewan




WAGES FOR HOUSEWORK

PROBLEMS & ALTERNATIVES

by Gail Osachoff

The contribution of housewives to the Canadian economy is undeniable, but I believe that a salary paid for housework is not the best and most desirable way of recognizing that contribution. Several questions come to mind when dealing with this matter: Who benefits from housework that is well done? What sort of work should be considered for payment? How much should the payment be? Who should pay the housewife? Are there better alternatives to this proposed solution?



Some people will no doubt say that those who benefit from the labour of the housewife should pay her. The husband is the one who benefits most immediately from a stay-at-home wife. Because she spends most of her time looking after domestic chores and/or children, he is freed from these responsibilities. Therefore, his time can be used to further his education or career, or to pursue leisure activities. A husband could pay his wife for the valuable services she performs. Because there are many men who do not see the wife as an equal partner, it is difficult to see how a change in attitude and an equal division of the bread-winner's salary could be legislated. Such a division might be even harder to enforce in the case of a marriage breakdown.

The second possibility is that the wife be paid by the husband's employer since she, by staying at home and doing the work there, does free the husband to have a more effective career and to devote more time and effort to his job—to the benefit of the employer. Perhaps half the man's salary should automatically go to the wife if she does not have a job outside the home. The problem here, probably, is that a lot of men would object to this solution and most employers do not realize how much all wives contribute to the running of their businesses. Again, if the husband runs out on his wife, she is put in an especially precarious position.

The third possibility would be for the government to pay the housewife. This would imply that the housewife would become a civil servant. The government could reasonably expect that to qualify for her job as housewife, a woman would have to undergo training and examinations; she would be expected to meet certain set standards when doing her work and to submit it to inspection. Are her floors clean and shiny enough? Does her bathtub have a grimy ring? Are her children being brought up in an acceptable manner? Those who pay the salaries would insist that certain standards be met. A gigantic and expensive bureaucracy—perhaps called Drudge Canada—would have to be set up to enforce these standards.

Another matter that would have to be settled is "who should be paid?" If housewives are paid for the chores and childraising that they do, surely anyone who does such work should be paid regardless of what else he or she does for a living. The single man or woman who does his or her own housework would expect payment; the woman or man who has a job outside the home and must do the housework in his or her spare time should be paid. The payment should be for actual work done.

This leads to consideration of what kind of housework should be paid work. Should the payment perhaps be only for raising children since in the case of well brought-up children the benefits to the whole of society are more evident than in the case of clean bathtubs? Including child-raising in the term "housework" probably confuses the issue. But even if the division between child-raising and domestic chores could be made and payment for each decided on, other questions arise. For instance, the size of house or apartment, the number of labour-saving appliances in the home, and the number of children, might enter into the cal-

ulation of the salary.

These matters deal with the practical aspects of paying the housewife for her work. However, just as important, or maybe even more important for those who share a feminist ideology, are the theoretical considerations that arise if housewives are paid.

Salaries for housework and child-raising would be a regressive step in our struggle to achieve the goal of good public childcare centres. Such payments to individual mothers would reinforce the concept of the nuclear family as the most desirable place to raise children and siphon off funds that could be used to establish good childcare centres. If we are demanding government money to help women achieve equality in our society, perhaps that money could better be spent on good childcare facilities that pay their workers a decent wage.

Housewives, probably more than any group of workers, work in complete isolation from each other, and also from people who do any other kind of work. Without contacts with the outside world, housework and child-raising can be stultifying; and even more important, the woman at home is isolated from the process of social change. By paying the housewife, society will legitimize an unacceptable situation: it will approve her isolation and her powerlessness to change her own life and to take part in a radical change in society. Paying the housewife strengthens the status quo and is not a desirable solution to the problem.

I am also convinced that paying a housewife for her work would strengthen a sexist division of labour. The salary paid for housework and child-raising would have to be very high indeed before men were

enticed to leave their jobs to stay at home full time to do this work.

So I'm assuming that housework and child-raising would fall completely on women--and this at a time when women are expecting and getting more involvement from their partners in child-raising and domestic chores than they used to. If the wife is paid a salary for her work at home, what husband will ever take out the garbage or change a baby's diaper?

Thus, it is evident that paying housewives would increase sex-stereotyping, would strengthen the status quo in regard to the philosophy behind raising children, and would keep women isolated from any movement toward social change.

Paying women to stay home and raise children and do household chores is, at best, a bandaid solution to a large problem. If women want to be financially independent of men, which is probably at the root of the demand of wages for housework, we should make a demand that would help us out of our situation and would at the same time have a somewhat more acceptable ideological basis. We should fight for a guaranteed annual income not based on the work we do or on our sex or on our role in society. Anyone over an arbitrarily decided age (say 18) would get a small income (one that would cover the basic essentials of life) which he or she could supplement by work outside the home and could use for whatever purpose he or she wanted: education, travel, artistic endeavours, or staying at home to raise children and do housework.

This way women would have money of their own, and men would not be trapped in a hateful job because of their responsibilities toward wife and children. Since everyone would get this annual payment, there would be no stigma at-

tached to receiving it; and administering a "flat rate" stipend (in place of family allowance cheques, welfare cheques, old-age pension cheques, etc.) would decrease government bureaucracy. Also, not expecting a job done or a product produced for the money paid, might go some way toward getting us to see that individual worth is not tied to the idea of private profit.

With a guaranteed annual income each person would be free to make contributions to society that cannot easily be accounted for by such concepts as profit, supply and demand, etc. On the other hand, wages for housework would take us further away from a solution that would really deal with the fundamental inequalities at the heart of a sexist, capitalist society.



Historically, gay people have remained politically isolated and therefore powerless as a minority seeking redress of grievances. Given that anti-gay biases pervade the political, religious, medical and social institutions of Canadian society, and given the vast resources at the disposal of such institutions, it is imperative that all gay women and men join together in a united struggle to eliminate their oppression.

To this end, gay organizations in Canada have united to form the National Gay Rights Coalition (NGRC). Established at the National Gay Rights Conference in June 1975 by 27 Canadian gay groups, NGRC is a civil rights organization whose primary objectives are: 1) the removal of all federal legislation which permits, condones, or encourages discrimination against homosexuals and 2) the

implementation of legislatively guaranteed civil rights for gay people.

A resolution passed at the National Gay Conference in Winnipeg, September, 1974, stated that "the public struggle for the inclusion of the term 'sexual orientation' in the respective human rights codes is one of the major priorities of the national movement". In recognition of this priority, the National Gay Rights Coalition endorses the public struggles of all ten Canadian provinces.

The National Gay Rights Coalition demands federal legislation which will ensure civil and human rights for homosexual men and women and proposes to struggle publicly for such rights.

WE DEMAND:

1. We demand the inclusion of the term "sexual orientation" in the

Canadian Bill of Rights and the Canadian Human Rights Act and the strengthening of the Bill of Rights to effectively protect individual and minority rights.

2. We demand:

a) the inclusion of the term "sexual orientation" in the Public Service Employment Act and the Public Service Staff Relations Act to protect all homosexuals from discrimination in all departments of the federal public service.

b) an end to discrimination against homosexuals in employment in the Armed Forces, RCMP and in Crown agencies and corporations.

c) that sexual orientation not be a criterion in determining security clearances for employees in all branches of the public service.

3. We demand measures which would prohibit the possibility of discrimination against any person or persons by reason of sexual orientation or marital status in public housing and the financing of such housing by the Central Mortgage and Housing Corporation.

4. We demand the implementation of Section 61 of the 1966 White Paper on Immigration which recommends the deletion of references to homosexuals and "homosexuality" from the Immigration Act.

5. We demand that Sections 149 (indecent assault female), 155 (buggery and bestiality), 156 (indecent

assault male) and 157 (gross indecency, be removed from the Criminal Code; and that coercion, clearly defined, be established as the sole criterion for punishable sexual offences.

6. We demand the abolition of all age-of-consent laws.

7. We demand that all existing references to homosexuality be removed from the Divorce Act.

8. We demand that homosexual parents not be denied custody of their children on grounds of their sexual orientation; and furthermore, that parents not be denied custody of children on the grounds of homosexual unions. We demand that the federal government amend the Divorce Act to forbid specifically consideration of sexual orientation in child custody cases.

9. We demand an end to the use of aversion therapy on homosexual prisoners in federal penitentiaries; and that the Solicitor General repudiate the principle of "no aversion therapy-no parole".

10. We oppose in principle indefinite confinement for sexual offences. We demand that the legislation which provides for indefinite confinement be immediately reviewed accordingly.

11. We demand the amendment of the Canada Labour Code to prohibit discrimination on the grounds of sex or sexual orientation and to include meaningful penalties for violators.



RiD Of ROBBINS

by Colleen MacMillan

The recent announcement by Premier Blakeney that several cabinet shuffles had been made is regarded as a victory by Saskatoon Women's Liberation. Specifically, we are referring to the move of Wes Robbins from the health portfolio. Mr. Robbins' own statement best reflects the circumstances which brought about the shift. As the August 2nd issue of the Star-Phoenix reported "Robbins said he had not been an 'eager applicant for the job' in the first place, because as health minister he was under constant pressure from conflicting groups." Saskatoon Women's Liberation was one of those groups.

Since its inception, S.W.L. has viewed the abortion issue as a priority in achieving equality for women. As such, S.W.L. regarded Mr. Robbins' public statements expressing his strong opposition to abortion as a matter which required a serious and concerted effort on our part. We challenged the health minister's right to express a personal opinion in his role as a public official—a view which could effect so ominously the future of women's rights in this province. Mr. Robbins, however, has not been the only recipient of S.W.L. action on the abortion question. Since January the group has maintained a steady attack on those groups and officials who have presented obstacles to women who wish to secure the right of safe, legal abortions. Direct actions by S.W.L. has included:

- (1) A demonstration outside the Centennial Auditorium during a pro-life conference last winter. Mr. Robbins gave a formal address to the Conference in which he clearly indicated his support for the anti abortion position.
- (2) A demonstration outside J. S. Wood Library in early spring during a pro-life conference at which the

national president was the guest speaker.

(3) Representation to the New Democratic Youth executive council meeting which was held in Saskatoon this spring. Support from the NDY was very strong and included a motion to write to Premier Blakeney demanding the resignations of Robbins as Minister of Health and Herman Rolfes as Minister of Social Services. Mr. Rolfes had also publicly indicated his pro-life position.

(4) A letter to Premier Blakeney from S.W.L. asking for a clarification of N.D.P. policy on abortion. We asked if party policy had changed and demanded that if it had not, Mr. Robbins and Mr. Rolfes should be removed from their posts. Premier Blakeney replied without making reference to N.D.P. policy (which the two ministers had blatantly violated) but insisted that cabinet ministers had a right to personal viewpoints.

(5) A demonstration outside University Hospital in May to protest the lack of abortion services. A meeting was arranged during the demonstration which was to include representatives of S.W.L. and the hospital. The results of this meeting were reported in the last issue of Prairie Woman.

(6) A demonstration outside a private home in May during a strawberry social in honour of Mr. Rolfes. This, too, was reported in Prairie Woman under the headline "Rasberries for Rolfes".

S.W.L. plans to continue pressuring for changes in the abortion law and to seek improved access to abortion services. Our immediate plans are to contact Mr. Tchorzewski, the new health minister, to determine whether his position more accurately reflects that of his party.

ANNOUNCEMENTS

Gay Community Centre - Open Dance.
Fri. Sept. 23. Licensed-9 to 1.

Sask. Co-alition Against Nuclear
Development. Meeting Wed. Sept. 7
@7:30 to be held at One Sky-
134 Ave. F. South.

Prairie Woman T-Shirts avail-
able at 438-8th St. E. Ph. 242-
5542. S-M-L, green, orange-
\$5.00 each. Profits go to
Prairie Woman.

S.W.L. General Meeting-Sept. 11,
@7:00p.m. 438-8th St. East.
All women welcome.

Prairie Woman Collective Meeting.
Monday, Sept. 5 @7:30p.m. 438-
8th St. East. All interested
women welcome to discuss the
October issue.

Women's Directorate

The centre of feminist activity on
campus here in Saskatoon is the
Women's Directorate. Open to all
women on campus, students, faculty
and staff, our main objective is
education and consciousness-raising.
We hold workshops, show films, en-
gage speakers, organize social events,
have weekly meetings, as well as pro-
vide a place for coffee, tea, and
conversation. We're especially proud
of our extensive library and resource
files, which are being constantly
expanded. As the school year gets
under way, we'll be reporting our
activities to the Prairie Woman.
We're located in Room 14, in the
M.U.B. tunnel.

Apologies:

Last month we printed the Quebec Abortion Manifesto,
without crediting it. We reprinted the article from
"The Militant", hoping it would be of interest to the
S.W.L., especially since we recently adopted our own
position paper on abortion, printed elsewhere in this
issue of Prairie Woman.

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MEETING MINUTES

Maylynn Woo chaired the July 24th general meeting of Saskatoon Women's Liberation.

With many group members on holiday, there were few items of new business or reports from committees. This provided an opportunity to spend a good portion of the meeting discussing the editorial policy of Prairie Woman. A high priority problem is the establishment of workable guidelines for the acceptance or rejection of articles. There was general agreement that articles in Prairie Woman should reflect the philosophy of SWL or at least should not be in fundamental disagreement with SWL. Several alternative ways of dealing with divergent articles were discussed (but no firm policy decisions were made at this time).

The newsletter collective reported that extra copies of the second

issue of Prairie Woman were ordered so that distributions to the public could be done.

The financial committee reported that funds to various committees have been allocated for the duration of the summer. Several women have pledged regular monthly contributions to SWL and this is being pursued as a method of fund-raising.

Several women who had attended the National Gay Rights Conference reported on various workshops and motions of interest to SWL. One important point arising out of the conference was the need to have a lesbian caucus to have full participatory privileges in the NGR Coalition. A motion ratifying a lesbian caucus of SWL was passed. Meeting adjourned at 9:00 p.m.

Next meeting is Aug. 28th, 713 - 11th St. E. at 7:00 p.m..

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

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

Linda Charlton
Wiesia Kolasinska
Maggie Dykes
Colleen Odegard
Gail Osachoff
Maylynn Woo
Susan Woolway
Rosemarie Rupps

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