

Jessie Taylor age 9

DUE TO OUR SUPPORT OF THE POSTAL WORKERS, THIS NEWSLETTER WILL NOT BE MAILED DURING THE STRIKE. IN ADDITION TO OUR SUPPORT OF WORKERS, NOT OWNERS OR MANAGEMENT, WE POINT OUT THAT NEGOTIATIONS INCLUDE DEMANDS FOR 15 WEEKS PAID MATERNITY LEAVE, ONE CLASSIFICATION FOR MEN AND WOMEN IN THE POSTAL SERVICE, EQUAL PAY FOR EQUAL WORK. WE REFER YOU TO THE LETTER IN OUR NEWSLETTER OF AUGUST, 1975, AND COMMEND C.U.P.W. FOR THEIR ATTACK ON SEXISM IN THE FEDERAL GOVERNMENT.

The Monthly Newsletter is published by Winnipeg Women's Liberation office at a WOMAN'S PLACE, 143 Walnut Street, phone 786-4581.

If you have any letters, articles, announcements, poems, literary articles to submit, send them to the above address.

Subscription price \$3.00 per annum; single copy price 25¢

The newsletter this month is due to the efforts of Bridget, Heather, Roz, Linda, Ellen, Julie, Pat, Terese.

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WOMEN'S LIBERATION NEWSLETTER

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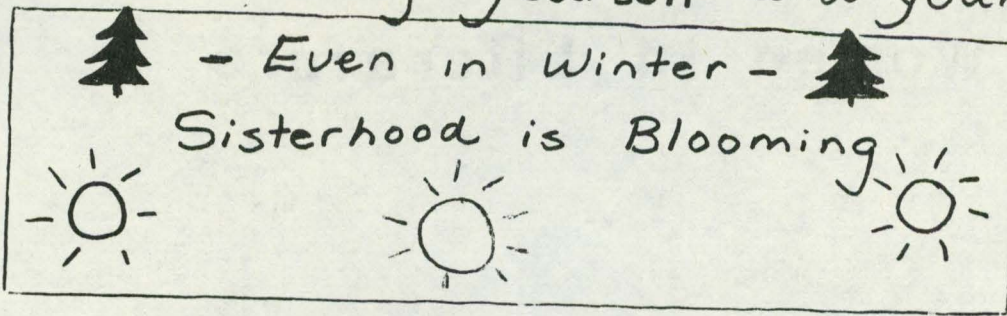
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City _____

DECEMBER ACTIVITIES

WOMENS PARTY

- at Sandy Lechners, #18-828 Preston Ave.
- Dec. 5th, 1975, after 8:30
- Bring yourself and your bad habits



OPEN HOUSE

- at 143 Walnut
- Mon. Dec. 15th, between 7:00 and 11:00
- Come and visit, sing, bring kids?!
- Introduce new women to womens place.

Buy Xmas Gifts

- New T-shirts, reduced price
adults \$3.00, kids \$1.75.

Songs

- Revised legal handbook - a must
for every library - \$1.00

Sales

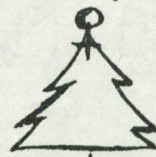
- Dimension issue on women - for
womens movement friends - \$1.50

- Hopefully, the 1976 Womens Almanac
from Can. Womens Educ. Press

- Nonsexist kids lit. display, for "liberated"
kids and little piglets as well

Food

Drinks



FEATURES

Women in Literature

by Millie Lamb

INSTALLMENT THREE

One goal for secondary school teachers lies within the scope of the English curriculum as a whole; to deliberately raise issues related to women's roles in all literature, film, or language study. What were things like for women at a given time or place? How did they get to be that way? Have things always been like that? Are they like that now? Do women act and speak differently from men? In what ways are their interests different, their lives easier or more difficult?

I've found this approach with many novels, plays and stories stimulating and productive. In exploring Huckleberry Finn, for instance, each group chooses a topic, such as A Tale of Adventure, Masks, River and Shore, Humour, Male and Female Roles, and reports its findings to the class. In discussing Male and Female Roles, the students learn that Mark Twain puts no stock in stereotypes. Like Huck he admires girls and women with sand. An ordinary woman like Mrs. Loftus is shown to be a logical thinker, discovering Jim's whereabouts and Huck's secret by a process of induction. They see it's nurture and not nature that accounts for differences in performance--for Huck's inability to thread a needle. Do today's female students, dressed not in trail-

ing skirts but in jeans, react to an object thrown at them as Judith Loftus claimed all girls do? Throughout the novel we meet a series of motherly women who aid and befriend the motherless Huck, but not the fugitive Jim--the Widow Douglas, Mrs. Loftus, Mrs. Grangerford, Sophia, Mary Jane, Mrs. Phelps and Aunt Polly. None of these questions slavery, though Mary Jane weeps for a slave mother torn from her children. Notwithstanding their maternal tenderness, the women confined in their kitchens or parlours did nothing about slavery. Yet the argument used in Mark Twain's time in denying women political rights was that the gentle influence of women in the home on their menfolk would bring about a better world--the hand that rocks the cradle rules the world. How little influence gentle ladies exerted over husbands and sons is demonstrated in the feud between the Grangerfords and the Shepherdsons which ends in their mutual slaughter.

In the study of The Oxbow Incident this same topic furnishes an essential insight into plot, character, and theme. Male supremacy and the cult of virility, these precipitate every step that leads to the lynching of three innocent men. Because the married women see Rose as a threat to their

security, which is totally dependent on their husbands, they harry her out of town. When Gil finds Rose is gone, his ego is deflated; he itches to prove himself by some act of violence. Most of all the fear of being thought cowards compels Gil and Art to join the posse. Ma joins, eager to outdo the men in roughness, toughness, and callousness. Art has surmised that her hatred of women, her dirtiness, and cruelty are symptoms of self-hatred-- "part of getting even with herself, a self-imposed penance"¹ for early humiliation and defeat. Winder and Tetley manipulate the others to protect their vested interests, but Tetley has an additional motive, to make a man of his son, whom he regards as effeminate, by forcing him to kill. In a long discussion with Art, young Gerald Tetley has laid bare these shallow motivations, but Art is repelled by Gerald's womanish "pouring out his insides without shame."² When Art is shot, he disgraces himself by whimpering and crying out in pain. Gil is snubbed by Rose's newly acquired husband, whom she is bringing back to flaunt before the good ladies of Bridger's Wells. In spite of their doubts, Art and Gil, all the more impelled to prove their manhood, press on. Art knows that Martin is innocent, but Martin's tears remind him of his own. Instead of joining the courageous five who vote against the lynching, he votes with those who fear that to do otherwise will brand them soft. Gerald kills himself, thus ironically fulfilling his father's wish, "I'll have no female boys bearing my name."³ Earlier he had tried to explain to Art how male domination destroys women and men both:

"Men are no better," he said.

"Men are worse. They're not so sly about their murder, but they don't have to be; they're stronger; they already have the upper hand of half the race, or they think so. They're bullies instead of sneaks, and that's worse. And they're just as careful to keep up their cheap male virtues, their strength, their courage, their good fellowship, to keep the pack from jumping them, as the women are to keep up their modesty and their hominess. They all lie about

what they think, hide what they feel, to keep from looking queer to the pack,"⁴

Lord of the Flies has no female characters, but it is a penetrating indictment of patriarchal society, a study in microcosm of the destructive effects of the male "virtues" of competitiveness, aggression, and violence. In varying degrees, Jack and the other boys bring to the island attitudes inculcated at play and at school which result in its conflagration. The same individualistic and aggressive traits have led to the outbreak of nuclear war, and the destruction of their native island--Britain. The final irony in a series of ironies occurs when the commander of a British ship, still hunting down enemy ships, though his country has long since been annihilated, arrives at the island, and prior to "rescuing" the boys, chides them for their un-British behaviour.

Macbeth might seem to be a most unpromising vehicle for the discussion of the role of women; obviously their power brings ruin. But a deeper examination of male and female roles sheds new light on the actions and motivations of the characters, and reveals that Shakespeare was concerned with the position of women, and the destructive nature of stereotypes. Lady Macbeth is a woman of ambition and will but these qualities do not make her any less alluring in her husband's eyes; she is his "dearest partner of greatness."⁵ Both she and Lady Macduff are far more independent and spirited than heroines of later eras. They are Renaissance creations, intelligent, frank, daring, as most of Shakespear's women characters are.

But while Macbeth could leave the castle, and engage actively in the struggle, Lady Macbeth was forced to seek it vicariously. She knows that without her Macbeth will not murder the king. For though he is willing to win wrongly, he must maintain the outward show of male honour without which power lacks savour and social acceptance. The murder of Duncan destroys Macbeth's peace of mind. He finds he cannot "trammel up the consequences"⁶ of the assassination, for he fears that he has taught

Bloody instructions, which
being taught, return
To plague th' inventor.⁷

Why do these considerations so prophetically voiced by Macbeth before the murder not occur to the pragmatic Lady Macbeth? She had pondered his lack of naked self-interest.

Yet I do fear thy nature;
It is too full o' th' milk
of human kindness
To catch the nearest way.⁸

This judgment may appear puzzling, for well before his meeting with his wife, Macbeth on two separate occasions had thought of killing his king. But it is not inaccurate, for in the context of the Scottish patriarchy, based on clans and kinship, kindness is less often a synonym for gentleness than for kinship, and the metaphor "the milk of human kindness" is meant to emphasize not maternal tenderness, but the ties of kinship. Because of her isolation from the outside world, the exclusively male world of comradeship, alliances, courts, and armies, and her limited experience of social bonds, Lady Macbeth fails to realize how important these relationships are to Macbeth, how much he values "Golden opinions from all sorts of people."⁹ In his defeat and despair it is this loss he mourns.

I have lived long enough:
my way of life
Is fall'n into the sear,
the yellow leaf;
And that which should
accompany old age,
As honour, love, obedience,
troops of friends,
I must not look to have;
but, in their stead,
Curses, not loud but deep,
mouth-honour, breath,
Which the poor heart
would fain deny, and dare not.¹⁰

The richness and variety of Macbeth's experience in contrast to Lady Macbeth's virtual isolation accounts for their differences in imaginative power. Macbeth can envision the consequences of his acts; Lady Macbeth is concerned with the immediate. Throughout the play we're struck with the intricate imagery of Macbeth's language--

And pity, like a naked new
born babe
Striding the blast, or heaven's
cherubin, hors'd
Upon the sightless couriers
of the air,
Shall blow the horrid deed
in every eye,
That tears shall drown the wind.¹¹

On the other hand, Lady Macbeth uses homely proverbial saying, "Like the poor cat l' the adage",¹² and personal experience,

I have given suck, and know
How tender 'tis to love
the babe that milks me;
I would while it was smiling
in my face,
Have pluck'd the nipple from
its boneless gums,
And dash'd the brains out,
had I so sworn as you
Have done to this.¹³

This speech sheds some light on cherished illusions about the humanizing effects of maternity and maternal love in patriarchal cultures. For Macbeth and his wife, power is primary; and sons are essential to inherit property, and protect and perpetuate the family's wealth and honour.

.....to be continued

- ¹ Clark, Walter Van Arburg, The Ox-Bow Incident p. 107 (Random House, New York, 1940)
- ² Ibid., p. 148
- ³ Ibid., p. 260
- ⁴ Ibid., p. 145
- ⁵ Macbeth, Act I Sc. 5, l. 9 (Riverside Liberation Series, Houghton Mifflin Company, Boston, 1964)
- ⁶ Ibid., Act I Sc 7, l. 3
- ⁷ Ibid., l. 9-10
- ⁸ Ibid., Act I Sc. 5, l. 13-15
- ⁹ Ibid., Act I Sc. 1, l. 33
- ¹⁰ Ibid., Act V Sc. 3, l. 72-78
- ¹¹ Ibid., Act I Sc. 7, l. 21-25
- ¹² Ibid., Act I Sc 7, l. 44
- ¹³ Ibid., Act I Sc 7, l. 54-59

NATIONAL

WOMEN'S

ACTION DAY

On Saturday morning October 25th A Woman's Place held a press conference as a solidary action on NATIONAL WOMEN'S ACTION DAY. Terry Gray represented The Voice of Women. The following statement was read to the press:

Today, October 25, 1975, National Women's Action Day, we express solidarity with our sister groups across Canada to respond to International Women's Year.

Much rhetoric, but little concrete change regarding women took place this year. Few, if any of the demands of women's liberationists since 1909, have been acted upon. To most Manitoba women, International Women's Year has had no significant effect on their lives. Too many Manitoba women still live in poverty without hope of change, without security, without control over their own lives.

The City of Winnipeg and the government of Manitoba chose to ignore International Women's Year. The government of Canada pledged a token amount of money for International Women's Year, beginning by paying an all male advertising agency \$500,000 to present a slick and distorted advertising campaign with the slogan "WHY NOT?".

Women's Liberation and A Woman's Place continue to operate because of the energy and support of women themselves. Neither Women's Liberation nor A Woman's Place received any financial support from any level of government. WHY NOT?

Because government will not (why not?)

1) Provide quality, user controlled free day care for all those who need it.

- Manitoba Day Care centres argue the per diem rate granted will force their closure;
- existing centres can only serve a fraction of the children needing supervision;

- cut off levels for government support (subsidies) force women out of the labour market, or unto welfare;
- the Royal Commission in 1970 stated that without adequate day care "the equality of women means little".

2) Release Dr. Henry Morgentaler from jail.

- He has been found not guilty by TWO juries of his peers;
- the method used to imprison him is no longer available to the government;
- international and national protests have been made about the injustice of his trial and incarceration.

3) Remove abortion from the criminal code.

- More than two thirds of Canadians support this change;
- the minister of health, Mr. Lalond, acknowledges the law is applied unequally;
- women are being treated as children who need someone elses consent for medical treatment;
- children in Canada and throughout the world are living in temporary homes because too many adoptive parents insist upon "blond blue-eyed babies."

4) Legislate a fair and comprehensive federal Human Rights Act.

- Five years ago the Royal Commission requested such legislation;
- the Lang proposal presented in 1975 is inadequate; even John Diefenbaker called it "eyewash to fool the women of Canada".

5) Legislate "equal pay for work of equal value".

- The average income of women in 1974 according to Statistics Canada was \$4,222;
- in spite of equal pay for equal work laws, first demanded 70 years ago by Manitoba suffrage leaders, the gap between men and women workers continues to widen;
- many women are unaffected by equal pay laws because men and women still work in sexually segregated occupations.

6) Scrap Trudeau's wage and price control proposal.

- Women at the bottom of the wages scale, along with native people, immigrants and non-unionized employees will suffer the most;
- the gap between the rich and the poor will continue to widen;
- this legislates and promotes inequality contrary to government PR during International Women's Year.

From the Manitoba Government, which talks about "equality of the human condition" while ignoring women as part of the equation we demand the following:

- 1) Additional allowances for day care centres and users.
- 2) A Human rights act, disallowing discrimination in housing based on marital status and disallowing discrimination based on sexual preference.
- 3) A recognition of the oppression of women in jobs, laws, housing, promotion opportunities, etc. and concrete methods to overcome these.
- 4) Inclusion of domestic workers under minimum wage laws, unemployment insurance benefits, etc.
- 5) The law must recognize marriage as a partnership of equals.
- 6) Work weeks of less than 35 to 40 (e.g. choices of jobs with anywhere from 10 to 30 hours per week) must be offered by government agencies and crown corporations with equal benefits on a pro-rated basis.
- 7) School textbooks, currently racist, sexist and class biased must be replaced by ones promoting equality of opportunity and respect for differences.
- 8) Women must be appointed to decision-making bodies to ensure that equality for women is recognized in change legislation.
- 9) Family life education should be taught to boys and girls from kindergarten to grade twelve.

To the women of Manitoba and our sisters across Canada we say that 1975 has proved that governments of all levels are not willing to seriously address the demands of women.

WOMEN MUST UNITE IN THE CONTINUING STRUGGLE FOR EQUALITY.

Law Reform Commission Biased

It was clear to the Womens Place Representatives that the Commission was stongly committed to their tentative proposals. Their attitude was: if the group that presented the brief could not explain the everyday workings of their proposals, their brief lacked credibility. It is our opinion that it is the responsibility of the committee to work out the details of the proposals presented. The committee consisted of 5 lawyers, one professor, one newspaper reporter, and one school administrator; ot the 7 members, 2 were women. Their average income is more than double the average income of working class families in Canada.

On Oct. 30 th. a representative of Womens Place presented the following brief to the Manitoba Law Reform Commission.

We believe the present marriage and family laws oppress women. You, for example, are familiar with the Murdock and Lavall cases which we, along with thousands of others, have publicly condemned.

Our society is not structured to allow two parents in marriage to be wage earners because of lack of adequate day dare facilities, repressive abortion laws, lack of permanent part time positions with job security and lack of full employment inthe economy. In addition, because of the discrimination in the labour force against women when it is possible for one person to stay home, that responsibility falls on the women because of her lesser earning capacity.

Every adult in this society should be economically self-sufficient, and methods must be found to ensure that labour at home is given economic remuneration and respect. We believe that the Law Reform Commission ought to address the concept of marriage and family as a whole and ensure that legal partnerships are based on equality. For example, both partners in a marriage are entitled to employment opportunity and both partners and society must cooperate in order to make this possible. Care of children must not be seen as the sole responsibility of women - both men and government must accept their responsibility for the growth and development of children. A beginning and in this direction would be free day care and lunch/after school programs. Furthermore, the present stereotype of family life as composed of mother, father and two children is not only a distortion of reality, but also limits alternatives and freedom of choice. We feel legal recognition should be given to alternative choices such as communal groupings; non-heterosexual relationships and single parent families.

1. No fault divorce should be available to the Canadian public.
2. Any income earned by either partners must be equally shared during the course of the marriage. In case of divorce, property and savings accumulated in the course of the marriage should be divided in half.
3. In the event that the court awards child care support to one spouse, we believe that it is the responsibility of the state to collect and distribute those monies^{and}/to ensure that income security is not interrupted.
4. Child support payments have been set at an artificially low level and we believe that both parents must remain responsible for the economic well-being of their children until the age of majority.

IN THE NEWS

We will be announcing a date for an educational on abortion and the plight of Dr. Henry Morgentaler in the January newsletter.

Social A Success

The culmination of National Women's Action Day on October 25th was the first annual Women's Liberation Social — if you missed it, make sure you come to the next one.

It was good to see so many friendly faces enjoying the entertainment, music and the great food. Many thanks to Theatre Women, and Alana Greenberg & **Tuschia Kozub** for their powerful performances.

Part-way through the evening we received a phone call from Ann Harvey, Women's Liberation in Edmonton, wishing us well. They had a successful demonstration that day and were also having a social.

We danced the night away and it took some friendly persuasion at about 1:30 A.M. to get us to leave. Oh, by the way, we made about \$400 for our fast depleting coffers.

Thanks to all for a great celebration.

CARAL

On November 5th Jean Forden, a representative from CARAL [Canadian Association for Repeal of the Abortion Law] came to Winnipeg and met with representatives of the Y's Women's Centre and A Woman's Place to solicit support from all of us. There is some literature about CARAL and their objectives at A Woman's Place and any women interested in forming a local chapter are welcome to use this information and the house to do so.

CARAL

Canadian Association for Repeal of the Abortion Law
National Office
Box 424
CAMBRIDGE (P), Ontario
N3H 4T3

DR. HENRY MORGENTALER DEFENCE FUND

c/o Canadian Unitarian Council
175 St. Clair Avenue, West
Toronto, Ontario

Address to Dr. Morgentaler Defence Fund
make cheque payable to Canadian Unitarian Council. You will receive a receipt for tax purposes; this is a non-political organization.

Theatre Women
presents
All About Women
Dec. 1 and Dec. 3
Art Gallery Theatre 8:00
Admission: Free

ANNOUNCEMENTS

EDUCATIONALS

Wages for Housework

On January 5th at 8:00 P.M. discussion will take place at Women's Place on the "Wages for Housework" perspective of organizing women. *It is hoped that a video tape from Toronto will be shown. Hopefully, there will be a handout at the house before the educational.

Rape

On January 12th at 8:00 P.M. a discussion on rape in our society: Law attitudes and sex role stereotyping perpetrate rape & how women can fight rape.

AUGIE'S PLACE

Hey, Mom, Need a Free Saturday!
But have the, "What do I do with the Kids Blues".

Augie's Place is now open - Saturdays
from 11 A.M. to 4 P.M. for ages 2-10

CRAFTS *** GAMES *** PLAYS

Bring a snack, juice provided

Fee: \$4.00

Place: St. Augustine United Church

Phone: 453-7487 for information

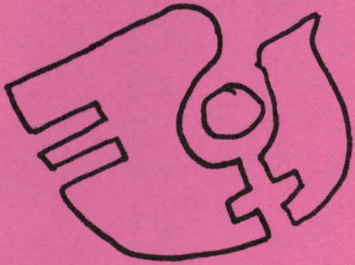
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LIBERATION BOOKSTORE SOCIAL

725 Osborne Street


December 13, 1975 - 8:00 P.M.

B.Y.O.B.



DECEMBER

JANUARY

DEC 14 LAST DAY WOMEN AS VIEWER ART GALLERY	DEC 15 Q'S PLACE OPEN HOUSE AND CHRISTMAS SALE 7:00 PM	DEC 16	DEC 17	DEC 18	DEC 19	DEC 20
DEC 21	DEC 22	DEC 23	DEC 24	DEC 25 CHRISTMAS DAY 	DEC 26	DEC 27
DEC 28	DEC 29	DEC 30	DEC 31	JAN 1 NEW YEARS DAY	JAN 2	JAN 3
JAN 4	JAN 5 EDUCATIONAL WAGES FOR HOUSEWORK Q'S PLACE 8:00 PM	JAN 6	JAN 7 * ♀ FOR NON-SEXIST EDUCATION 7:30 PM	JAN 8	JAN 9	JAN 10
JAN 11	JAN 12 EDUCATIONAL RAPE CRISIS CENTRE Q'S PLACE 8:00 PM	JAN 13	JAN 14	JAN 15	JAN 16	JAN 17
JAN 18	JAN 19 BUSINESS MEETING Q'S PLACE 8:00 PM	JAN 20	JAN 21 * ♀ FOR NON-SEXIST EDUCATION 7:30 PM	JAN 22	JAN 23	JAN 24

* EXPECTED DATES
FOR INFO CALL ROZ 284-1305