

THE NEW FEMINIST

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EDITORIAL

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The ideas and opinions expressed in the articles are the individual views of the contributors.

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Has the Supreme Court of Ontario acted with justice and wisdom in handing down its decision to uphold Metropolitan Toronto's defence stand against giving equal pay to the nurse aides at Greenacres Home for the Aged in Newmarket Ontario? It is an indication that Ontario - "the land of opportunity" lacks a certain something when it comes to opportunity of wage-scales for females.

The Department of Labour, on the basis of their inspections at Greenacres, directed the owners (Metro) to pay the same wages to the 140 female nurse aides as they were paying to the 20-odd male nurse orderlies. Did they possibly consider that the Metropolitan Government of Toronto would be an understanding, tolerant, fair-dealing employer? Metro did not even flinch at the Court Order. Somehow, the double-standard would also stand by them in Court. And it did just that!

Equal pay for the same work is what the law says, but the Ontario Code of Human Rights does not include the word sex .. and this case for equality of wage rests on the reality of the present system where sex is the determining factor in whether you will be taken on the job as an orderly or a nurse aide. It is the 'double standard' which causes discriminatory situations like this to recur.

Whether Justice Campbell Grant was right according to the law is questionable. To use the "same work" as a standard to be applied to the work of any person working alongside another - either male to male; female to female or female to male - is to require such rigid classification of work duties that the only way the "same work" could be judged would be if each person was paid "by the piece". However the concept of using piecework as a productivity or value scale for orderlies or nurse aides would not be tolerated by anyone.

Women fighting for the right to equal wage consideration are actually fighting "sex-defined" job classifications and classification of personnel according to sex must go! Either they are all orderlies or all nurse aides. One wonders how things are at Greenacres these days. Have the job description people been active - hardening up the classification of duties?....

- By: Bonnie Kreps

One of the aspects of being raised within our two sex roles is that various attributes are arbitrarily assigned to the two sexes. Thus, as we all know, masculinity denotes strength, power, etc., etc., and supposedly an ability to reason, to be logical, to be rational. In opposition to this, femininity is supposed to encompass such attributes as resilience, warmth, imagination, etc., etc., and supposedly a great ability to come up with intuitive insight (usually unsupported by any reasoning process). In other words, to be "feminine" in our society means to be fuzzy in the head. If you want proof of this, try cut-arguing a prospective lover - overpower him with irrefutable logic and brilliant reasoning and see how far you get in your love life.

Without being unduly cynical, one might add that fuzzy-mindedness in the oppressed group is an invaluable asset (to the oppressing group) in keeping that group from figuring out just what is happening to it. Politically speaking, then, assigning attributes of non-reasoning to the oppressed group is something which has always been attempted by the oppressing group - thus, the laughing nigger-moron type, the noble savage Indian and the real woman.

For this reason it is incumbent upon us women to free ourselves as much as possible from the realm of the fuzzy-minded to which we have been consigned. The most potent political tool of all is, of course, making the oppressed group actually internalize your fantasy of it. (Think of all the women who believe they must appear more stupid than they are in order to be "feminine". Think how many really believe that they can't think logically.)

So let us liberate ourselves by attempting to learn to analyze clearly. We need all the clear thinking we can muster in order to analyze our condition and come up with a new sociology. We could also do much good by showing other women that it is indeed possible to think clearly and argue logically and still be a nice female person.

Anyone who is interested in pursuing this, NEW FEMINISTS, will provide a "Primer of Clear Thinking" with all the major elements explained. Send us 25¢ for handling, and we'll send you a primer.

-)(-

"He who knows nothing, loves nothing. He who can do nothing understands nothing. He who understands nothing is worthless. But he who understands also loves, notices, sees The more knowledge is inherent in a thing, the greater the love. Anyone who imagines that all fruits ripen at the same time as the strawberries - knows nothing about grapes!"

- Paracelsus -

EX AND TEMPERAMENT

- By: Coraleen North

We have all heard it said in praise of some little boy, "He's all boy!" - or in praise of some little girl, "She's a real little lady!" How can a boy be less than all boy or a girl other than a real girl? It is the roles built around the biological distinction of sex that makes maleness and femaleness matters of degree.

The roles fully realized are grotesque. A persistently bad performance is punished; in childhood, by painful sobriquets. The boy who acts like a girl is a sissy; the girl who acts like a boy is a tomboy. Sissy, you will agree, is a harsher term than tomboy. Why should this be so? A girl who acts like a boy is doing something we find more understandable than is the boy who acts like a girl. We can think of the girl's behavior as motivated by a wish to improve her status rather than by a compulsion to act like a male. The sissy, on the other hand is mimicking a group that ranks below himself.

In part, the roles of the two sexes seem to be necessary consequences of the defining biological differences. In simple cultures it is almost inevitable that women assume the duties of infant care. When subsistence activities involve light agriculture as well as hunting, it is economical for women to do the former and men the latter, since this division of labour will not take women far from their children.

For many aspects of the sex roles it is questionable whether the differences are natural differences or are impositions of a culture. Girls in the United States are supposed to be less good at mathematics than are boys. A recent test of average scores for high school seniors on the Scholastic Aptitude Test of the College Entrance Examinations were:

	<u>Mathematics</u>	<u>Verbal</u>
Boys:	527	479
Girls:	467	486

Does a difference of this kind arise because the female sex has less natural gift for mathematics, or because girls in this country learn that it is not feminine to be very good at numbers. Girls do less well than boys in arithmetic from the earliest school years. If it is the sex role that accounts for the difference the role must be effective in early life. And it is.

During the war years 1941 - 45, many American fathers were separated from their families. If an interest and a knowledge of mathematics develops as part of the male sex role, and if that role is learned by identification with the father, then boys whose fathers had been present during this time should show greater mathematical aptitude in later life than boys whose fathers had been absent. If on the other hand, mathematical interest and competence are rooted in biological masculinity, the two groups of boys should not differ. Kuckenberg (1963) had data for 1300 subjects and found that mathematical aptitude scores were higher - relative to verbal aptitude scores - for father present boys than for father-absent boys. The argument from Kuckenberg's

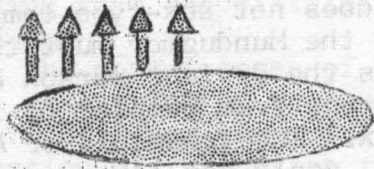
data to the difference in the mathematical competence of boys and girls fairly straightforward. If mathematical competence in boys is to some degree acquired as an aspect of a sex role, so may it be in girls.

In addition to differences of occupation, avocation, dress and abilities, most cultures hold that the two sexes have different temperaments. With us, a boy is supposed to have a more aggressive nature and a girl a more passive, gentle nature. Aggression is a word with two major meanings, it signifies a readiness to fight and also an energetic, active dominant temper. Girls and women should be neither fighters nor too forceful and domineering. It is, our culture advocates, the nature of the male to be aggressive and of the female to be passive.

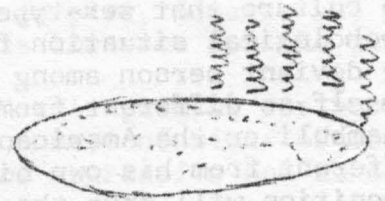
It is startling therefore to find Margaret Mead (1935) concluding on the basis of her studies of sex and temperament in several primitive societies "...we may say that many, if not all of the personality traits which we have called masculine or feminine are as lightly linked to sex as are the clothing, the manners, and the form of head-dress that a society at a given period assigns to either sex." Dr Mead hit upon a very striking pattern of evidence with respect to the tie between aggressive and passive temperaments and sex. In New Guinea she found one people, the Arapesh, who thought of a gentle temperament as ideal for both sexes. She found a second people, the Mundugumor, who held that an aggressive and suspicious temperament was ideal for both sexes. In the Tchambuli she found a people who held that an aggressive dominating temperament was right for women and an emotionally dependent, artistic temperament for men. If we add the American-European, which reverses the Tchambuli pattern, the full array of cultural variation seems to combine two sexes with two ideals of temperament in all possible ways. How then can we believe that the male is naturally aggressive and the female naturally passive?

Because she thought she had found all conceivable combinations of sex and the temperamental ideals called "aggressiveness" and "passivity", Dr. Mead concluded that there was little or no innate link between sex and the dimension of temperament. And so Dr. Mead adds "... human nature is almost unbelievably malleable, responding accurately and contrastingly to contrasting cultural conditions." In rejecting the idea that temperament is innately sex linked, Dr Mead did not intend to reject the notion that temperament is innate. "Let us assume that there are definite temperamental differences between human beings which if not entirely hereditary, at least are established on a hereditary basis very soon after birth". The basic premise of the entire argument Dr. Mead develops concerning sex and temperament are that: 1) there are genetic variations in temperament on a dimension of aggressiveness-passivity; and 2) these variations are not linked with sex; temperaments are similarly distributed in the two sexes.

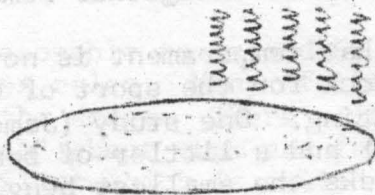
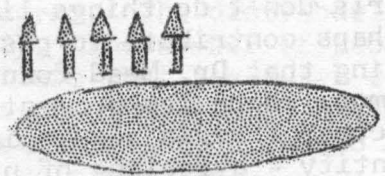
The innate variations of temperament may be imagined as so many individual light sources varying in wave length along the spectrum (this example comes from Brown 1965). The longer wave lengths, the "hot" red lights, can be thought of as the aggressive temperaments, and the short wave lengths, the "cool" blue lights, as passive temperaments. There is a separate spectrum of temperament for each sex. Mead's suggestion that variations of temperament are not sex-linked suggests that the curves for the two sexes be exactly the same and they are drawn so in the illustration on the following page.



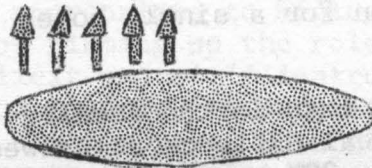
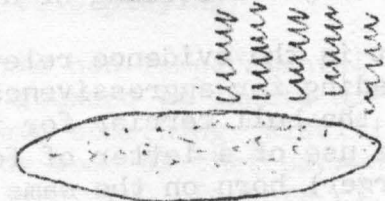
America
(red-blue)



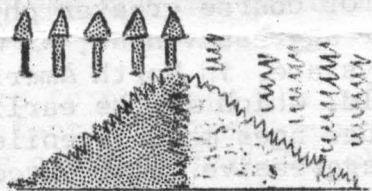
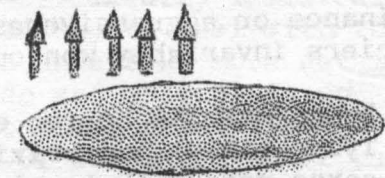
Tchambuli
(blue-red)



Arapesh
(blue)

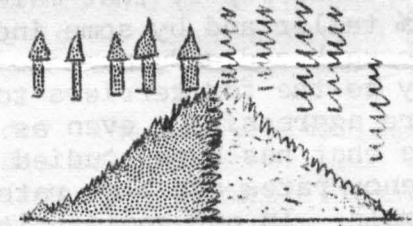


Mundugumor
(red)



aggressive -passive
(red) (blue)

MALES



aggressive-passive
(red) (blue)

FEMALES

Human Temperaments as Light Sources and Cultures as Filters

If innate temperaments are to be light sources, cultural ideals of temperament had better be represented as filters. Filters transmit light from a source to which it is "tuned" but absorbs light from a foreign source (i.e. non-cultural ideals). The Mundugumor culture must be a red filter; it permits the transmission of longer wave lengths (the aggressive temperaments) but not of shorter wave lengths (the passive temperaments). What about the wave lengths of other than red? If they were perfectly monochromatic and the filter transmitted only reds, then the shorter lengths would be totally absorbed. Arapesh culture will be a Pacific blue filter, the same for both sexes. The red light that is at home among the Mundugumor must be culturally "disenfranchised" among the Arapesh. Both the American culture and the Tchambuli provide two filters. For the Tchambuli it is red for the females and blue for the males. For the Americans, the pattern is reversed.

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The culture that sex-types temperament presents a profoundly different psychological situation from the culture that does not sex-type temperament. The deviant person among either the Arapesh or the Mundugmor must think of himself as different from other people; whereas the deviant person among the Tchambuli or the Americans is not simply different from people; he is different from his own biologically defined sex. The Tchambuli or American admonition will take the form - "You are a boy, don't act like a girl", or "Girls don't do things like that". This cross sexual identification could perhaps contribute to passive or active homosexuality. It is certainly interesting that Dr. Mead found no homosexuality among either the Arapesh or Mundugmor, where temperament is not sex-typed. The more common and important outcome of rigid sex-typing is, she suspects, a neurotic concern with sexual identity - a feeling of not being altogether male or altogether female.

What is the evidence relevant to the premise that temperament is not sex linked? Breeding for aggressiveness has produced gamecock for the sport of cockfighting and the bull terrier for the sport of dog fighting. One study (James, 1951) made use of a litter of fox terriers (fighters) and a litter of beagles (larger) born on the same date. By fifteen weeks the smallest beagle was larger than the largest terrier. James tested the dogs in pairs for relative dominance or aggressiveness, but in competition for a single bone, the terriers invariably won out.

The human male is better equipped for fighting than is the female. Terman and Tyler (1954) summarizing the data on physical differences between the sexes report that males at maturity average 20% heavier than females, 10% taller and by some indices, 40% stronger. Of course greater physical strength and endurance do not guarantee greater aggressiveness; we women may be the fox terriers to their beagles! Boys are, in North America, more aggressive - even as young as two years old, which is the earliest age that has been studied (Scott 1958). At older ages male juvenile delinquency rates and also rates for every kind of aggressive crime exceeds the female. In our society it is clear that males behave more aggressively than females, but this could be because that is what the sex roles require rather than because of innate differences of temperament.

Cross-cultural evidence also generally favours the proposition that the male human tends to have a more aggressive temperament than the female. Scott (1958) makes the strong point that there is no society on record in which the female does the actual fighting in warfare. Even among the Tchambuli (red filter for females) - the male does this job. This evidence does not lead inevitably to the conclusion that temperament is largely innate. The sex differences could still be due to infant and early childhood. In modern societies such as Russia, mainland China and Israel, women play an active part in the armed services, however, they are rarely used for front-line assaults.

In general, this writer feels that there is a persuasive convergence of evidence on a conclusion somewhat different from one of Dr. Mead's premises. Males in North America (and in most other modern societies) from an early age behave more aggressively than do females; the male of our species is physically stronger and warfare is everywhere the business of the male. Dr. Mead it

Cont'd...

rs was right in thinking that temperament is, in part, innate, but wrong in thinking that the distribution of temperaments is the same for the two sexes.

What are the consequences of this revision of Dr. Mead's premise for her thesis that the sex-typing of temperament is likely to produce confusions of sexual identity? Evidence shows that males tend to be more aggressive and so compels the rejection of the notion that the distribution of innate temperament is identical for the two sexes as indicated by the diagram. The distribution of temperament shows considerable overlap. (Scott 1958). The number of people likely to have problems of sexual identity in a culture that sex-types temperament, as does our own, should increase with the amount of overlap. The more naturally aggressive women there are, the more women there should be in North America with problems of sexual identity (feminine role playing).

It is reasonable to extend Dr. Mead's argument to the non-temperamental aspects of the sex roles. Many of these are certainly not founded on innate differences between the sexes. There will be few who do not have something "sissified" or "tomboyish" about them and few who do not experience some of that personality role conflict which is called confusion of sexual identity. Parents of boyish girls are likely to think that they have not been sufficiently insistent on behavior appropriate to biological sex. They are likely to deal with the problem by firming up the role. They are likely to undertake more detailed, more explicit and rigid instructions in what boys do and what girls do. In such circumstances the intensified parental insistence on sex-typing may only make the child more certain of his own ambiguity. Of course, even if parents do not stress the sex roles, the larger society will do so and will therefore make problems for the child who deviates. So there is no clear solution short of redesigning the culture.

If we were to redesign the culture, what would we do? The difficulty lies with the fact that temperaments, tastes and attitudes are now prescribed on the basis of biological sex when they have a very imperfect natural linkage with sex. The roles that accrue to a sex, sometimes have no strong natural connection with the ascribed characteristics that determine membership. The answer must be to detach leadership, aggressiveness, aestheticism, wisdom and the like from irrelevant ascribed attributes and incorporate them in pure achievement roles. Recruitment to these roles should be based on achievement criteria - or behavioral manifestations of aggressiveness - not on sex. In the writer's opinion, this situation is the essence of Margaret Mead's own ideal for a culture; role assignment based on strictly relevant prior performance. In terms of the analogy from optics; a culture should consist of many filters, each with its own characteristic hue; and light sources ought not to be assigned to filters on the basis of criteria unrelated to their natural hues, but should, all of them, have the free opportunity to find their congenial filters.

NOTES: The author of Sex and Temperament is an active New Feminist. Coraleen North, B.A.; M.A. in Social Psychology is presently working toward her Ph.D. at York University, Toronto. This article is a condensation of a larger article, original available at the New Feminists office. Edited by: Aline Gregory (Illustration from Social Psychology, R. Brown -1965).

The MRS. was a MISS

When Doris E. Fleischman was married to the noted public relations counsel Edward L. Bernays, she was resolved, as an ardent feminist, to preserve her personal identity. But after 26 years of marriage as Miss Fleischman, she capitulated and became Mrs. Bernays.

The following excerpts from her account illustrate how her stubborn insistence upon retaining her maiden name complicated her social life.

Our first daughter was born in the fashionable obstetry of Miss Lippincott, on Madison Avenue. The latter accepted woodenly the news that I was "Miss" and my husband "Mr". However, she wept when she presented the birth certificate and whispered: "Do I have to put in illegitimate?.."

Every note to teacher presents a problem, since teacher should not be misled into thinking that dual names indicate a broken home...progressive educators adopt watchful attitudes towards children of split marriages. Cards, contracts, excuses for lateness all must be signed Miss with a coquettish parenthetical Mrs. for identification. The same awkwardness applies to our relationship with the various doctors and dentists who take care of them.....

While life at home has presented the greatest hazards to Lucy Stonerism, travel is not altogether smooth, either. Registering in a hotel in the United States leads to battle, withdrawals or confusion. Reactionary room clerks are not always easy to indoctrinate when rooms are scarce. We have developed various subterfuges. For instance, my husband once tried to solve the difficulty by registering "Mr. Bernays and wife (Miss Fleischman)". We were billed for three persons in one room that time, and made to feel decidedly immoral besides.

Morality seemed often to be drawn into the use of separate names, especially in Europe. I can remember a leering conductor on a train from Vienna to Prague, who wished us all happiness when he left us alone in one compartment with two passports. Using my own name was a good deal of fun in France in the early twenties. There was a puzzled homme du monde in Paris, who couldn't understand why any married woman should want to pass herself off as single. He assured me that men are far more interested in married than in maiden ladies. Why should I sacrifice the opportunities that awaited me as Mrs., but would be denied me as Miss?...

Occasionally, use of my own name has given me a sense of separate individuality. Once at a cocktail party, a beautiful woman attached herself to my husband and after a few minutes of intense presymbolic conversation looked indignantly at me as if to say, "I saw him first - why don't you scam?" I did, of course, to my husband's delight, since he didn't want to be saddled with a Mrs. at that point! And one evening at a public dinner, a fascinating Economic Professor urged, "Let's get out of here and have some fun. You don't have to wait for that so-and-so who brought you."

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from: Fleischman, Doris E. Notes of a retiring feminist. Amer. Mercury, 1949, 68, 161-168.

FORUM

Medical technology has come down to us from ancient times by two streams; (a) the doctor, graduate, scientist, and (b) the Christian Nursing Order, charitable efforts by female members of financially stable families, the Nightingale Order. Today these two streams work side by side but never encroach on one another. Technologies branch off from these streams and the doctor technologies are highly paid while the nurse technologies are lowly paid.

Historically, the doctor stream has evolved from the Greek Health Order founded by Hippocrates and has, until very recently, been a wholly male domain. Females have not had an easy time breaking into this "scientific" world of men, even after they passed the required university examinations; the medicine men tried, in fact, to prevent the registration of the first women doctors so they could not practice.

The nurse' stream has come down to us through the Christian ethic of self-sacrifice and charity and has always been associated with the female's biological role of succor. In a true sense it offered a way to women of atonement for her sexual inferiority, as defined by theologians. Nuns were a natural group of women to do this work as they could then be kept completely apart from theological and political debate but yet could comprise a powerful social force - models of Christian beneficence.

Suffice to say then, that the medical orderly is a male and is automatically identified with the doctor stream, while the nurse aide is a female and is automatically identified with the nurse stream.

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Examples of discrimination which are evident trends for the future are two-year medical-assistant courses at universities (Queen's University) where specialist-technical-managerial persons graduate and commence a career at \$10,000. per year. There do not appear to be any females on these courses and linked with the fact that a Registered Nurse, who takes a three-year course, earns between \$5,000 and \$6,000 per year starting salary, it becomes obvious that these courses are incorporated into the doctor stream and will be considered "male" courses.

Across the continent of North America, dieticians, X-Ray technicians, physiotherapists, heart/lung technical staff and operating-room technical staff have low salary levels, yet they are specialists-technical jobs. But, they are considered to be part of the nurse stream and thereby remain low-status jobs.

A great deal needs to be said to open up the prejudices existing in the medical profession as a whole. Male dominated medical associations condone damaging and inaccurate statements by doctors and psychiatrists about women, every day of the year. Nurses are constantly conditioned to accept and keep quiet about those statements because their position is defined by a male medical hierarchy which is concerned with the preservation of a male enclave, as evidenced at a recent medical conference where it was seriously proposed that nurses might be able to take some of the burden off the doctors' backs if a large-scale training program in midwifery was at all feasible and within the capabilities of the average nurse.

Editor's Note: FORUM is an open column expressing readers' opinions and arguments. 500 word limit.
(The article above is based on a letter received from Phyllis Graham).

AROUND THE TOWN - WITH FEMINISM

"Cross Country Check Up" with Betty Kennedy had Professor Marlene Dixon (McGill University) on the Feb. 8th program. She parried questions on Women's Liberation. The callers generally concerned themselves with questions on the economic factors - the difficulty of accepting women into the labour force, but scarcely touched the sociological-cultural problems. It was an insight into the economic discrimination against women - and how little these discriminations are understood. A tape of the program will be available for the New Feminists library shortly.

* * * *

"Men Only" (C.B.C. - 6) on Feb. 11th had "feminism" as its subject for critical analysis. Fortunately, as we are now able to say, it pivoted around the way the present situation of women affects men. Peter Gzowski, (Editor, Macleans) moderated the program. Billy Edwards (The Married Couple" fame) emerged with an "I-will-have-to-think-about-this-some-more" look on his face. Danny Finkleman and Bill Forbes can take credit for this. Finkleman and Forbes especially, showed understanding and empathy with women. (This is not a darts and laurels column!)

* * * *

"Miss Chatelaine" - Spring issue, contains an article based on a taped conversation between Elaine Landa (New Feminist) and Miss C. Unfortunately the tape was edited into an article with the thought provoking statements made by Elaine missing. We hope that those who read the article won't get hung up on the prominent photograph of Elaine. It indicates the romantic disposition of the photographer rather than the romantic disposition of Elaine. Is Miss Chatelaine being condescending to their audience?

* * * *

"Unitarian Church" - Feb 16th. of the Sunday service was "Women's Liberation". Marjaleena Repo addressed the congregation succinctly and a lively question and answer period followed. Jean Doench sang an interesting arrangement of folk songs - our favorite was Housewife's Lament.

* * * *

Maryon Kanteroff - New Feminist and sculptor was given a reception on Tues. Feb 10th at Sheridan Mall, Port Credit in honor of the unveiling of her new work "Bird of Paradise". It's strong and beautiful and a harbinger of New Feminist culture.

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Panel Discussions - Feb 17th was a busy day for New Feminists. Dorothy Curzon, Janet Lawler and Marlie Ritchie presented our film and a panel at Hunon Park Recreation Centre, Mississauga. Corileen North, with Judith Masters and Aline Gregory, led a panel at the Don Mills library as one of a series on "The New Decade - The New Woman".

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67 Huntley Ave. The New Feminists headquarters are actively in operation. Tuesdays - introductory meetings (8.00 p.m.) Wednesdays - open discussions on specific topics (8.00 p.m.) Thursdays are devoted to the library, reading and study. Volunteers are requested for staffing the office (afternoons or evenings).

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Some generous donations have been made recently to the New Feminists which will be used to expand the library, promote actions for feminism, and continue our educational and organizational facilities. Are you a participator - or a spectator.. Think about it.

* * * *

= CALENDAR =

Feb. 21 - Saturday "A CALL TO SOCIAL ACTION" - sponsored by the Federation of Women Teachers Association of Ontario. A panel on "feminism" with: Maryon Kanteroff (New Feminist), Margaret Daly, Lita-Rose Botcherman, D.W. Johnson and T. Reid. Audience 500 - 600 teachers. (Not Public).

Feb. 24 - Tuesday Presentation by New Feminists, Janet Lawler and Marlie Ritchie, includes the feminist film "A Report From Down Under". Sponsored by the N.D.P. Woodbine Riding and organized by the newly formed N.D.P. Women's Caucus. Place: Eastern Branch Library, 137 Main St. Time: 8.00 p.m. (Public).

Feb. 26 - Thursday "Panel on Discrimination". Panel of four women, each from a different ethnic or religious group. Sponsored by the Bathurst Heights Library, 3170 Bathurst St. (783-4283). Organized by the Canadian Council of Women. Place: Bathurst Heights Library. Time: 8.00 p.m. (Public).

Mar. 10-11-12 Three day seminar with panel discussions on feminism. This conference is being held at the University of Guelph. Contact Betty Jane Sinclair for further information.

Mar 17 - Tuesday "Business in a Changing Social Structure..." sponsored by the Grocery Producers Manufacturers Association (Ottawa based). A panel of four, including Dorothy Curzon (New Feminist) and Judy LaMarsh. (Not public).

Mar. 19 - Thursday Presentation by New Feminists at Port Credit. Will have more information later. Phone New Feminists (922-9283) from mid-March.

Mar. 20-21-22 Annual Conference of the National Organization of Women (Betty Freidan's feminist organization) in Chicago. Saturday will be workshops with recommendations forwarded to the main body. For more information write to: N.O.W. c/o MaryJean Collins-Robson, 4800 South Dorchester, Apt 3N, Chicago Ill. 60615, U.S.A. Why not book air tickets and accommodation and see if you can make it? Conference site: O'Hare Inn, DesPlaines, Chicago. (vicinity of airport).

We need original writings, cartoons, graffiti, poems, facts and statistics about women both in Canada and elsewhere. If you have something to contribute, please send it in with your name, address and telephone number

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