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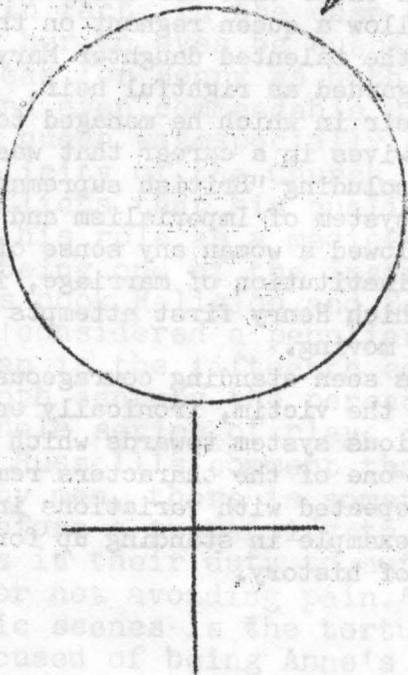
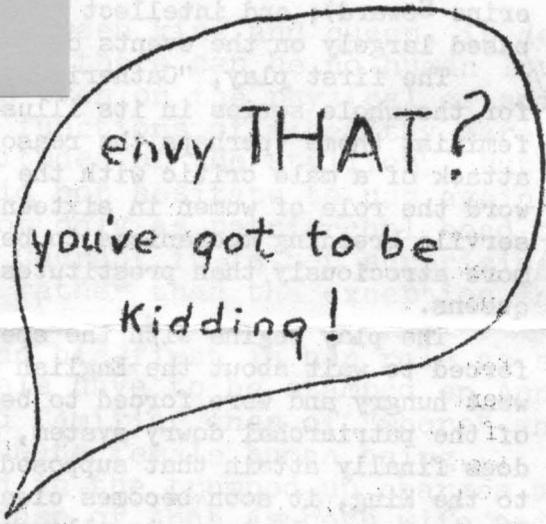
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A FEMINIST VIEW OF "THE SIX WIVES OF HENRY VIII"

by- Gwen Matheson

The highly popular CBC television series "The Six Wives of Henry VIII" which began March 21 and ran through to the end of April could be seen as a classical example not only of the inferior status of women in the sixteenth century but also of their centuries old oppression under the patriarchal system as expressed through Church and State. The Patriarchy, loosely defined as "Government by Men", is just as much alive in the twentieth century as in the time of Henry VIII, and the condition of women within it is essentially the same although assuming slightly varied forms. It is a system which has been described by Kate Millett as operating through family, society, and state (the latter often co-existent with religion) through the use of force as exerted in the legal system. This suppression reveals itself in the Henry plays in its most brutal forms in the sacrifice of several basic human aspects (besides their heads) in the women who had the misfortune to be the wives of that "despot under Law", Henry VIII. These aspects are as follows: legal status (Catherine of Aragon); dignity (Anne Boleyn and Anne of Cleves); conscience (Jane Seymour); sexuality (Catherine Howard); and intellect (Catherine Parr). The following commentary is based largely on the events of the plays.

The first play, "Catherine of Aragon", by Rosemary Sisson set the stage for the whole series in its illustration of a subtly implied but powerful feminist theme (perhaps the reason, consciously or otherwise, for the irrational attack of a male critic with the Toronto Daily Star). It conveyed in every word the role of women in sixteenth century Europe as being nothing more than servile breeding mechanisms to be used and disposed of at will and to be treated more atrociously than prostitutes, even if they happened to be princesses and queens.

The play begins with the spectacle of Catherine far from home and being forced to wait about the English court where she and her ladies sometimes even went hungry and were forced to beg for their food.... due to the degradation of the patriarchal dowry system, as well as other related factors. When she does finally attain that supposedly highest peak of human joy in being married to the King, it soon becomes clear that her chief function is to produce a son. There was a reluctance to allow a queen regnant on the throne of England at that time, which prevented the talented daughter Mary eventually born to Henry and Catherine from being regarded as rightful heir. This instigated Henry's ruthless quest for a male heir in which he managed to dispose in one way or another of five of his six wives in a career that was bound up with many succeeding historical evils, including "British supremacy", subjugation of Scotland and Ireland, and the whole system of Imperialism and Colonialism.

The only thing that allowed a woman any sense of her own reality as a human being at that time was the institution of marriage, itself only another form of bondage. The scene in which Henry first attempts to take even this status from Catherine is intensely moving.

Eventually Catherine is seen standing courageously alone with the whole court against her, and also the victim, ironically enough, of the manipulations of the male-dominated religious system towards which she feels devout loyalty. "Hardly a fair contest", as one of the characters remarks of this situation which is one that will be repeated with variations in later plays. Catherine of Aragon has set women an example in standing up for her basic human rights and so changing the course of history.

This play depicts Church and State progressively destroying all natural human feeling and decency in the characters, except in Catherine. Men themselves are mere pawns in the great patriarchal power game, and women are the pawns of men. Even Henry is shown being corrupted from a natural and loving young man into a monster who, when asked about the fate of Anne Boleyn in the next play, will reply indifferently, "Beheading, burning, what difference does it make?" Henry's queens have the more human voice in the plays, reflecting the fact that women through their subordinate position were less corrupted by power.

The next play, Anne Boleyn, might be appropriately titled "The Queen as Brood Mare". The main theme of the previous production is continued in Henry's remark near the beginning that women are not fit for the throne and Anne's bitter reply that she is only fit in bed. Anne who was once so triumphant at another woman's expense (Catherine's) is humiliated before the court when the king in an amorous drunken fit at supper suggests, "We'll ride a couple of furlongs tonight." When she protests because she is in the final stages of pregnancy Henry retorts lightly, "Then there'll be others." Later he makes the significant remark that he doesn't like mares because one threw him that day.

When the man-woman relationship, even between king and queen, is defined in these terms of Master and Beast of Burden, there can be no human love; and there is malfunctioning and disturbance even on the physical or animal level. It is doubtful if the reproductive functions of a healthy mare have ever been damaged by the behaviour and attitudes of the stallion. But when we consider that the power threats Henry did not hesitate to use against his wives were backed by his triple position not only as patriarchal head of the Family, but also of the State and even the Church, it is not surprising that miscarriages and stillbirths were the rule rather than the exception in his household.

Henry's second wife fares no better than his first in her role as son-producer. As a result the appropriate labels have to be stamped on Anne before the axe disposes of her, and the old familiar ones of "whore" and "witch" are soon applied to another unfortunate female human being.

The Double Standard rears its ugly head in the trumped-up charges against Anne's marital fidelity. In fact, in the case of Anne as both wife and subject it raises two heads. For her to even be suspected of having "others" is punishable by death, whereas for Henry as both husband and king it is considered to be a natural and even commendable prerogative. The charge of witchcraft directed at the queen was especially convenient in that it could be backed by the full complicity of the Church, Bishop Cranmer, however, shows by his emotional conflicts that his quality as a human being has not been completely stifled by his role as a medieval Churchman. Still this does not prevent him from being one of the instruments of Anne's death.

Bertrand Russell in his book Religion and Science writes that although sorcery was not originally considered a peculiarly feminine crime, yet "The concentration on women began in the fifteenth century, and from then on until late in the seventeenth century the persecution of witches was widespread and severe. This whole series of plays could, in fact, be regarded as a vivid illustration of Russell's comment that "it is difficult to resist the conclusion that, to many men, there is something enjoyable in the sufferings of women, and therefore a propensity to cling to any theological or ethical code which makes it their duty to suffer patiently, even when there is no valid reason for not avoiding pain."

One of the most pathetic scenes is the torture and death of Smeaton, the young musician falsely accused of being Anne's lover. It is appropriate that

this victim should be a gentler type of man, one who does not conform to the brutal male stereotype of the patriarchal system and who is therefore considered a mere "nothing" in the court of Henry VIII.

Also interesting is Anne's declaration of "guilt" and of her love for Henry just before she goes to the block. Incredible as this servility might have seemed to many viewers of the play, a psychological insight into such a phenomenon can perhaps be gained by a re-reading of the conclusion of Orwell's 1984 when the brain-washed central character breaks down in maudlin tears at the discovery that he really "loves" Big Brother.

It is probably no accident that the weakest of the plays and the one most lacking in dramatic conflicts is the production centering about Jane Seymour who comes closest of all the wives to the patriarchal ideal of passive feminine submission. She is the obvious product of a system that prompts Norfolk to remark that "Girls need a good hiding", and, as we might expect, she is Henry's favourite among his wives. She is portrayed in this play as being torn between this "virtuous" self-abasement and the knowledge that Anne Boleyn was innocent. And it is definitely suggested that after finally managing to succeed in her duty of giving birth to a sickly-son, Edward, she dies of an illness brought on by the strain of a bad conscience.

In "Anne of Cleaves" both Henry and his fourth wife are seen more than ever to be the pawns of inter-state political power games. The comic aspect of the whole grim series reaches its height in a situation where the fate of kingdoms depends on whether or not copulation takes place between a particular male and female, in this case Henry and Anne. (The tragedy throughout has been in the excessive emphasis placed on the fact of whether a baby - Henry's - happens to be born with male or female genital organs.) Anne, the clever German princess, soon shows herself as having both more brains and more heart than any of the male characters. But neither of these qualities saves her from the indignity of being sexually assaulted during her first meeting with the now aging and gouty Henry who seems to have planned the whole thing as part of a practical joke. Yet she manages to out-wit the lecherous King on her wedding night by arguing politics with him and proving that lack of consummation leading to annulment would be to his political advantage.

The sight of women out-witting their husbands has always been a stock-in-trade of comedy and is involved with the whole myth of "women's intuition". It is actually a variation of the "clever slave" device so common to Greek and Roman comedy.

But intelligence in a woman (or in a slave) can only be tolerated up to a certain point. And when Anne dares to correct Henry in the matter of a historical date, he puts her in her place under the familiar mask of chivalry and sexuality by saying that there are more ways a woman can please her husband than by knowing dates. The suppression of women's intellect is another sinister theme that will reach its climax in the last play of the series when Catherine Parr's display of this quality leads to nothing less than the threat of death.

It is extremely interesting, however, that Henry salutes Anne in admiration as the first woman he has encountered who does not make a huge issue of marriage.

Perhaps herein lies her superiority to the System.

The suppression of women's sexuality is the keynote of the fifth play, written by Beverly Cross, in which Catherine Howard, the lively young successor to Anne of Cleaves, appears as the victim not only of her husband and King but chiefly of patriarchal family pride. "Remember, you're a Howard", Catherine's

uncle the Duke of Norfolk keeps telling her as he manoeuvres her into a marriage with the impotent and now decrepit King in order to increase the power of his family, later tricks her into taking a lover in order to put a child with Howard blood on the throne, and finally disowns her to avoid family disgrace when her affair is discovered. Catherine was the most spirited and highly sexed of the wives. She was the tool of the Howard clan and displays powers of deception which surpass even those necessary to any woman as a member of an oppressed group. Yet memorable in its pathos is the scene on the morning after her wedding night when she pushes away the sumptuous breakfast that has been brought to her and weeps on her lady-in-waiting's shoulder with disgust and disappointment at the memory of her new husband's repulsive and aging body. For her one subsequent night of pleasure with her young lover she pays with her life.

The mismating of age with youth and the punishment of female infidelity with death represents the patriarchal-based double standard at the height of its injustice. To the possible objection that Henry was King and that a reigning Queen might have exercised the same power the answer is that there was no reigning Queen on the throne of England till the time of Mary, and Henry was doing his best to prevent one in his frantic attempts to beget sons. And even if there had been a queen it is doubtful that social attitudes would have permitted her to take a handsome young husband if she was old and decrepit herself.

Yet a woman is not the only victim in this play, as shown by the torture and death of the two young men who were Catherine's former lovers. Young men are also very often oppressed by the patriarchal system, particularly if their virility is a threat to the elderly male rulers of the Establishment.

"Affairs of State and Church should best concern the minds of men and not the hearts of women." This opening statement of Henry's, quoted by the ruthless Ecclesiastic Gardiner, establishes the tone for the last play in the series. It is a culmination of the anti-female theme in its depiction of the oppression of Woman as Intellectual.

Catherine Parr, who shared with Catherine Howard the familiar role of nurse to an aging husband, is too intelligent and well informed for her own good. When her agile mind, which at first commends her to Henry as a kind of amusing plaything much like a court jester, becomes apparent enough to be a threat there are attempts to keep her in her place by the usual resort to St. Paul and by remarks such as "Do not dispute this with me" and "This is not for a woman to question."

Eventually when Catherine refuses to back down in a theological argument the bloated and irascible King breaks out in a rage at this woman who has dared to "turn clerk" to instruct him. And it is only the success of Cranmer's pleas to Catherine to "be a woman", that is to disown her mind, that brings about the intellectual recantation which saves her just in time from being dragged off to the Tower.

After Henry's notorious reign is finally terminated in death Catherine's freedom is short-lived. When she naively asks "Am I to be regent?", Thomas Wriothsley, a suddenly importunate suitor, informs her that "That's a cap for man to wear", and she is soon trapped into a loveless marriage, "That I may protect you, Madam". Needless to say, Mary, Henry's daughter who has been long exiled from the court, is passed over in favour of her younger brother Edward as successor to the throne.

The most significant and archetypal scene in the final play, however, and the one which is symbolically central to the whole series does not involve

Catherine Parr directly at all. Rather it is that in which Anne Askew is shown stretched in agony on a rack in the tower. She was another woman who had dared to use her mind in an age when perhaps even more than at present, women were forced to be mindless. She studied theology and even wrote books in which she put forth such intensely subversive and wildly radical ideas as that there should be no kings and princes but that "All things should be held in common". Ideas that came so close to the original doctrines of the Founder of Christianity could do nothing else but earn the violent hatred of the male-dominated, priest-ridden institution that had perverted these doctrines. Charles Dickens writes that when the Lieutenant of the Tower would not allow his men to torture Anne Askew any more, "then two priests who were present actually pulled off their robes, and turned the wheels of the rack with their own hands, so rending and twisting and breaking her that she was afterwards carried to the fire in a chair". In being burned alive, this martyr shared the fate of untold numbers of innocent people - and the majority of them were women. When Catherine Parr argues against the perpetration of such horrors she is echoing the human voice of Anne of Cleves who in the earlier play argued with Thomas Barnes that she would put the welfare of one child above a dozen churches.

The crucifixion theme suggested by the rack is also made plain in one of the final speeches of Catherine, Henry's one surviving wife, when she cries out bitterly that she has been emotionally crucified by woman's duty - to her father, to her husbands, to the Church, to the King and to Bishop Cranmer. It is certain here that she speaks for all medieval women and in a sense for all women.

Perhaps the supreme irony of the historical situation lies in the fact that it was not Henry's much longed for male heir Edward but instead his daughter Elizabeth who was monarch during the most colourful and one of the most brilliant periods in England's history. But then like many women who "make it" she managed to conform so well to the male-dominated society that the rumour was subsequently even passed around that she was a man!

With regard to the oppression of women, every female viewer of this series, whether she is fully aware of her situation or not, has daily indications that she is really not so far after all from the wives of Henry VIII. The double standard in its sexual as well as other aspects, the depreciation of female intelligence, the special emphasis given to the announcement "It's a boy!" should convince us that we are still the "second sex" who are regarded as drawing our chief identity from our relationships with males.

In the future people will probably look back on our society with the same pity and revulsion with which we regard certain scenes in the Henry plays. They will have other problems, of course, since utopia is an abstract concept. But let us at least hope that they will live in a society where both men and women are finally free from the bondage of being either the oppressed or the oppressors.

# THE ADMIRATION SOCIETY

by Val Perkins

He's a prince of a chap, a most likeable bloke  
Fun at a party, good at telling a joke  
A guy you could love just like a brother  
He's one of the gang who go fishing to-gether

He's done very well, so he wins great respect  
Reached the top of the ladder, a real big exec.  
He's clever as hell, has a string of degrees  
A big handsome devil, he golfs and he skis

He's terrific at sports, of course he's professional  
You should see him play hockey, it's truly exceptional  
How fast he can skate and handle that puck  
His talents and skills are much more than luck

He's a great football player, he's famous, a hero  
Look at the size of that guy, he really is virile  
He has muscles of steel, kids think he's a god  
As he charges the field and kicks up the sod

He's an artist so famous, perhaps we should worship  
His work has real style and his technique is perfect  
His paintings have hung in the galleries for years  
And the price of those pictures would leave you in tears

He's a composer of music, with true inspiration  
A genius who commands a standing ovation  
As he plays his own music with skill and dexterity  
Magestic, magnificent and due for posterity

She cheers on his cause, joins in with applause  
And she smiles (he can't tolerate weeping)  
She steers by his log and kneels to his gods  
Not knowing how long she's been sleeping

He's a judge who is kind, large of heart and of mind  
A man who knows what is true  
He is just, he is fair, and he picks with great flair  
All the winners, both for me and for you

## FEAR AND CIRCUMSTANCE

(or Who Have you Frightened Lately, Mummy?)

by Maryon Kantaroff

Fear and aggression have for some time now been recognized to be two sides of the same coin. Psychological studies in both animal and human behaviour clearly indicate that the one directly causes the other. In every way, in every aspect of life, these two qualities are inseparable. Every act of aggressivity masks a frightened person. In every fear-ridden person, there lurks anger. The coin is always ready to flip.

In the fight for liberation, most women have recognized the necessity of first clearly defining our oppression. Whether through the discipline of psychology or straight political reasoning, the first principle to emerge was that Man feared Woman, and therefore oppressed her. Whether this fear stemmed from man's unconscious fear that she was biologically superior (i.e. ability to bear children; withstand pain; sustain muscular exertion; resist disease readily, etc.) or whether it came from the primitive reaction to the Unknown, is at this point irrelevant. The significant thing was that Man was frightened by Woman. Therefore, either due to the certainty of her superiority, or the uncertainty of her biology, in some way Man clearly saw Woman as powerful. And power in one person is axiomatically seen as power over another and therefore Dangerous. All radical thinking stems from this basic recognition. This may explain the apparent contradiction that while we fight for Woman Power, at the same time most radical feminists are highly suspicious of power-oriented woman. In order to overcome oppression, we need power, yet that very tool of our liberation is synonymous with danger and danger produces fear. And so we can come full circle. Our suspicions are well founded when we examine the male-oriented professional-type woman. From her fear-ridden position of woman in society, she develops an aggression that gives her the impetus to compete with men and eventually achieve a male power position. In this way she removes herself from other women. However, now that she has achieved a position side by side with men, she is unable to relax. Although male identified, she is still woman and by definition apart from man, and so fear sets in again, producing aggression. This time however, her aggression cannot be directed against men (due to her deeply socialized belief in her inferiority to him) and so it is directed against all-other-women. This way, she is able to express her fear through aggression, and at the same time further identify herself with, and endear herself to, the male.

At this stage in the movement, it is becoming imperative that we take a close look at the power plays within our movement. The politics of fear must be closely examined and thoroughly understood. If we fail to do this, the oppression of male chauvenism will be brought inside our own camp by ourselves, and we may find ourselves falling straight into the old male set trap of woman eating woman...with a difference of course; this time it may be radicals eating radicals in the name of liberation. It was bad enough having to recognize how we had been set up by the male world to compete with each-other for men, so as never to be able to become an united force. But the horror of watching us perhaps setting ourselves up to destroy each other in the name of our own liberation, is too much to take.

If aggression is in causal relationship to fear, how then can we work to escape submission (which is generally seen as the reverse of aggression) without falling into the trap of becoming aggressive? This problem was recognized by the radical feminists who structured the early orientation groups so that women(fear-ridden) might express their anger. The idea was that the original fear might be switched

to aggression and once expressed, it might be re-directed towards concrete political ends. In many cases the group failed to dispel the aggression, due to a lack of understanding of the dynamics of fear. The aggression was often re-directed all right, but towards specific laws or governments or individual men, rather than towards concrete political ends. This shifted aggression continued to be self-destructive, as fear continued to be present beneath the surface, bringing the individual woman full circle back to where she started - her original fear-ridden position psychologically.

The hope of this kind of group structure was that by politicalizing aggression, it would result in an impetus to positive action. Unfortunately even political actions can become excuses for continuing to express anger if this aggression was not dealt with adequately at the cell level. Thus the danger of radicals wasting valuable time and energy on aggressive acts towards male groups or individual males, is two-fold: first, their attention is directed towards MEN still, which is another more cloaked form of male-orientation: and secondly, they can be unknowingly perpetuating the spiral of aggression producing fear producing aggression producing fear etc. In short, they can unknowingly come dangerously close to becoming socialized men, in all ways save biologically.

While working to reduce the socialized differences between the sexes, we must be on our guard that we do not do all the traveling in his direction. If we are not extremely careful to thoroughly analyze the dynamic causal relationship between fear and aggression, woman might be finding a brand new way of continuing to inflate the male ego - by aping him.

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In the July issue of Atlantic magazine, V. S. Pritchard writes: "...after a bellyfull of Kate Millett and Germaine Greer and Norman Mailer on the subject of the liberation of something called man and woman I am left in a state of indigestion".

Women are in a state of chronic indigestion from all the hate propaganda of "great" philosophers down the years from St. Paul to Sigmund Freud. The mountain of drivel that has built up on the subject of women's inferiority has still not crushed the spirit of the human female. Had men suffered this chronic indigestion for 6,000 years they would be incapable of "doing" or "thinking".

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WE'RE VERY TIRED OF HEARING: "I'm not a male chauvinist, but..... "

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AND BY THE WAY

Why does the "logical" sex become so hysterical when talking on the subject of women?

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The price of truth is courage

# KEEP TALKING BACK, SISTER!

by Dorothy

MALE CHAUVINIST: "When I get married, I'd like someone just like mom."

FEMINIST: "I'd like someone to do my shitwork, too."

M.C.: "Marriage was designed for women."

Fem.: "Yeah, from playmate to slave in twenty minutes."

M.C.: "You women want to run the world."

Fem.: "You've made a helluva mess of running it."

M.C.: "Women are castrating men."

Fem.: "You might have to start thinking with your heads."

M.C.: "What you need is a good screw."

Fem.: "Let me decide."

M.C.: "You women are all bitter and frustrated."

Fem.: "You better believe it."

M.C.: "A woman's place is...."

Fem.: ".... in the back of the bus."

M.C.: "You bitches want to dominate men."

Fem.: "Obviously it's not domination you object to, it's who does it."

M.C.: "I'm a leg man."

Fem.: "Now I know all about you, I'll tell you about me. It will take a lot longer."

M.C.: "God! What in hell do you women want?"

Fem.: "A graffiti board in the women's washroom."

M.C.: "It's a man's world."

Fem.: "Right on!"

M.C.: "Broads are silly, incompetent, scatterbrain, naive, weak, dumb, nagging, helpless and good for only one thing."

Fem.: "Let it all hang out, man."

M.C.: "Women have so much spare time; what do they do with it?"

Fem.: "They cry a lot."

M.C.: "Women today are free to choose what they want to do."  
 Fem.: "The choice was made for us hundreds of years ago."

M.C.: "All women over forty should be shot."  
 Fem.: "Do unto others as you would have them do unto you."

M.C.: "O.K., O.K., what would you say if you were a man?"  
 Fem.: "Oink."

M.C.: "Don't expect me to hold doors open for you."  
 Fem.: "The price was too high anyway."

M.C.: "Behind every successful man is a woman."  
 Fem.: "Yeah, far behind."

M.C.: "All women have penis-envy."  
 Fem.: "I'd rather have a real gun."

M.C.: "But men protect women."  
 Fem.: "Next thing you'll be telling me cats protect mice."

M.C.: "Women are dependent on men."  
 Fem.: "We'll get by with a little help from our friends."

M.C.: "I'll never understand women."  
 Fem.: "That's your problem, boy."

M.C.: "A man's home is his castle."  
 Fem.: "A woman's home is her prison."

M.C.: "What about God, Mother and Country?"  
 Fem.: "Don't lay your bad trip on me."

M.C.: "What do you feminists do when you get together?"  
 Fem.: "We're finding out a whole lot about men for one thing, and that's a very bad scene."

M.C.: "Who will fight the wars?"  
 Fem.: "Good question."

M.C.: "My girlfriend's not like you."  
 Fem.: "It won't be long."

M.C.: "You aren't very sexy anyway."  
 Fem.: "My sexuality has to do with my needs, not yours."

HELMER: "Before all else you are a wife and mother."  
 NORA: "That I no longer believe. I believe that before all else I am a human being, just as much as you are - or at least that I should try to become one."

# BOOKS

Archibald, Kathleen.

Sex and the Public Service; A report to the Public Service Commission of Canada. Ottawa, Queen's Printer, 1970. \$3.25.

by Sherrill Cheda.

It is not surprising that we have heard nothing or very little of this report whose theme is that in the job market socially-determined differences have far more effect than biologically-determined ones. This is not to say that people have equal jobs, equal salaries and equal opportunities regardless of sex in the public service but rather that the way we are all socialized causes discrimination against women from the moment we are born.

And that blatant discrimination is well documented again and again. Kathleen Archibald does not let up one minute in her exhaustive research in citing instances and statistics which prove how badly women are treated as employees by our own Government.

While women have a higher median education than men in the public service, the author points out that this does not help explain their over-representation at the lowest salary levels. In fact, women seem to do much better in the "male" professional fields than in "female" ones if they can get into them. The author feels that some of the reasons for this may be that the traditional "female" professions require less (intelligence, schooling, etc); salaries in "female" fields may be depressed simply because they are "female" fields and that the "female" professional fields are service fields that often started as charities and offer neither fame nor wealth. She goes on to point out that even in the predominantly "female" professions (social workers, teachers, librarians, nurses), the proportion of men as directors or administrators in these professions is considerably higher than the proportion of men in the occupational fields.

She also illustrates that the old reasons for excluding women from the labour force or keeping them in the lower echelons are completely invalid. For example, the absenteeism gap between men and women has all but disappeared. As this is true, how can it be explained that 90% of female public servants make under \$6000 per year? As we all know the working woman has two jobs, her profession and her home. If a man has two jobs it is called moonlighting, but when a woman has two jobs it is called being a good wife and mother. The author points out that surveys in France, Switzerland and the U.S. show that employed married women with children spend from 35-50 hours a week on "homemaking" and states that "unfortunately" no similar estimates have been made for married men."

The conscience-raising Kathleen Archibald contributes in this book may alone account for the fact that this report was never heralded.

"If men will not accept a woman in a position of authority, she has no authority. The essence of authority lies not in making decisions but in having them acted upon. If women by the very fact of being a woman, and being acted toward as a woman cannot establish rapport with male co-workers, she will not be able to work as an efficient member of a team."

Women are considered socially inferior to men, and this reduces their abilities to garner the respect needed for a managerial role .....In summary, if women are not capable of performing in managerial and supervisory roles, their major handicap is their lack of social capability, not any instrumental or emotional incapacity.

For those women who do get beyond all these institutional barriers, there are still problems such as having to be more tactful with their staff than a man would be, having to do more of their own clerical work etc.

In summing up, the author asks if discrimination is the most important factor that explains the differential success of women in the public service and her answer, based on extensive evidence, is an unequivocal "yes". And she also feels that this lack of opportunity, this lack of success, lack of promotion, lack of adequate salary, and the false reasons behind this behaviour can turn into a self-fulfilling prophecy for women and so not only are women socialized in a certain way, discriminated against throughout their lives, but more damaging still, they start accepting these definitions of themselves. She even goes further to point out that by the Canadian government limiting opportunities severely and by insuring that much of the work is dull, they make ambition and work involvement unrealistic as motivating forces for women.

And so restrictions on employment opportunities for women are built right into the current system of manpower utilization simply because it was developed as a system of manpower utilization not womanpower utilization.

I suppose one of the most ridiculous examples of the type of prejudice which is built into the system is the fact that a man gets one day paid leave (maternity leave, if you will) each time he fathers a child, but a woman gets no paid maternity leave in the public service, not even a day!

Kathleen Archibald concludes with many suggestions for making the situation more equitable and remove discrimination.

Is it any wonder that the government of Canada never called attention to this report?

Sherrill Cheda.

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Hennessey, Caroline

The Strategy of Sexual Struggle; paperback, Lancer \$1.25

Caroline Hennessey writes with GUTS! Her theme is: "a reform is a correction of abuses; a revolution is a transfer of power". She deals a mighty blow at the crumbling structure of male supremacy built on the backs of women. Caroline traces the history of the relations between the sexes from early days when the female was accepted without doubt as the superior sex through the era of exaltation of the phallus and debasement of the female by sexually insecure, over-compensating male supremacists and the gods they created. She illustrates that, no revolutionary thought, from earliest "great" philosophers to the present, has budged one iota in the direction of accepting women as part of the human race.

She writes with knowledge and pain of the blatant hypocrisy of the creators of the ideology of that great land of hope and glory, the Yoonited States of Amerika, who courageously declared that all white males were created equal and were very careful to ensure that "we, the people" referred to "we, the male half of the population".

It is clear from reading Caroline's book that she believes that a life-and-death contest between the sexes is underway. She considers that the male fear of sexual inadequacy is primeval and so deeply ingrained that men fear, resent and hate women more than anything else. She sees the struggle between the sexes as more basic than any other struggle.

Caroline proposes a Bill of Particulars which states clearly the answers to old Siggy Freud's query, asked with plugs in his ears, blinders on his eyes and the gears of his mind in reverse: "what does woman want?"

Caroline believes the women's liberation movement to be a social phenomenon, not an organization. It is rapidly expanding, steadily growing and increasingly impatient and violent. It is her belief that it is a mistake to think in terms of fighting the system or individual chauvinistic males; rather the battle is with the entire male sex who will fight "to the last gonad". She considers the only justification of rebellion to be success. There are no rules in warfare; we must fight in the same way men have fought us and with easy consciences i.e. using subversion, sabotage, deceit, coercion and whatever else is necessary. We must fight imaginatively in our daily lives - unremittingly and relentlessly. "Women have a world to win ... and we shall win that world. Soon. Very soon." She gives some tactical suggestions in her last chapter.

Caroline Hennessey's latest book is a MUST.

If you have not read her previous book: "I, B.I.T.C.H.", also Lancer and only 95¢, cancel your next appointment with your psychiatrist and read it also.

Dorothy Curzon

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Recent anthologies on the movement:

Voices from Women's Liberation, Signet paperback \$1.50

Women's Liberation Blueprint for the Future, Ace paperback \$.95

Liberation Now, Dell paperback \$1.25

Other recent books:

Essays on Sex Equality, John Stuart Mill and Harriet Taylor Mill,  
edited and with an introductory essay by Alice S. Rossi  
University of Chicago Press paperback \$1.95

Sexual Liberation, Mette Ejlersen; translation from Danish (Mette  
Ejlersen set the first bomb under the myth of the vaginal orgasm)  
Award paperback \$.95

Women at Yale, Janet Lever & Pepper Schwartz, Bobbs-Merrill hardcover  
\$8.95

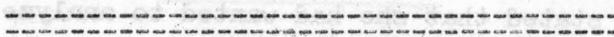
Other recent books continued:

Feminism & Art - A Study of Virginia Woolf, Herbert Marder,  
University of Chicago Press hardcover \$6.50

The Young Woman's Guide To Liberation, Karen DeCrow, Pegasus  
paperback \$3.75

This is not a "radical" book but is an excellent book for those  
just beginning to take an interest in the movement

Woman in Sexist Society - Studies in Power and Powerlessness,  
edited by Vivian Gornick and Barbara K. Moran, Basic Books, Inc.  
hardcover \$14.95. This book is actually an anthology also but  
is somewhat of a milestone in that it is intended to lay the  
scholarly and critical foundations for a new field of research  
and study - Woman's Studies



GRAFFITI

When did you last hear a man say something interesting?

Your hangup is hanging down, man

Who have you castrated lately?

Make war, not love

Everywhere: No woman's land

Try to see it my way

HE: "Willyou marry me?"

SHE: "Why?"

A "real" man experiences orgasm in his left heel

Erections are caused by indigestion

You've got a long way to go, man

Want to find out what really goes on at the office, ask a sister

REPORT ON FEMINIST CONFERENCE

by Joan

An Independent Feminist Conference was held at Detroit, Michigan on the 26 and 27 June. About two hundred women attended, coming from Minneapolis, Philadelphia, St. Louis, California, New York, and Toronto.

On Friday evening women gathered at a house in the suburbs and enjoyed a party. Some of the women were quite new to the feminist movement.

The conference was held at the Y.W.C.A. in the downtown area. The newcomers were inclined to shy away from the idea that men are the enemy. They preferred to put forward that tired old concept, "the System" as being the cause of the oppression of women. I pointed out to one woman that the oppression of women kept the "System" in perpetuation.

About a third of the women were in a Lesbian group, and some of them had brought their children. I went into the group concerned about female self-hatred. After two and a half hours of the exchange of personal experiences which had nothing to do with self-hatred there was a feeling of despair in the room. One woman told us that she felt frustrated because we had avoided the topic.... was it too painful? She stated that she had wanted to analyze the reasons for the self-hatred of women.

After lunch nobody adhered to the schedule but gathered in a large room to discuss Robin Morgan's proposal for a Women's Skills Summer Session. The discussion veered around to children, and there was some disagreement between the Lesbians and the N.Y. Feminists.

The summer sessions would last six weeks on land donated or rented. The skills would have to be basic, such as, the use and care of firearms, self-defence, motor vehicle repairs and driving, emergency surgery, plumbing, carpentry, electrical skills....how to wire lamps and appliances, tactical electronics, ham radio communications, tactical chemistry, paraprofessional abortion technique, survival technique, Morse code, cryptology, photography, videotape/filming, conversational Spanish.

There was a question on why the preparation for violence. The answer was, that "violence is no more a solely male quality than rage or anger. Men have used their anger and rage in a brutal, reactionary and murderous way against women for centuries. But does that mean that we now have no right to our own correct, healthy revolutionary rage against them? On the contrary, feminists have affirmed that rage in us is the first step toward freeing ourselves. The violence of the oppressed is always a form of self-defence, i.e. a desperate response or reaction to the immensely older and wider violence of the oppressor. 'You can be a tigress in defence of your children, dear, but you just lie back and cry when violence is done to you yourself.' Enough of that, for all our sakes. We can no longer limit ourselves through ignorance. We must be able to choose."

Bonnie McFadden sent around a reply to this proposal. I would like to quote some of it....."This Summer Camp idea represents a real diversion of energy from the movement and what I believe to be its goal....the liberation of all women. Concretely, it is the tracking system of high schools, colleges, companies and trade unions which has prevented women from learning these "male skills". If we are to end this male skill dominance we must force these institutions to stop such tracking, and give all women the opportunity to learn these skills, and not just a piddling few who might learn to fix a stuffed toilet or change a spark plug on a car, at summer camp.

A sister from San Francisco put on a film which she had produced and directed herself. It lasted about fifteen minutes. It was about a day in the life of a young married working woman, who was going mad with having to cope with a tedious office job and then coming home to cater to a boring ego-maniac who used and abused her. She turns into a witch after he had told her to see a shrink because she could not get orgasm with him. She murders him as soon as she turns into a witch. A voice is heard from the radio giving details of the killing and the announcer ends with a comment about the increase in homicide by women.

Everyone appreciated the film, and there was much comment on it afterwards. I came away from the conference feeling that it had been too unstructured, but it was a pleasure to see the efforts of women experimenting with living together in collectives and having fun.

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ITEMS OF INTEREST

Several Toronto feminists are travelling this summer. Joan Harries' report on the Detroit Conference appears above. We hope to print other first-hand reports on the movement in the U.S. and other parts of Canada in our next issue.

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An F.B.I. report on crime for the years 1960 to 1969 covering over 94 million of the population of the U.S., indicates that crimes by women have increased at an unprecedented rate. During the period, male arrests for crimes rose 61.3% while for females the rate increased 156.2%

RAPE INCREASED 93% IN THE YEAR 1970

It is also obvious that women are being more obviously exploited and ridiculed in the media than ever before.

Could it be that as crimes against women increase, crimes by women also increase?

\*\*\*\*\*

Dorothy Curzon represents the New Feminists on the National Ad Hoc Committee on the Status of Women and reports as follows on the activities of this committee

"Priorities discussed prior to the last general meeting (June 21, 1971) were:

1. the need for expansion of Day-Care Centres
2. the inclusion of the word 'sex' in Federal and Provincial Human Rights legislation
3. the removal of abortion from the Criminal Code.

The first two were agreed on as priorities with very little difficulty. Some problems in gaining approval for the third were encountered because of opposition from Catholic women's groups and from Alliance for Life and Toronto Right to Life Committee. The latter two groups, in my opinion, have no right to a voice on the Ad Hoc Committee because they have no other objective than to thwart all efforts

by women to achieve the right to control their own bodies through repeal of abortion laws. This is the extent of their interest in the Report of the Royal Commission.

On discovery that over 70% of the organizations reporting their opinions on the abortion issue, favoured removal of abortion from the Criminal Code, the above-mentioned groups withdrew their support from the Ad Hoc Committee. The loss of the 'life' fanatics can be welcomed, but the decision of the catholic women to withdraw support from all the other 'women issues' was discouraging to those of us labouring under the misconception that the committee was operating under democratic principles and that its members considered the rights of women of some importance.

Laura Sabia, the chairman, appealed to these women to withdraw support on the one issue only by preparing a minority report. While she was still speaking to this point the representatives of these groups walked out of the meeting!

Further priorities established at the June 21st meeting were:

1. establishment of an Advisory Council on the Status of Women with the proviso that women's groups have the opportunity to participate in the formation, personnel and terms of reference of the Council
2. recommendations #143 - #149 on citizenship and immigration with deletion of the word, 'automatic' in #145
3. recommendations #26 and #27 re women representatives on boards, commissions etc.
4. three year separation reduced to one year for divorce (#113)

The National Ad Hoc Action Committee plans to request an appointment with the Prime Minister and Cabinet as soon as possible."

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A national conference on abortion is being held in New York City, July 16 to 18. It has been arranged by a national abortion coalition open to all women. The coalition will work for the repeal of all U.S. abortion laws and an end to enforced sterilization.

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A study guide on the Report of the Royal Commission on the Status of Women in Canada called "What's In It?" may be ordered from National Council of Women, 270 MacLaren Street, Ottawa 4

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Women in the NDP seem to be becoming disillusioned (an old story). Varva Kidd, writing in the latest issue of Dimension, states that sexism prevailed at the convention and concludes that women must stop subordinating the struggle for their own liberation to the general socialist struggle and that the NDP had better clean up its own backyard before it starts proclaiming equality and social justice for all.

\*\*\*\*\*

There are six studies now available from Information Canada used by the Royal Commission on the Status of Women. These are as follows:

1. A Comparison of Men's and Women's Salaries etc in the Academic Profession \$ .75
2. Women at Home, the Cost of Canadian Economy .50
3. Patterns of Manpower Utilization in Canadian Department Stores 1.25
4. Manpower Utilization in Canadian Chartered Banks 1.00
5. Taxation of the Incomes of Married Women 1.50
6. Sex Role Imagery in Children; Social Origins of Mind 1.75

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A new edition of Politics of the Family by R. D. Laing is now available from CBC Learning Systems, Box 500, Toronto 116.

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The Canadian Civil Liberties Association, 1554 Yonge St., Toronto 195 has available a booklet "Arrest and Detention, Your Rights and Duties" for 25¢.

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There is a Women's Film Co-operative in the U.S. which is consolidating information on films about women and by women with data on where films are available and how much they cost. The address (after September 1) is: 66 Second Street, New Haven, Connecticut 06519

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Guerilla has received a \$15,000 grant from the federal government's Opportunities for Youth program, because "Our constituency is young people. What we have to worry about is our credibility with them if we don't fund Guerilla." (Official of Program). There is not much evidence of concern about credibility with women and much more cause for it!!! AND typical of the male underground press, Guerilla is at least as male chauvinistic as Toronto's above-ground press. Guerilla seems to mainly ignore women or if it does recognize our existence we are being ridiculed, extolled as "earth mother" or sex object (with few exceptions).

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Women's Liberation seems to be flexing its muscles in Australia, Germany and Ireland and there is now a serious female rock group - Fanny - a Los Angeles quartet. It is playing basic gut rock not sweet feminine music. As in all fields they will have to be at least twice as good as men, BUT THAT SHOULD NOT BE TOO DIFFICULT!

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Among some other typical middling to bad articles and references to women in the July issue of PSYCHOLOGY TODAY is one of the best articles to appear on women outside of movement publications. It is written by PHYLLIS CHESLER, assistant professor of psychology at Richmond College, City University of New York and a policy council member of the Association for Women Psychologists. Phyllis Chesler is completing a book on the mental health profession's female patients and sex-role stereotyping, to be published by Doubleday in 1972.

Phyllis Chesler continued

Phyllis is "right on" and if her book is as good as her article it could be a real milestone.

The mental health profession has been riddled with male prejudice. The role it has played has largely been that of gestapo in the employ of male supremacists, feeding "sick" women doses of the virus which caused their suffering.

The title of her article in Psychology Today is MEN DRIVE WOMEN CRAZY. Phyllis states that women who seek psychiatric help are walking into a "lion's den" which is "anti-female and brutal".

Phyllis Chesler asks these questions: "How can a woman learn independence in a relationship that makes her dependent on an authority, usually male, for help? How can she learn to value being female from a therapist who devalues and misunderstands that sex? How can she break the traditional submissive-dominant patterns that she has established with men, when a male therapist reinforces such patterns?"

She suggests some far-reaching changes in the attitudes of clinicians and in the nature of the therapy they dispense: 1. Therapists must recognize the stereotypes about women, the power strategies in play and the often stifling nature of therapeutic interaction; 2. Women patients should seek women clinicians who are feminists; 3. Women are advised to join some aspect of the women's liberation movement; 4. Women must work toward a new psychology of women

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It is discouraging to note that a new book has just been published called Psychology of Women by Judith M. Bardwick. Almost all the old biases and prejudices against women are to be found in this unfortunate publication.

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Bumper Stickers - female symbol with fist 4"x4"	\$ .25
Button red & white - " " " "	.25
Herstory Synopsis 14 page synopsis of movement - very useful to anyone interested in feminism and particularly so to anyone speaking or writing on women	.50
Medallion female symbol and fist	2.50

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