



THE OTHER WOMAN

VOL. 2 NO. 2

NOV-DEC 73

25¢

editorial

meetings are;

on sundays at 11:30
at 31 Dupont 929-3185

on thursdays at 7:30
at 4 Kensington Place
366-6167

next meeting: Jan. 3 1974

who worked on the
paper

Pat, Rowena, Dougal, Nym,
Kathleen, Judith, Ellen,
Hadassah, Colleen, Ilona
Hecuba



Through working collectively and individually with other political groups The Other Woman collective members have felt the lack of discipline in the women's movement and therefore the lack of any strategy. We have no criteria or explicit basis from which to criticise each other and to decide what the priorities of action should be. Without this basis we continue to let the movement start and stop as society permits or we do whatever is easiest or most comfortable for us as individuals rather than deciding to do what will be of most long lasting effect.

We are trying to work on these points in the following ways:

1. We have made our newspaper collective stronger by demanding more of each other through criticism, constructive praise and being more straightforward; by disciplining ourselves in sharing responsibilities, rotating chairpersons, making a long term commitment to the paper.

2. We have decided on certain areas that are priority coverage for each issue: international news, herstory, lesbians, children, third world, art, bodies, analysis, reporting, tactics, personal experiences.
3. We have started a political study group in order to develop an analysis of :
who we work with and why,
who we might work with and why,
who we cannot work with and why.
We are formulating the theoretical understanding of what our practise is and what it could be.

In the process of forming a strategy we find that two of the recurring questions that we deal with are contained within the articles on the Artistic Woodwork strike and the infiltration of the movement by the YS/LSA.

Our strategy must be formed through dialogue with Canadian sisters. It is difficult for us to communicate unless other women in

Canada also take responsibility for articulating their personal and political realities. We will remain in a colonial position unless we as Canadian women stop consuming the ideas of our American sisters uncritically. Therefore it is a policy of this paper not to publish material from the U.S.A. unless the material is of international significance.

So... your research, your poetry, your articles, your herstory, your photos, your news, your music, your reviews, your analysis, your quotes are going to help this paper build a women's movement that will not fade away nor be destroyed.

This paper needs copy all the time... The more we get the more often we will come out. With strong communication links the stronger we all will be. A chain is only as strong as its weakest link. Take some responsibility for this paper!



WOMEN MARCHING IN NORTHERN IRELAND



amazon's

"The New York Herald-Tribune, Paris edition, of Dec. 2, 1964, page 10, describes an Amazon army of 5,000 forming an elite body in the army of Dr. Hasting Banda, the founder and first premier of Malawi (Nyasa-land). This female corps was instrumental in helping to achieve Malawi's independence and at the time of the report was guarding the crucial boundary with Tanganyika."

Mothers and Amazons
p. 183

\$ HELP! \$

Due to rising printing and distributing costs, THE OTHER WOMAN, a NON-PROFIT newspaper, is operating at an ever-increasing deficit.

Please help us to keep YOUR paper alive. Any and all contributions will be gratefully accepted.

COMMUNICATION IS VITAL
TO ANY REVOLUTION !!!

c/o THE OTHER WOMAN, Box 928,
Station Q, Toronto, Ont.
P.S.

This as would be larger, had we been able to afford the extra space!

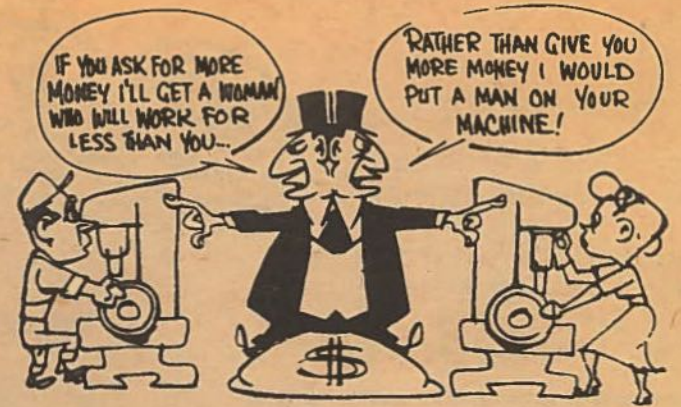
now here, you see
it takes all the
running you can
do, to keep in the
same place!



P.P.S. we would like... (?) to come out monthly

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w o m e n i n u n i o n s



Reprinted from the Women's Bureau Fact Sheet: Women And Labour Unions

Canada

Since statistics on women's union membership have been available, THE UNIONIZATION OF WOMEN HAS BEEN INCREASING AT A FASTER PACE THAN FOR MEN EMPLOYEES.

Nationally, between 1962 and 1970, the number of women union members increased from 248,884 to 513,203 - an increase of 106.2%. Over the same period, men's union membership increased by only 38.4% - from 1,267,526 to 1,754,323 members.

The higher rate of unionization among women workers is more than a reflection of the general increase in the labour force participation of women. Between 1962 and 1970, the female work force increased by 51.4%, in contrast to the previously noted jump in their union membership of 106.2%.

Correspondingly, women's share of total union membership increased from 16.4% to 22.6% between 1962 and 1970. However, women's representation in labour unions is still lower than their share of the total work force, which was 34.7 in 1970, i. e. ONE OUT OF EVERY THREE WORKERS IS A WOMAN, BUT LESS THAN ONE OUT OF EVERY FOUR UNION MEMBERS IS A WOMAN.

The majority of Canadian workers do not belong to unions and also, PROPORTIONATELY FEWER WOMEN THAN MEN ARE UNIONIZED. In 1970, 21.9% of women in the work force, and 39.9% of men were union members. Here again, the gap between men and women appears to be closing, since female union members' share of the work force increased by 5.8 percentage points between 1962 and 1970, compared to only 3.0 points for men.

WOMEN'S UNION MEMBERSHIP IS CONCENTRATED INTO

A FEW UNIONS. Out of a total of 173 reporting labour organizations in Canada, 26 (15.0%) had no women members, and women formed the minority of members in all but 30 (17.4%) reporting organizations. 57.6% of women union members belong to labour organizations where they are in the minority, while 42.4% belong to unions where women make up more than half of the membership.

The distribution of women union members by industry

Women Executive Board Members as Percentage of Total Executive Board Members, by Type of Union, 1970

| Type of Union | Total Executive Board Members | Women | Women As % of Total |
|---------------|-------------------------------|-------|---------------------|
| International | 109 | 3 | 2.8 |
| National | 489 | 64 | 13.1 |
| Government | 247 | 16 | 6.5 |
| Total | 845 | 83 | 9.8 |

does not parallel their employment distribution consistently. In relation to their industrial distribution women are "over unionized" in manufacturing, communications, and public administration. For example, only 17.6% of women paid workers are in the manufacturing industry, but 31.5% of women union members work in manufacturing. Women are relatively "under unionized" in the trade, service, and finance industries. Although 7.3% of all women paid workers are employed in the finance, insurance and real estate industry, less than one per cent of all women union members work in this industry.

The Report of the Royal Commission on the Status of Women drew attention to the UNDER-REPRESENTATION OF WOMEN AMONG UNION LEADERS OR HIGH OFFICIALS. This observation is supported by data for 1970 (see Table), which shows that women only make up 9.8% of all executive board members of unions.

Female Paid Workers, By Industrial Distribution and Union Membership
Canada 1969
(Source: Women in the Labour Force 1971: Facts and Figures
Information Canada, 1973)

| Industry | Female Paid Workers | | Female Union Members | | Female Paid Workers As % of Total Paid Workers | Female Union Members As % of Total Union Members |
|--|---------------------|-------|----------------------|-------|--|--|
| | Number | % | Number | % | | |
| Manufacture | 405,000 | 17.6 | 147,763 | 31.5 | 22.7 | 19.0 |
| Trade | 393,000 | 17.1 | 23,908 | 5.1 | 36.5 | 25.0 |
| Services | 1,062,000 | 46.2 | 182,960 | 39.0 | 61.8 | 56.0 |
| Transportation, Communication, Public Administration | 107,000 | 4.7 | 44,721 | 9.5 | 16.3 | 12.7 |
| Finance, Insurance and Real Estate | 121,000 | 5.3 | 64,735 | 13.8 | 25.5 | 19.7 |
| | 168,000 | 7.3 | 3,342 | 0.7 | 51.1 | 42.8 |
| TOTAL* All industries | 2,297,000 | 100.0 | 469,235 | 100.0 | 34.2 | 21.2 |

*Includes agriculture, construction, forestry, fishing, and trapping and primary industries with very few women workers.

MAYOR'S TASK FORCE ON THE STATUS OF WOMEN

The Mayor's Task Force on the Status of Women in the City of Toronto officially exists. So let's get organized. Our final report is promised for September 30, 1974.

All the action takes place in the sub-committees. Only working members of sub-committees have a right to vote. So tie yourself into a group. There are six interest sub-committees:

- Social Services Sharon Pirnak
690-0816 or
929-3185
- Labour Carol Kowbel
531-4732
- Education Barbara Waisberg
488-5375
- Communications Jude Girard
537-9742
- Housing Margaret Bryce
488-7061
- Recreation Donna Gallagher
691-4126

- Other members of the Steering Committee are:
- Resource Dorothy Thomas
367-7915
 - Ward Co-ordinating Elizabeth Elias
537-7645
 - Ward Co-ordinating Helen McDonald
920-5795

Contact the delegate, leave your name at the office, or phone and ask to be sent a report of that sub-committee's terms of reference.



Research

We are anxious to receive resource material. Lend or send us copies of relevant material or let us know where we can find it.

If you are a member of a women's or residents' group, perhaps you'd like to do some individual research; ask some questions of your group and report about where the problems are. We need testimony about personal experiences; write us letters.

Babysitting

A fund has been established to provide child-care for volunteers at public meetings. We will establish a procedure for reimbursing members at the Steering Committee meeting on November 5th. In the meantime, we are registering women who are willing to babysit for money or for free. Phone in your name.

ATTENTION WOMEN PHOTOGRAPHERS

You may remember an exhibit entitled "Photographs of Women by Women" organized by the Women's Photography Co-op in Toronto. A selection of that exhibit was put into an issue of Image Nation (#11). It is available from the Baldwin Street Gallery at \$2 plus 25¢ postage or \$2.50 U.S. plus 25¢ postage.

Now, I (without the Co-op) want to go further into the subject of women as photographers and into our work. I have spent a great deal of time since working on that exhibit collecting books by women and information relating to women.

I want to edit a book about women in Canada and their photography. As I now see it there will be three sections. First, photographs and the subject matter is being left open. Secondly, personal accounts by women about experiences as photographers. And third, articles about different aspects of women and photography. (Women and photography schools woman as the subject of photography, women in the history of photography, etc.)

Write about what interests you as a photographer and as a person. Any Toronto woman who would prefer to be interviewed on tape for this book should contact Laura at the Gallery for an appointment.

If you have any articles, reviews, posters, photography ads relating to women, written statements about yourself, please send it to me. Send anything that you think will be of use to this project.

Deadline Jan. 8th, 1974
Laura Jones

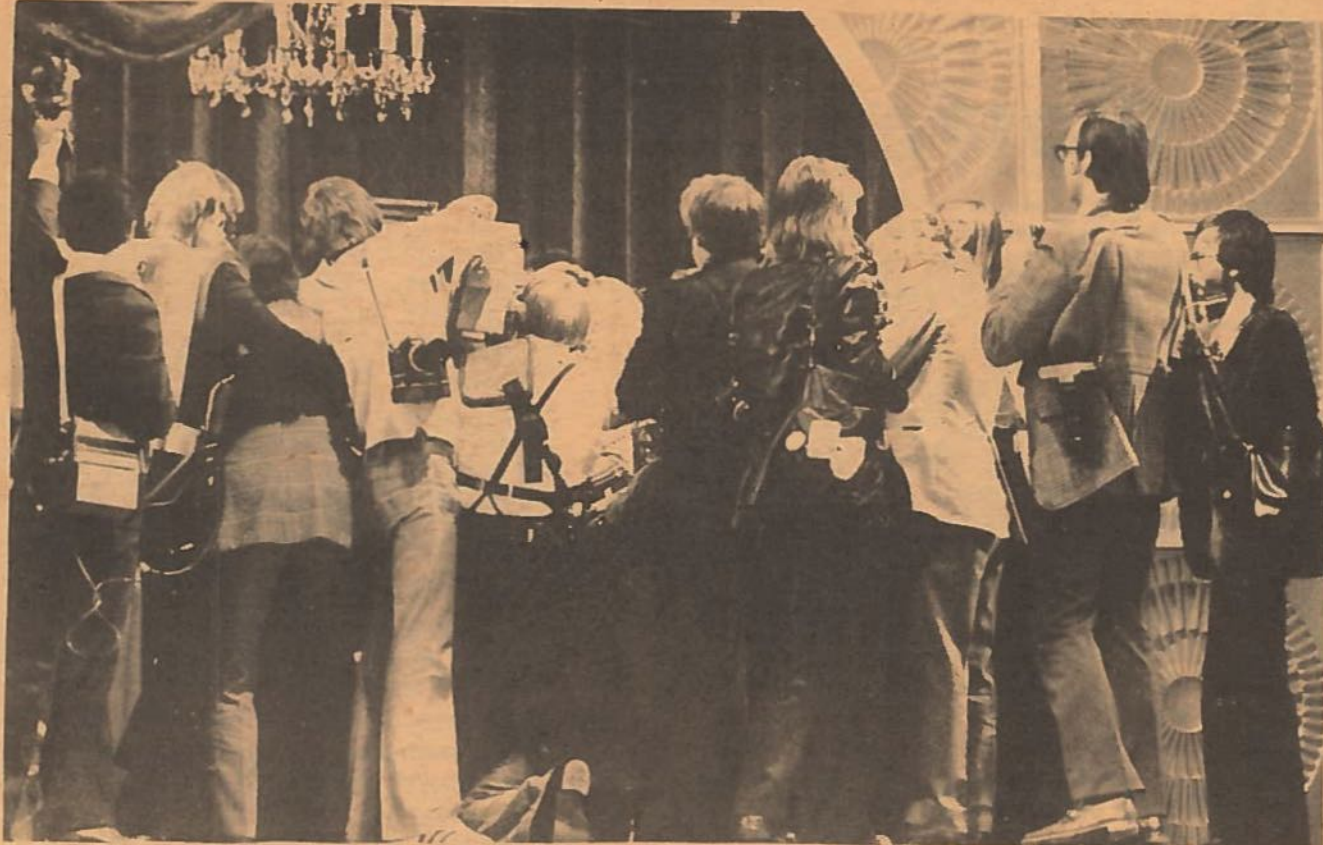
BALDWIN STREET GALLERY - 23 BALDWIN ST. TORONTO, ONTARIO.



DRV poster, "Determined to struggle, determined to win" by Trang Sinh.

MACHO CAPITALIST PAGEANT

***** CONTINUOUS SHOWING *****

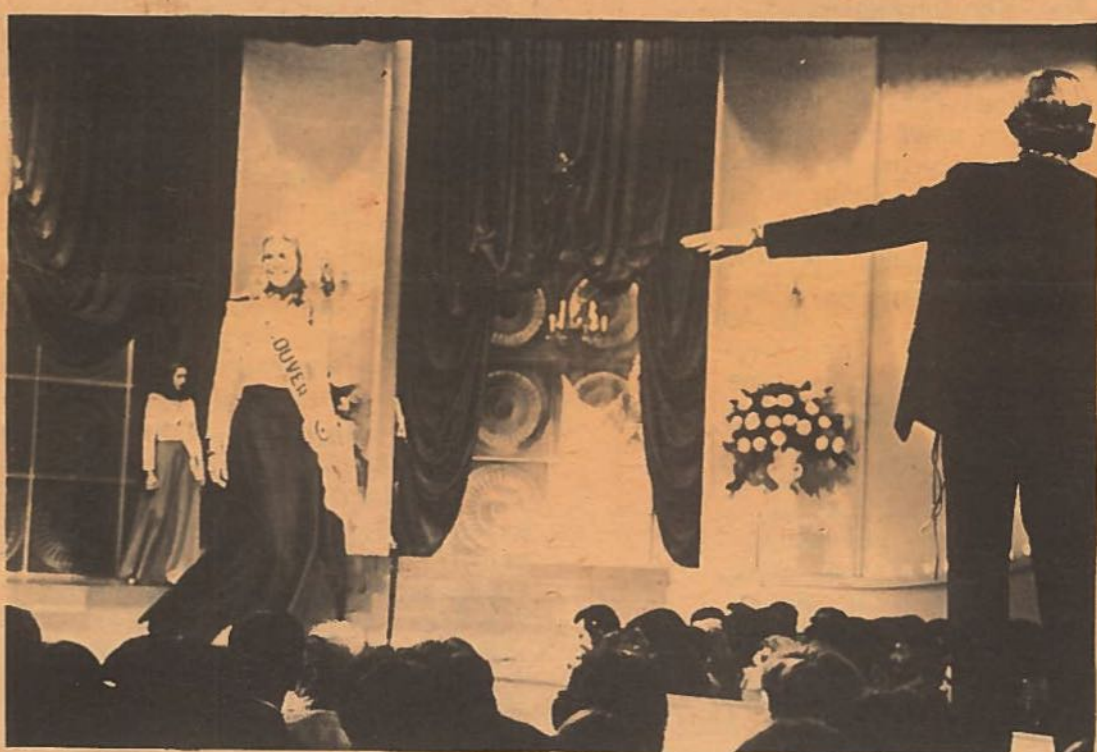


A guerrilla force of six women demonstrated against Canada's annual market of high-class prostitution - the Miss Canada Pageant. While five women handed out leaflets outside the studio (see below), one woman disrupted the show by throwing flour on the stage and knocking the wind out of the moderator by means of a well-aimed missile.

Congratulations on this effort. As long as women are exploited in these commercialist and sexist events, the women in Canada will continue to protest the pageants.

We do not condemn our sisters who have bought the myth that their identities can be found through charm, sexuality, and poise. We condemn the businessmen who have developed, advertised and marketed this myth, and who profit from its sale.

FOR TOO DAMN LONG!



text of the leaflet:

WHY WE DEMONSTRATE

We protest the silly-mindless-sex-symbol that the contestants must uphold. This image epitomizes the role all women are forced to play in order to gain male approval. The Pageant is much like an animal contest in which the animals are judged for teeth, weight, etc., and where the best specimen is selected. Women are encouraged by the contest to seek approval by men through useless and unproductive "beauty standards".

The women in the contests are being used as walking commercials. They must advertise for all Pageant sponsors, such as make-up and automobile companies, encouraging other women to get caught in the consumer trap.

We protest against the use of competition in the contest. Only one woman "wins", while numerous women are discarded as useless. What is more ignored than last year's "Miss Canada"?

photos courtesy of another view press

miss canada '73 pageant

We protest against the ageism and racism involved in "beauty" pageants. Women are taught to believe that they are beautiful only if they are young and white.

The contest winner must be inoffensive, bland, apolitical. Success means that "good" women must have no opinions, must conform their attitudes to fit the male prescription.

In our society, little boys supposedly can grow up to be Prime Minister, while little girls are taught to hope to be a beauty queen. Men have the power to control lives, women are controlled. Men are judged by their actions, women by their appearance.

WE PROTEST THE IMAGE OF MISS CANADA, AN IMAGE THAT OPPRESSES WOMEN IN EVERY AREA IT PURPORTS TO REPRESENT US.

O T T A W A C I T I Z E N



A SISTER PROTESTS

Early Canadian Women Writers



I am just beginning to learn the extent to which Canadian women have contributed to their country's literary past. Did you realize, for example, that the first white writer born in Canada was a woman? Her name was Marie Morin, born in Quebec City March 19, 1649. Like almost all the female writers who followed her, she was of the upper class. Her writings consist of the daily reports she made while Mother Superior of the Hospitalières de Québec, a convent. Unfortunately, these reports typify the racism of the time. Nuns who came to Canada did so to Christianize the natives. The righteousness of this mission was never questioned. Nevertheless these early records do give us a fairly accurate description of 17th century Canadian life.

With the English conquest of New France the nationality of the ruling class shifted. English 'ladies' took up the pen from French *demoiselles* and left us diaries, cookbooks, novels, poetry, histories and memoirs. In most cases they are just as racist as their French precursors, but they do deal less with God and more with what was happening in Canada. The first English writer in Canada was also a woman: Frances Moore published the first literary work in Canada in 1769.

Most of these early works are now out of print and only can be found in the archives or in rare books collections. During the nineteenth century, however, English Canadian writers flourished. Frances Brooks left us a description of Quebec in the 1850's; "The Awful Disclosures of Maria

Monk", 1837; "Canada, Why We Live In It and Why We Like It", by Mrs. E. Copleston, 1861; "Poems" by Mary McIver, 1869; "History of the Eastern Townships" by Mrs. C.M. Day, 1869; "A Lady's Life on a Farm in Manitoba" by Mrs. Cecil Hall, 1884; "The Wild Brier" by Elizabeth N. Lockerby, a native of P.E.I.,

1866; "Flowers of the Year and Other Poems" by Letitia F. Simson", Saint John, N.B., 1869; "Maple Leaves by Susan Drury, 1871; The Diaries of Mrs. Simcoe and Ann Langton, 1796 and 1837 respectively; "Notes and Sketches collected from a Voyage in the North West: by F. Callahan, 1875; "Descriptive Sketches of Nova Scotia in Prose and in Verse" by Elizabeth Frame", Halifax, 1864; and a host of novels, short stories and amorous adventures.

Some of the English Canadian writers of the period became very well known. Susanna Moodie and her sister Catherine Parr Traill are known to most Canadian women interested in Feminist literature. (For some reason, Traill is most well known for "The Backwoods of Canada" when she published a far more important book, which was translated into several languages and used by thousands of immigrants coming to Canada, called "The Female Emigrant's Guide". It includes absolutely everything one needed to know about living in Canada, from soap making, planting a garden, management of wool, the dairy and poultry; how to take care of the various diseases which plagued the early settlers; keeping bees, making carpets, etc. It also listed passage fares from Europe, currency equivalents of the time, cost of livestock and wages. Because of the huge success of the book, it was soon reprinted under a title which excluded the

"female". Traill, although no feminist, calls on new Canadian women of her class to prepare themselves for a pioneering life which, if hard, could be rewarding: "I have marked with astonishment and admiration acts of female heroism, for such it may be termed in women whose former habits of life had exempted them from any kind of laborious work, urged by some unforeseen exigency, perform tasks from which many men would have shrunk. Sometimes aroused by the indolence and inactivity of their husbands and sons, they have resolutely set their shoulders to the wheel, and borne the burden with unshrinking perseverance unaided-..."p.37.

But the greatest of them all was Anna Brownell Jameson. Although not a Canadian, she followed her husband to Canada in 1836, shortly before his appointment as Vice-Chancellor of Upper Canada. She had already published several works in Europe and, unhappy with her marriage, had not accompanied her husband when he first came to Canada in 1833. Whether her arrival in 1836 testifies to a last-ditch effort at saving the marriage we know not; but her departure nine months later leaves little doubt as to the results. During her nine months in Upper Canada she travelled extensively, taking notes, describing what she saw and the impression left upon her. For the first time in Canadian literature (1839) there is an honest attempt to learn something from native peoples; there



ANNA BROWNELL JAMESON

is indignation over broken treaties, and if not solidarity, there is deep sensitivity to the sufferings of the poorer classes, particularly the Irish immigrants. (Jameson, herself, was originally Irish.) What is most startling about "Winter Studies and Summer Rambles in Canada" is, however, Jameson's observation of sex roles in Canadian society. She was certainly no man hater but she continually criticized those who condemned women to a life of pots and pans, as well as those women who sold their soul in marriage. And how exciting to come across a Canadian book, published in 1838 which begins: "I throw myself upon 'the merciful construction of good women' wishing it to be understood that this little book, such as it is, is more particularly addressed to my own sex." p. iv

To entice you into reading this marvellous account of early Canadiana I am sure I need only leave you with a few quotes with which to whet your appetite.

MARRIAGE: "How many wretched women marry for a maintenance! How many wretched women sell themselves to dishonor for bread! And there is small difference, if any, in the infamy and the misery. How many unmarried women live in heart-wearing dependence; if poor, in solitary penury, loveless, joyless, unendeared; if rich in aimless pitiful trifling! How many, strange to say, marry for the independence they dare not otherwise claim! But the more paths opened to us, the less fear that we should go astray....The cultivation of the moral strength and the active energies of a woman's mind together with the intellectual faculties and tastes will

not make a woman a less good, less happy wife and mother, and will enable her to find content and independence when denied love and happiness." p. 147 v.1

ON SISTERHOOD: "There is no salvation for women but in ourselves; in self-knowledge, self-reliance, self-respect, and in mutual help and pity; no good is done by a smiling abuse of the "wicked courses" of men, while we trample into irrevocable perdition the weak and erring of our own sex." p. 87

AND THE FINAL BLOW: A QUOTE FROM COLERIDGE: "Every man", says he, "would like to have an Ophelia or a Desdemona for his wife." No doubt; the sentiment is truly a masculine one; and what was their fate?" p. 146 v. 1

JAMESON'S BOOK CAN BE BOUGHT AT COLE'S IN THE CANADIANA SECTION. If you cannot afford the three volume set, an abridged edition is out by McClelland and Stewart, 1965, and can be bought in most bookstores. But if you can afford it (about \$9.00) get the full three volume set of WINTER STUDIES AND SUMMER RAMBLES IN CANADA.

Margo T.

HERSTORY

a canadian women's calendar 1974

Each day of this attractive appointment calendar records a significant event in the herstory of women in Canada.

Photographs, graphics and quotations on alternate pages vividly portray a story we did not learn about in history books.

Now five determined Saskatoon women have brought our story to life in an inspirational and accessible form.

This calendar reveals the strug-



gles and achievements of women in politics, women in sport, women in the arts, in education and in medicine. Women working alone or in groups. Here, too, is the story of ordinary women, whose lives and work have been ignored in the history of Canada.

Available October 1, 1973 (Order immediately - supply is limited)

\$3.00 (bulk rates available)

CANADIAN WOMEN'S EDUCATIONAL PRESS
No. 305, 280 Bloor Street West, Toronto, Ontario
(416-962-3904)



Having to prove to others that what is happening now really did happen will be a waste of energy. Let us begin to automatically put away for safekeeping every scrap of Movement literature. There are no limits, we can't say anything is unimportant. It will only take a few minutes of our time every day to save those diaries, leaflets, books, pictures, letters, etc.



giving our future a past

This time nothing must be lost to our future, when we will have time enough to build our own herstory museum in proud commemoration of the time we merged personal and political throughout the feminist struggle.

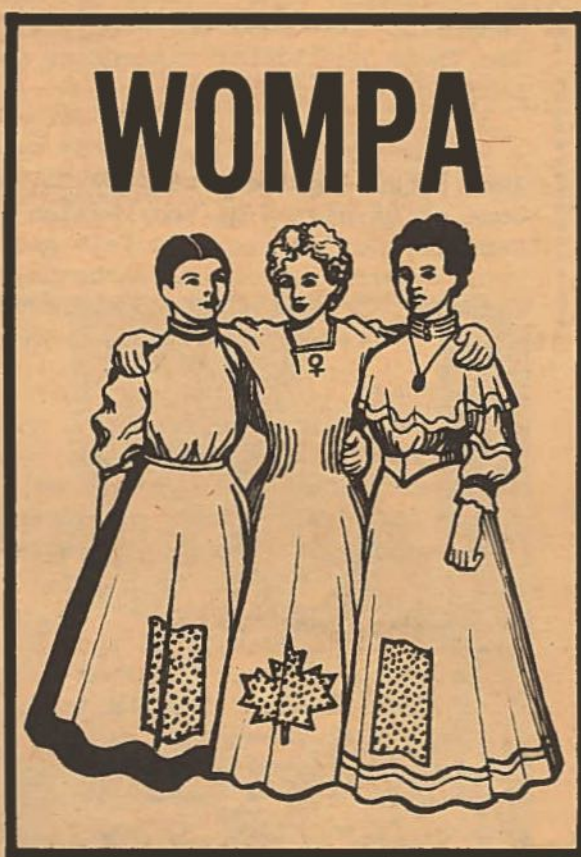
This is a new group of artists that have joined together because they are predominantly Canadian feminists. Their art has this message, and for the first time in Canadian history, a group of women artists will be facing the public with a political statement that is anti-imperialist Canadian Nationalist and feminist.

THIS IS REVOLUTIONARY

Revolutionary is their regard for their own herstory, their own experience as women, and treating this as important subject for universal artistic statement.

Revolutionary is their disregard for the esoteric dehumanized styles of the sixties. Their style is intricate, organic, symbolic, and always based on the experience of women in a colonized country. People, life, and politics become the subjects for art.

Revolutionary is the regard these artists have for pure drawing as a finished and complete statement. The sixteenth century idea of drawing being used as sketches for larger, more important work is definitely outdated in this age of mass reproduction.



WOMPA ARTISTS

Margo Blackell, Shelley Graves-Shaw, Lynn Hutchinson

See WOMPA Art at Gadatsky Gallery at 112 Yorkville Ave. from Dec. 8 - Dec. 29.

The Artistic Woodworkers have been on strike for 3 months. This article presents some facts, historical background, and a personal account of my involvement.

The Canadian Textile & Chemical Union (C.T.C.U.)

- Supports the Confederation of Canadian Unions
- Works extensively in immigrant factories
- 75% to 80% membership is female
- Madelaine Parent -Union Secretary has been involved since the '40's.

Historical Background

- 1940's: as a branch of an American union, organized in Quebec cotton mills.
- 1952: Washington union leaders signed a contract against workers' wishes. This was a typical betrayal. The Canadian branch became the independent C.T.C.U.
- 1956: first Toronto contract in an immigrant factory.
- 1972: Parent involved in settling Knitting Mills contract.

Organizing Sweatshops - Problems

- language: CTCU sends in workers with same language as in factory.
- threat of job loss or deportation if workers unionize or strike. (Artistic is threatening strikers on the picket line in this way.)

shut artistic down

Strike Background

- CTCU moved into Artistic at the request of women whose husbands and relatives are there.
- early '73: union local formed
- August 21, 1973: strike began after three months of negotiations.

The Contract

- The Management Rights Clause:
The company insists on keeping this Catch 22 to safeguard itself against having to keep to any agreement over hiring, firing, lay-off, and recall. The clause denies the worker the elementary right to grieve against arbitrary or unfair treatment. For example, the company may make any plant rules any time, and discharge a worker for violation of a plant rule no matter how frivolous.
- The Seniority Rights Clause:
This negates any rights of a senior worker over her or his junior.
- The Union Accountability Clause:
illegally requires that the union change its constitution. It demands that the union be financially accountable to the company for any action undertaken by its shop stewards; and that it back up the company if a steward does anything to hinder production.
- The company has agreed to wage increases of 65¢ an hour over two years for men; and 65¢ an hour within one year for women. Previously a woman's basic wage was \$1.95 - \$2.25 an hour; a man's basic wage was \$2.50 and up.

Negotiations

On the negotiating committee were Madelaine Parent, chief bargainer; Jo Finagoga, President of the local; R. Iacobellis, from the milling plant; B. Kakadiaris from the St. Regis plant; and 2 other men.

- Oct. 10 & 12: talks resumed and broken off.
- Nov. 1: Paul Godfrey asked Minister of Labour to intervene.
- Nov. 7 & 8: talks resumed and broken off. Company refuses to move.
- mid-November: company accused of bargaining in bad faith.

Picket Line - A personal report

★★★★★★★★★★★★

The first morning I went on the line because a group of friends were going. I felt anxious, I had never seen a picket line except on television. I wanted to find out about the strike, the CTCU, and the company.

The picketers looked to me like prisoners exercising in the yard; their jailor keeping watch. He reminded me of a cartoon of a Nazi: a crew-cut on a bullet head, steel blue eyes and a square jaw - expressionless. He was the Inspector; the fifteen policemen were his Riot Squad.

Eventually the scab car came. Everyone drew into a tight knot in the circle we had been walking in. We were shouting "on STRIKE, on STRIKE". Police started to pry us apart, pushing us away from each other, dragging us by the hair, or the arm, or the breast, away from the car we were trying to block. Some people got pushed over. I was helping a man get up, when I started to wonder what I was doing helping a man when my political theories said I didn't work with men.

Something else in me said that I couldn't leave to be dragged off under arrest - for lying on the ground. I began to think about the differences between theory and practice. If I didn't feel it right to support the strike I wouldn't be there. I intended to go back. Obviously, on the picket line, it was not men generally that were the enemy; it was these particular categories of men: Police and Company.

A pad was passed around by picket line organizers for everyone to sign. Some of us signed as the Lesbian Feminist Collective. It felt good to know we were supporting each other, although at that point we split up

The Company

- A.W. has plants in Toronto, Vancouver, Montreal, U.S.
- largest frame-moulding producer in Canada. Sells to government.
- 115 workers in Toronto (18 women).

Strike-breaking Methods

- Company finds scabs from poor, minority groups. Promises "help with Immigration" for risks taken - dividing workers through racism.
- Ad appears in the Halifax Herald Chronicle, Oct. 15, 19; calls for general factory help. Offers transport paid to and from Toronto.

The Immigrant Workers

- The company manipulates them with promises of help. The police threaten them with deportation if they get arrested.
- Police tell them to speak in English: "'we're all Canadians Here".

a lot in trying to stop the cars from coming through, and dealing with cops. Later on we learned to stay together and watch out for each other. We are known to other picketers as a group of feminist women and are often approached by strike organizers as a group. Because we are there as a political entity, other women ask us about our involvement in the women's movement and we learn more from them about the strike and other ways women are moving.

When women were first fighting on this line the police treated them with "respect and courtesy". (Hey babe, what's a nice girl like you doing here/ or "You look so pretty when you're angry"). But we didn't buy that bribe by behaving ourselves, so the cops got angry that we showed guts. They dealt with us then by deciding that we were all men anyway. ("Butth broads, all of them. Need a good screw".) So they treated us the same as the men. The only difference is the women get grabbed and punched in the breast, while men get grabbed and punched in the balls.

Sometimes the Inspector (jailer, guardian of companies' property and financial interests) stands in the middle of the crush, head and shoulders towering like a phallus, tried to push over a hard line on his little megaphone. But he usually wilts into silence, defeated by our demands and accusations. Those are small victories. We are angry and strong. But our sisters still get carried away in strangleholds and headlocks. Several people have been sent to hospital. One woman lost four teeth.

I learned many things from being on the line. In getting arrested, I learned that you have merely to be there for that to happen. I found that being there as a group of feminists brought us closer together, and simultaneously helped us make more contact with other women on the left. I learned that people from many different political groupings could unite around an issue such as this, where our struggles (if not our strategies) overlap. Men on the line treated us as sisters although occasionally they were patronizing.

I learned a lot about violence. On the line, I confronted my own violence, anger and powerlessness. Then I realized that anyone who is prepared to defend the right to strike and picket must be prepared to deal with the police, who protect the "just society" - just for the rich. To quote from the film "State of Siege", I felt the truth of the words: "This is not a question of sentiment. It is a political matter. How do you vote: Yes or No?" (Will you fight: Yes or No?) Those who are immune from such confrontation are those who can buy off the cops with the taxpayers' money.

A lot of questions and confusion remain in my head. What do I think about working with men other than in united fronts such as this? I still wonder if I'd have given my support if there had been no women in the factory. But I feel encouraged to see Madelaine Parent, Sarah Spinks, one of the strike organizers, and other women involved in the strike. I am also encouraged that about one third to half of the picket line was women. I know that with the hindsight I have now I do still support the strike and the right of workers to go out ON STRIKE. ★★★★★

the three marias



THREE PORTUGUESE WOMEN TRIED ON JULY 3rd, 1973.

Their book of feminist writings has been banned and copies seized. A description of the women, their book, and their experiences since the book was published is attached. We feel that their plight cannot be ignored by women around the world.

The situation of the "three Marias" was brought to our attention at an International Planning Conference held in Boston, Mass. earlier this month. At that time, women from 27 countries joined to send a telegram, expressing our concern and support.

We are hoping that the issues raised by this trial will be widely discussed, and

that support in the form of letters, telegrams, demonstrations or contributions will be forthcoming.

For information:

Aline Gregory, Apt. 1515, 40 Homewood Ave., Toronto, Ontario. 929-5205

Helen Lafontaine, 50 Caribou Rd., Toronto, Ontario. 789-5230.

FEMINISM LIVES!

Note: We did not have room in this issue to attach the INFORMATION SHEET ON REPRESSION OF PORTUGUESE WOMEN. If you want one contact one of the above women.

★ ZANU FORMS A WOMEN'S ARMY ★
★ ZANU, which is spearheading the liberation struggle in Zimbabwe (Rhodesia), has formed an all women's fighting detachment. ZANU has bases in Tanzania, Zambia, and in the Mukumbura district of Mozambique where it operates under the umbrella of Frelimo. Over the past year its forces have increased by 300 to 400 per cent as a result of escalating armed contestation of white minority rule. ★

letter from south africa

11A Glen Grove
Glenwood
Durban
South Africa

Dear Sisters:

We have recently formed a women's group - Women in Action - and would like to become subscribers to your magazine. Can you advise us of -

- the cost of a year's subscription to your magazine (inclusive of postage to the above address)

availability and price of back issues (Do you have an index of subjects covered in past issues?)

We would be very grateful for any information you might have about suitable literature for this type of group. We are currently involved in consciousness raising and local fact finding projects. We look forward to hearing from you.

Yours Faithfully
Belinda Walker

boycott boycott boycott

.....

BOYCOTT GRAPES AND LETTUCE FROM THE U.S.A.

United Farm Workers
P.O. Box 461
Adelaide St. Station
Toronto
961-4434

BOYCOTT GULF

Portugese Colonialism enslaves Southern Africa. GULF finances that enslavement.

Toronto Committee for the Liberation of Portugal's African Colonies
12 Avenue Road
Toronto
967-5562

BOYCOTT THE ROYAL BANK

Recently put out a very sexist glossy coloured children's book. The book teaches children how to be good capitalists. White boys are the directors, girls are the secretaries and wives, and third world boys are the assistants. Write them a letter and let them know why you are withdrawing your account. Why don't we start a women's credit union?

National Action Committee on the Status of Women
Box 927 Adelaide St.
Toronto

BOYCOTT ARTISTIC WOODWORK PRODUCTS

Sells mainly picture frames. Strike of immigrant workers in Toronto to gain the right to a decent union. Bargaining rights. Seniority rights.

Canadian Textile and Chemical Workers Union
537-6765

BOYCOTT KRAFT

This company is buying out small farmers and farm industries in Canada. It is a rich American monopoly that produces food stuffs that are unhealthy to eat, such as marshmallows, Kraft cheese, mayonnaise, jams, mustard, sandwich spread, macaroni dinners.

National Farmers Union
BOYCOTT ANGOLAN COFFEE

Obtained through slave labour on plantations in Angola. Do not buy: Maxim, Maxwell House, Brim, Sanka, Yuban, Taster's Choice, Nescafe, Chase & Sanborn.

SAIG Southern Africa Information Group
P.O. Box 4443-E, Ottawa,
(613) 232-2313







PHOTO KATHY ROSS

spreading across the land

N.B. If you would like to be listed, please send us your address.

WOMEN'S NEWSPAPERS

NFLD.: Women's Place*
204 Water St.
St. John's

P.E.I.: c/o Joan Opperman
Wellington
R.R. #1
Grand River

N.S.: c/o Women's Bureau
P.O. Box 3596
Halifax South Postal Stn.
Halifax

N.B.: c/o Linda Gow
Y.W.C.A.
27 Wellington Row
St. John

QUEBEC: Women's Info and Referral
Centre
3595 St. Urbain
Montreal 131

La Place Des Femmes
3764 Boul. St. Laurent
Montreal
845-7146

ONTARIO: Women's Centre*
136 Lewis St. (rear)
Ottawa

The Woman's Place
968 University Ave. w.
Windsor

Women's Place*
31 Dupont St.
Toronto #3-205 47
929-3185 Van Order Dr.
Kingston

Women's Place
366 Water St,
Peterborough

Women's Centre
306 Herkimer St.
Hamilton
528-4583

Women's Resource Centre
283 Dufferin
London

c/o L. Silvonen
318 Marks St.
Thunderbay F

B.C.: Women's Centre and
Books Bookstore
804 Richards St.
Vancouver
684-0523

Women's Centre
Box 521
Nelson

Women's Resource Centre
2961-272 St.
Aldergrove

Women's Centre
#414-1629 Douglas St.
Victoria

N.W.T.: c/o Nellie Cournoyea
Inuvik

ALBERTA: Erewhon Books
P.O. Box 2807
Station A
Edmonton, Alberta
429-1887

MANITOBA: Women's Liberation
c/o Millie Lamb
#10 812 Wolseley
Winnipeg

Women's Place
300 Victor St.
Winnipeg

SASK: Women's Centre*
147- 2nd Ave. south
Saskatoon

* has a newsletter

LESBIAN CONTACTS OR GROUPS

MARITIMES:
Halifax Gay Alliance for Equality
#207 1585 Barrington St.
Halifax
7 P.M.- 10 P.M. Thurs.- Sat.

QUEBEC:
3764 St. Lawrence,
Montreal
843-6431
Tues. 7:30 P.M.,
or phone Gay Line: 843-8849

ONTARIO:
Ottawa Women's Centre
Lesbian Drop-In
Friday at 8 pm

Lesbian Drop-In
31 Dupont St.
Toronto
Fri. 8 P.M.
929-3185

Community Homophile Association
of Toronto
201 Church St.
862-1544
Thu. 8 P.M.

ALBERTA:
10421-98 Ave

Edmonton

SASKATCHEWAN:
c/o Beth and Erin
147- 2nd Ave. S.
Saskatoon

B.C.:
Lesbian Drop-In
804 Richards
Mon. 8 P.M.
684-0523

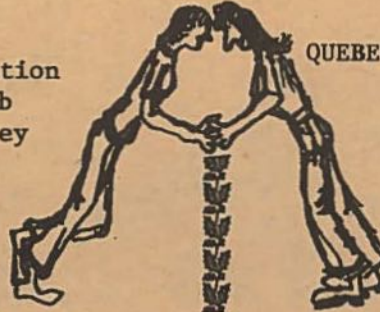
Generally contact local women's
centre and get a group started.

LESBIAN ISSUE: CORRECTIONS AND APOLOGIES

MY NAME IS GAY WOMAN was written
by Sharon Ladd

Glad Day bookstore is 139 Seaton
St., Toronto.

Apologies to CHAT for implying
that CHAT was responsible for
organizing the Gay Pride dance
at the Manatee.



QUEBEC: Quebecoises Deboutte
3908 Mentana
Montreal, P.Q.
\$3 per year

Long Time Coming
Gay Women's Papaer
Box 161 Station E
Montreal
\$3 per year

Feminist Communication
Collective
P.O. Box 455
Montreal 215

ONTARIO: The New Feminist
P.O. Box 597
Station A
Toronto
\$3 per year

Status of Women News
P.O. Box 927
Adelaide St.
Toronto
\$3 per year

The Other Woman
Box 928 Station Q
Toronto
\$2 per year

The Native Sisterhood -
P.O. Box 515
Kingston

Tightwire
(Women's Penitentiary
newspaper)
Box 515
Kingston, Ont.
\$2 per year

Over the Wall
c/o 306 Herkimer St.
Hamilton
10¢ per copy

Windsor Woman
76 University Ave. W
Room 603
Windsor

The Northern Woman
318 S. Marks St.
Thunder Bay F
\$1 per year

Clearing House for Feminist
Media
P.O. Box 207
Ancaster, Ont.

ALBERTA: On Our Way
P.O. Box 4508
Edmonton
\$2 per year

B.C.: The Pedestal
804 Richards
Vancouver
\$3 per year
Priorities
c/o 2803 Wall St.
Vancouver 6
\$2 per year

Emergency Librarian!
Barbara Clubb
32- 351 River Ave.
Winnipeg, Manitoba





DEATH NOTICE
 Bill of RIGHTS
 Died Suddanly AUG. 73
 IN LIEU of FLOWERS
 SEND DONATIONS
 TO
 NISHNAWBEKWEK
 11 1/2 SPADINA Rd.
 TORONTO

OBITUARY

Monday, October 22 1973 was set as a national day of mourning for the Canadian Bill of Rights by the National Action Committee on the Status of Women.

The purpose of the symbolic mourning was to draw attention to the Supreme Court decision on the case of the non-status Indian women. Canadian women consider this decision to be a major setback in the struggle for women's rights.

The Supreme Court of Canada ruled in the Jeanette Laval case that the Canadian Bill of Rights cannot take precedence over an Act of Parliament simply because that Act is found to be discriminatory by reason of race, national origin, religion or sex. The Supreme Court, in a 5-4 decision, ruled that Jeanette Laval, an Indian woman, be dismissed from her reservation and be deprived of her status as a registered Indian. The loss of Indian rights is based on a section of the Indian Act which states that an Indian woman who marries a non-registered Indian or a non-Indian loses her status as an Indian and is not entitled to any of the benefits of the Indian Act, including living on the reserve or inheriting property on the reserve.

An Indian man who marries a white woman loses none of his rights and his wife acquires all the rights of a status Indian.

The decision means that a case which originally involved the rights of non-status Indian women now affects the rights of every woman in Canada and could affect every individual. In effect, it says that the Canadian Bill of Rights is useless in protecting an individual from discrimination within the law.

Please send donations to:
Nishnawbekwek of Ontario
11 1/2 Spadina Road,
Toronto

Will you write to the Prime Minister, Parliament Buildings, Ottawa (no postage required) asking him for an immediate Act of Parliament to repeal the offending section of the Indian Act and an amendment to the Bill of Rights to ensure its supremacy over all federal legislation relating to discrimination. You might suggest the appointment, when possible, of a woman to the Supreme Court.

National Action Committee on the Status of Women
Box 927 Adelaide St.,
Toronto.

Native Women's Steering Committee Meet in Winnipeg to discuss unity

Winnipeg, Man. — Communication and "getting together" — you can't have one without the other and this was the apparent underlying theme at a meeting held in Winnipeg by the National Committee on Indian women.

Getting together for three days of intensive discussion were status, non-status and métis women from across Canada whose sole purpose was the forming of a national organization to represent the women of native ancestry.

The first meeting of native women was held in Edmonton in 1971. It was here that the National Native Women's Steering Committee was formed and the first attempts at organizing a national body were made. At this conference there were over 200 women in attendance. The first annual meeting after that was held the following year in Saskatoon. It was here that the issue of women's rights came to the forefront and threatened to end the efforts to try and form a national organization for women. After the Saskatoon session it was decided that a complete evaluation of the situation was required and so a meeting was held that November to see if the Steering Committee would continue and if efforts would be made to try and form a national group. There was unanimous consent from all the delegates who attended the meeting. It was at the Nova Scotia meeting that the previous chairwoman, Mrs. Jean Goodwill, stepped down from the position because of job commitments and the then vice-president, Vera Richards, took the pose as chairwoman of the Native Women's Steering Committee.

Mrs. Richards stated that the purpose of the Winnipeg meeting was "getting together" and this was the topic of the first panel discussion held on the opening day of the conference. The panel was chaired by Hattie Ferguson and consisted of Rose Charlie, Bertha Clark, Helen Martin and Veronica Atwin. All panel members expressed the feeling that there is an urgent need for native women to form a single organization. Out of this discussion came the point that whether you were status, non-status or métis, you were still a native woman and to think otherwise would be discrimination against yourself. All agreed that regardless of your individual feeling, the time to unite was now to define issues and problems and seek solutions as a single united body.

Other seminars were given, one by Rufus Goodstriker on culture. He emphasized to the meeting that culture was a way of life, not a religion.

Doris Fontaine, of the Manitoba Indian Brotherhood, gave a talk on health and presented the assembly with some hard facts on the issue. One of the conclusions drawn from her talk

was that native people are living under unacceptable health standards for a country such as Canada and that native people have a right to health services.

On housing, Marion Meadmore spoke and brought forth the points that women should be involved in the planning and construction of homes and should be represented at any meetings concerning Indian housing.

The second day of the conference started with a session of seminars which were chaired by Verna Kirkness. The seminars included a discussion on Indian Education by Verna. In her talk Mrs. Kirkness stressed the need for a relevant education as well as a practical one. The idea of having a practical education for Indian people would perhaps not have so many native children uptight about academic studies. One facet of her seminar was that Indian parents should have the right to decide what type of education their children should have. Other issues that were brought to the attention of the assembly concerning education was that of native people doing their own research on their own educational needs. Other sides of education included possible changes in text books which grossly stereotype Indians according to an unreal image. Among other discussion areas were: resource centers, kindergarten and nursery classes and the possibilities of instruction in native languages. "A facility that could be used in cultural education are the elders of a tribe who could be used as teachers-aides when brought into the system at the para-professional level."

Other seminars were given on Employment by Marilyn Henderson and Family Life Education by Elisabeth Bird.

In the evening entertainment was presented for the delegates in the form of a pow wow put on by the Native Youth of Manitoba. Others present at this event were Victor Pierre, Master of Ceremonies, Jackson Beardy, who contributed some legends and songs and folk singer, Tom Jackson.

On the final day of the Assembly, Mrs. Jean Goodwill spoke on the Secretary of State policy towards the funding of native women's groups. In this she outlined the ways and means of receiving funds and some various sources of funding outside the Department.

At the conference there were over 60 delegates representing every province. There were delegates from a provincial organization and one representing the Steering Committee, giving this the fairest representation of all previous meetings.

The mandate of this meeting was to bring the three groups together and form a national group. This was agreed upon — to come together and to discuss issues and to eventually leave as a single organization. This was accomplished in the fact that the delegates agreed to the formation of a national body. The steering committee will stay on as such until an executive is elected for that national group.

Reprinted - Indian News Sept '73



Delegates listen intently as seminars were given.



infiltration of the women's movement by the YS/LSA

On the week-end of October 26th to 28th, a conference was held at the University of Toronto on the pretense of organizing and talking about women's Liberation. What was not said then or at any time during the conference was that the conference was organized by members of the Y.S./L.S.A. There are four important questions to be dealt with concerning this conference and the Y.S./L.S.A. which has manipulated the women's movement and other movements for its own ends.

1. What are the politics of the Y.S./L.S.A., how were they in evidence during the conference, and were they destructive to the growth of a women's movement?

2. What is their past practise in terms of the women's movement?

3. What are their future intentions?

4. How do we fight opportunism to prevent the disintegration of the independent women's movement?



...decisions are delegated to certain persons ...

I. The political direction and action that these women take is determined by Party decisions. Decisions agreed upon are delegated to certain persons, in this case women, to work on. They wait until an organization or struggle has begun, like the women's movement, or a workers' group or gay liberation*, and begins to grow in numbers or importance. A few Party members are sent to meetings in order to assess how they best influence and direct the group. Their intentions are not to stop the women's movement but to divert its direction away from smashing male supremacy and all the attending evils of racism, classism, etc., and towards getting more reforms and basic civil liberties. They try to persuade women that as we get more freedoms such as abortion, day-care centres, women's studies programs, capitalism will gradually change and we will be totally free. This is an oversimplification they make of their own analysis to hide the fact that theirs is not a feminist analysis nor do they support a feminist revolution.

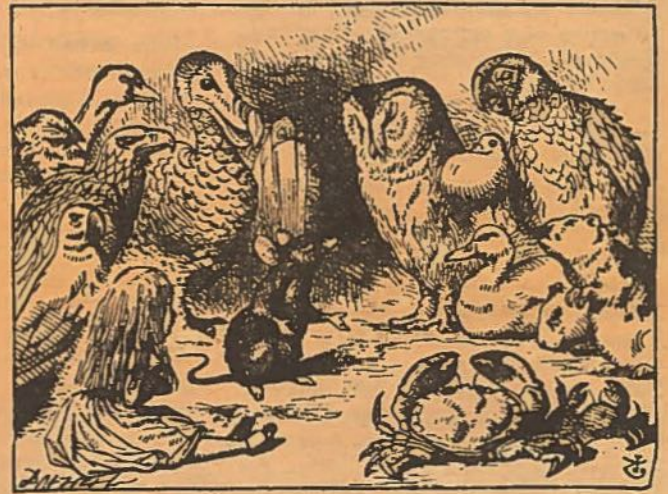
Because of this, every political movement must be diverted to a broad-based, single-issue alliance, eventually supporting the N.D.P. and trade union movement.

WHO ARE THEY?

The Y.S./L.S.A. considers itself a revolutionary vanguard. They believe that through parliamentary struggles (N.D.P.) and workers' struggles (trade unions), the ignorant masses will gradually politicize and accept the leadership of the revolutionary vanguard.

They believe in mass organizing around liberal issues, as opposed to grass-roots organizing around radical demands.

Their common practise is not to inform groups that they work with that their primary commitment and politics come from the Y.S./L.S.A., but in fact they will often deny being members of the Y.S./L.S.A. if asked. In the past the issue they coopted from the women's movement was abortion. They focus specifically on class struggle which is only one aspect of feminism, by saying that capitalism not sexism is the first enemy. Despite the fact that sexism can exist in a non-capitalist society! They



... the ignorant masses will gradually politicize ...

believe in the need for a mixed party and they recruit members from the women's movement. You see, we are the masses and their Party is the leadership, and they will guide us through parliamentary changes to perhaps one day achieve socialism. In reality, they have no intention of letting us have an independent women's movement with our own strategy and tactics dealing with all aspects of oppression. They have no intention of letting women take power. They have no intention of sharing knowledge and leadership with all women, for they are a male-dominated Party. But they agree, as do most liberals these days, with the need for women's liberation around a few specific issues.

The Y.S./L.S.A. women are controlled by male left thought and then use this thought to control other women. The conference was an example of how they act as a women's front and they try to draw new women to their politics. They either succeed in this, or end up alienating new and old women alike from wanting to have anything to do with women's groups. At first glance all that was in evidence at the conference was women fighting each other.

*Gay Liberation is currently under discussion as a group to infiltrate.

THE CONFERENCE

The first event that did not deal with women's oppression directly was the opening address by an imported American star who is a member of the Socialist Workers' Party (American branch of the Y.S./L.S.A.). She was billed as a former U.S. presidential candidate. Why would any feminist want to be president of the U.S.A.?



... why would a feminist want to be president? ..

It is important that we do not build a movement along such hierarchical lines. Secondly we want to hear women who are totally committed to our movement without any commitments of higher priority. Thirdly, we would like to hear more about our own situation in Canada.

Another way in which they diverted the conference away from women's oppression was by the use of Dr. Morgentaler. He is a doctor that has been charged with doing abortions illegally. While we agree that all doctors should be giving abortions to any women who want them, we do not agree that doctors who have made many thousands of dollars from such a practise should be the emphasis of such a campaign. The emphasis should be on the women who can't get abortions because of cost or lack of connections, and women who are guilted into thinking that they are "inhuman" for even considering abortion. Because he is a man he will draw attention to the issue for the worst anti-women reasons. He is not a hero for doing what should be every doctor's duty.



... he is not a hero for doing his duty ..

Another point was that the literature tables had a rather heavy emphasis on Trotskyist politics and very little of feminist analysis. One leaflet in particular set the mood for a lot of discussions. It was titled "Women in Revolution", Journal of the Spartacist League, Central Committee Commission for Work among Women. It contained information on how this group (a splinter group of the S.W.P.) had successfully broken up feminist groups because of a belief that feminism is "petit bourgeois". One of their slogans is "Women's liberation through Socialist Revolution". Feminists are not against socialist programs that support an independent women's movement, but we have seen from our own presence in mixed left organizations and from the development of independent women's organizations, that it is only through the leadership

of women that a socialist revolution would ever set women free. To add insult to injury the final panel, entitled "Which Way the Women's Movement?", was composed of seven women, two of whom were explicitly anti-feminist; one was for including men in the women's movement, and one was a member of the Y.S./L.S.A. Marlene Dixon refused to comment on the nature of the conference and instead addressed all her criticisms of the women's movement at anti-male feminists and at the lack of class struggle in the women's movement. She also agreed with the Spartacist League that an independent women's movement is a "transitional stage" through which we will pass, eventually to become a mixed organization.

There was no justification in having women who are intent on destroying or manipulating the women's movement on the panel, let alone an anti-feminist, American speaker who is not even part of the women's movement. It was unfortunate that no one on the panel gave a feminist strategy or attempted to address themselves to the problems of the women's movement. But by that time any woman who might have been interested had already left.

WHAT HAVE THEY DONE?

II.

The example of the conference was consistent with Y.S./L.S.A. practise in the past years of the Canadian women's movement. (They have done the same thing in the U.S.A. under the name of the Socialist Workers' Party). Here are a few examples that will clarify their infiltration:

VANCOUVER: quotes from Women's Caucus and the Y.S./L.S.A.: A Majority View, a paper from the Vancouver Women's Caucus, the main women's group in Vancouver at the time, presented August 23rd, 1970 -

" There is a crisis in Women's Caucus. To an ever-increasing extent our time is being spent on internal conflicts.

For several months, three or four members of the Y.S./L.S.A. have been active in Women's Caucus, and working relations between them and other members of the Caucus were good. As the success of the abortion campaign became clear, the Y.S./L.S.A. came to see Women's Caucus as 'an important area of work', and they now form a large minority within Women's Caucus who have their own strategy and vote as a block.



... there is a crisis in the Women's Caucus ..

The Caucus has become a debating society where non-Y.S./L.S.A. women are forced into rigid positions in order to counter the Y.S./L.S.A. position.

There exists the fear that once you start excluding one group, others may be excluded. We recognize the serious nature of this fear. However, our motion is an attempt to exclude a group whose structure is centralized and authoritarian, and whose members are not allowed to disagree publicly (i.e., within Women's Caucus) with Y.S./L.S.A. positions. Whose membership and decision-making meetings are closed and whose allegiance is apparently to the Y.S./L.S.A. We do not know of any other group with these characteristics; in fact, the Y.S./L.S.A. does claim to be unique.



...the YS/LSA does claim to be unique ..

Y.S. and L.S.A. (Young Socialists and League for Socialist Action) are democratic-centralist organizations, which means that all members participate democratically in discussions and strategy decisions. But the Y.S./L.S.A. are national organizations, whose overall strategy is defined at national conferences by delegates chosen from their local groups. Once national decisions are made, all members of the group abide by that decision. Outside the Y.S./L.S.A. doubts and disagreements are not discussed for members accept discipline not to reveal internal disagreements. This reveals the centralist, disciplined nature of the groups. Y.S./L.S.A.ers consider themselves revolutionary socialists (Trotskyists) and have worked out a strategy for members to work in other groups. In this case, the women in Y.S./L.S.A. work out a position on women's liberation, debate it with members of Y.S./L.S.A., (men and women), who collectively decide on a final position. They then come to Women's Caucus to present their position. Within women's Caucus, they do not share with other women the process by which they reached their position.

The Caucus has been defined by the Y.S./L.S.A. as a priority because it is a group which they see as having the potential for becoming a mass movement, and it is their "duty" to provide revolutionary leadership for that movement. They define the limits of the Caucus. They believe we should not develop into a strong, independent movement which can explain the total exploitation of women and give women the tools to analyse the world around us.

TORONTO.. fall, 1971, Toronto Women's Caucus:

The Trotskyist Caucus pushed more and more to make abortion the only issue of organizing. They tried to turn the Velvet Fist (a reformist, but comprehensive women's liberation paper, coming out of the T.W.C.) into a Party organ dealing only with the issue of abortion. More and more women left the organization in frustration, unclear as to how to confront women who were "sisters" around certain issues but who refused to move around anything else. There was an obvious refusal to develop a comprehensive program to speak to the wide range of women's oppression. A final battle ensued around the newspaper collective which finally moved out on its own rather than be taken over, and the organization collapsed. Subsequently, the Trotskyist women have built their own group, called the Canadian Coalition to Repeal the Abortion Laws, and newspaper (The Spokes-Woman).



WHAT ARE THEY DOING?



--giving a direction--

EDMONTON:

During the spring and summer of 1970, Women's Liberation was concentrating organizing efforts around the abortion campaign. By the autumn of that year, many of the women of the group wanted to organize around different issues, such as working women, a women's studies program, and birth control. The Y.S./L.S.A. women in the group managed to tie up every weekly meeting in detailed arguments over their wish to totally involve everyone in the abortion campaign. Many women left in disgust, many women were ignored when they turned up new to these meetings, and very little organizing of any sort happened. This situation continued until the next summer, when Women's Liberation formally disbanded, exhausted from the endless struggles with the Y.S./L.S.A.

It was never to re-form as a single, unified group again. (Insert by Judith Quinlan who was there.)



--it was never to re-form--

III.

What are their future intentions? I am reprinting some of their own papers. They clearly point out that this type of practise has not ceased and must be dealt with by head-on confrontation. The way in which they intend to infiltrate, splinter, and destroy is obvious from their past practise and their own admissions in these papers. **

"OUR INTERVENTION IN WOMEN'S STUDIES
- by Katie Curtin, Winnipeg Y.S.:

A significant minority of these courses are taught from a radical or Marxist perspective and correctly point to the source of women's oppression - class society. "

"PETERBOROUGH WOMEN'S CAUCUS
EXPERIENCE -by Karen Alcock,
Toronto local:

In the past, the Y.S./L.S.A. has analysed that it is student women who are spearheading the radicalization of women - they have generally have been the first to move out against their oppression and have given impetus to the women's liberation movement. We have taken on the responsibility of intervening in this radicalization of stu-

dent women, of giving it direction, and of recruiting out of it to the Y.S./L.S.A. If our intervention is going to be effective, we have to be willing to respond where we can make the most gains, that is where we can reach the most women. Concretely, this means that our intervention on the campus must take into account what organizational forms best fulfill the needs of student women and are best able to attract student women."

"WOMEN'S STUDIES AT UNIVERSITY OF B.C.
- by Wendy Stevenson, Vancouver local:

The intervention of the Vancouver Y.S./L.S.A. women's faction in the women's studies course at U.B.C. has been a valuable experience in developing our women's liberation work.

We assigned six or seven women comrades to attend regularly, and were able to get the women's studies' collective to approve a seminar on the abortion campaign. This was our main concept of intervention - primarily around the abortion campaign through the seminar and literature table, and to a lesser extent, through our Y.S. lit. table and sales of Labour Challenge and the Young Socialist. "

**We will send complete papers, at cost of xeroxing: 3/\$1, or 35¢ per article.

WHAT CAN WE DO TO STOP THEM?

IV.

How do we deal with people who are intent on exploiting our movement for their own ends? The most important step that the women's movement has yet to take is to clarify its own analysis as to how we intend to build our movement. From a theoretical understanding of what our strengths and weaknesses are we must develop with other feminists the strategy to make the revolution. It is only by building our own power base that we can change the society in any kind of fundamental way. Feminism is the only base from which we can begin to see the differences and similarities with other groups. We cannot agree with other groups that say feminism is irrelevant or bourgeois or counterrevolutionary. We must fight groups that don't acknowledge our existence, stand in our way, or try to smash us. We will ally with groups that respect our independence and struggle with what we are saying. We learn who these

are as we participate in liberation struggles (e.g. in rent strikes, union struggles, racial discrimination issues, etc). It becomes clear from our experience with Y.S./L.S.A. that though they claim to represent progressive socialist ideas, their practise is undemocratic and counter-revolutionary.

As women, it is clearly time that we move on to a more comprehensive understanding of the differences that exist between us, and not just stress the similarities. The obvious differences are those of race, class, and who we sleep with. Some women are fighting mainly around class. Some women are fighting mainly around race. Some are fighting mainly around sexuality. A revolutionary women's movement must understand the integral nature of all these struggles, and combine them into a single fight.

Ellen

PROSTITUTE/WIFE

I will not call you whore
sister
Last night, with
Corned beef and potatoes
I earned this dress I'm wearing

I moaned especially loud
In bed

When Johnny
Needed retainers

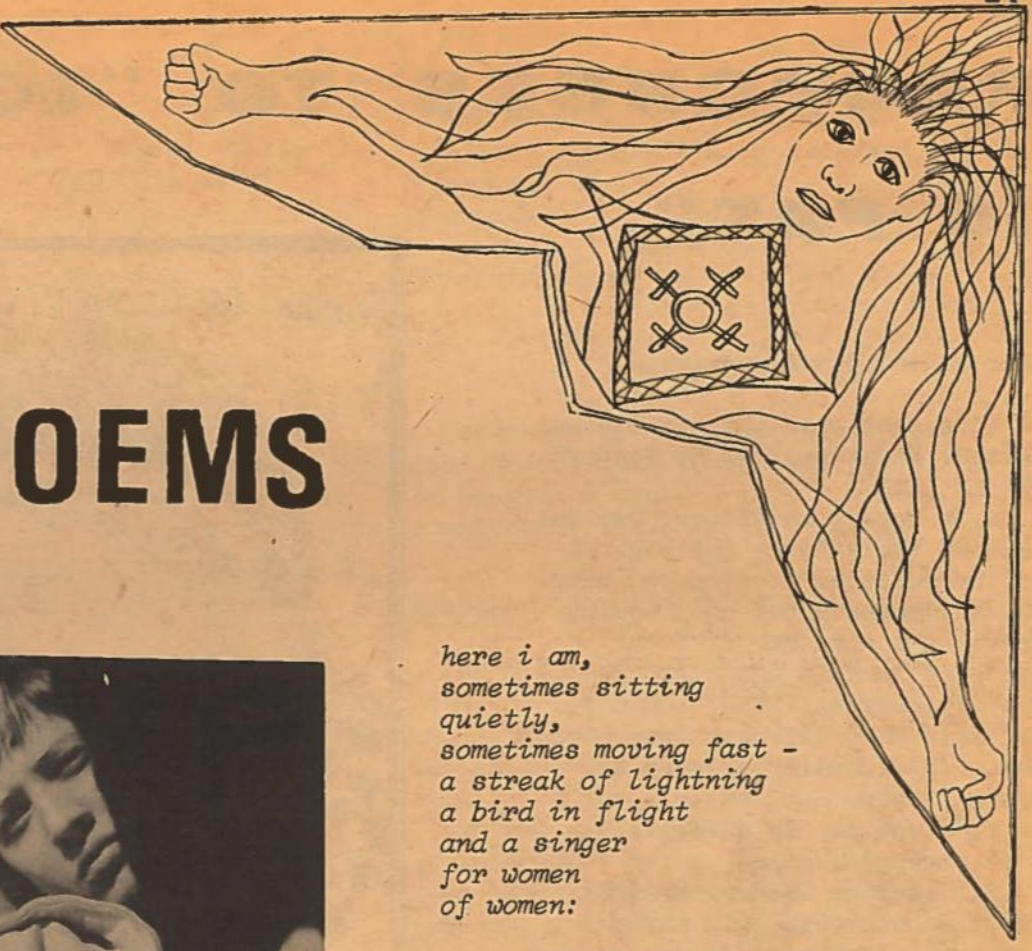
I whined piteously, cutely, coyly
Until the floors were
carpeted
and
matching custom drapes were hung
from
windows of a mortgaged

I did not challenge
Though knowing I was right
but
Sat quietly
demurely
cowardly
Because I wanted peace
"For the children's sake."

I will not call you whore
sister
Unless you call me wife.

Willesse Comissiong
from LNS Sep. 12, 73.

POEMS



here i am,
sometimes sitting
quietly,
sometimes moving fast -
a streak of lightning
a bird in flight
and a singer
for women
of women:

i am what is me
what is you,
we are both this mystery,
but you are tight
and guard yourself
as if i had a knife and tried to cut
away your eyelids,
as if i am a man who doesn't care
for your inside vision,
as if i tried to take your softness
and tear it into shreds
and laugh at the pieces with other
careless eyes,
with fingers ripping other lives
to tattered fear.

here i am
woman for women
offering the child that is myself
the love that is of sisters
unbroken by inequality.
i have not objectified
your body
no more than i could my own,
i appreciate its beauty
as a mirror
as a sister
as a woman for women.

here i am
sitting quietly
sometimes moving fast -
do i move so fast
that you can't see?

chris niel
winnipeg 1973

PRIESTS IN DISGUISE

You walk with varying
degrees of humility
hands folded
in your sleeves

just in case
caught off guard by
instinct you might
reach out

and too
this posture makes
me wonder
what goes on there

under the black
folds of your
muffled voice.

When I first met
you father how
I praised your
dedication: no

human need could
tempt you from
your god. And
how you loved
the people!

I kissed your hem
and harbored sinful
woman's thoughts.

I became your altar
boy and strove to
purify my heart
of need

for you

I lit so many candles
and listened for your
god, I never heard
his voice.

And father, I began
to think you fortunate.
Forgive me but you seemed
so safe
inside your habit.

And here am I
wracked with sin
and lost from god
with only myself to
pray to (as you said)

I began to know
what you had sacrificed.
I stopped wondering why.

It was then I
heard your god.

He called me to the
comfort of your order.

His voice was trembling
with your fear, a lost
lamb whine of fear.

Forgive me father
but I had to laugh
(all that wasted
wax and abnegation).

Perhaps you're lonely
now that I so
rarely visit
to confess.

Forgive me father
but my vengeful heart
delights that you must
pay a penance too.

Not that I never
think of you (I see
your brothers
everywhere):

I remember you (and often)
as a hurtful comedy
of my sins against
myself.

Rickie.



Women are like the moon and
men the earth. For woman
turns always her one face to
man, who believes that what he
sees is all there is.

RESPONSES TO "TO MY SISTER WHO IS FAT"

Dear Fellow Women-Heavies,

I've just read the article by Heather McFarlane "To My Sister Who Is Fat".

Well here I am sister, way out here in isolation - the big one on the outside. Knowing you were there somewhere but not knowing where. I'm not sure if I can write my intense response adequately because I feel I'm more artistic than literate (you know that old academic division the school system lays on us) - but as it's the day to struggle - I'll struggle.

I also have been overweight "fat" - obese (ugh ugly throw her out) since adolescence (some people started smoking) which makes it about 10 years or so (tisk tisk - she's wasted her youth poor dear)

I have also had every negative comment and condescending insult possible - like one of the latest was: after all I was o.k. from the neck up. (because I have a "pretty" face - so being alright from the neck up does not mean brains - it's almost worse than not being stereotypically pretty because everyone gets their rocks off imagining what a wonderful sex object you'd be if only you'd reduce!) (Shit!!!) Also by the process of elimination I subscribe to if one part of a unit is acceptable then the other part must not be and I should therefore enclose the rest of me in a large garbage bag and try not to expose it to the human eye.

I know the analysis of some forms of oppression by this society. I know the way I am is not my fault, I know there are forces much stronger than I affecting me daily and having affected me every day of my 27 years (starting with the nuclear family) (finish your plate dear or no dessert) (o.k. one bowl of cereal before bed) (if there's one thing you must be careful about sweetie-don't get FAT-now eat up.)

Also, Heather says her getting heavy was either fear or anger at becoming a woman - well my reason, I'd say, was almost the same - I believe it was a refusal to becoming a sexy mindless non-entity - which is how I saw myself being seen - a sexual non-entity. It definitely was a subconscious kick in the balls to chauvinism. (I was being prepared psychologically and physically for a modelling career - and/or a man, though no one seemed concerned about me knowing who I was.) I don't know why my rebellion took the shape of food - but that's what it did - and to me it was quite obvious I was saying NO to all that neuter model she is who she's with bullshit. I was saying I'm thinking and I'm acting (and reacting).



The only thing we have to face though as reacting women is we are still women - and finding respect ain't no easy job. To throw off one image for another does not alleviate that initial thou art woman therefore thou aren't taken seriously situation, - but being big can mean being strong and powerful and that is slowly how I've come to see myself. Men find big women threatening and therefore try to belittle them. I'm not a clown and if ever I'm put in the situation I do my best to dispel it with either my intellect or my eyes (anger can be more than verbal).

I find the hardest situation to cope with is the anonymity of the street. I feel heavy women are more (or differently) oppressed out in the unprotected city world than are other women - that's why so many big women, I believe, hide out. (and that's why big women should be seen together!)

I'm trying to get some together - to practice being active with the companionship of each other. I see no reason for us not to enjoy ourselves and with the support of each other we should be able to.

As I say - I'm more artistic than literary and have been doing some cartooning for Vancouver political papers. This cartoon is one of my favourites - I'm sending you the original if you want to use it. But please return it if you do or do not use it. I like to keep my work together so that it might be used again.

Thanks for listening

This has been a longy.

P.S. Went to a Weight Watchers meeting tonite with my leaflets (which are quite innocent and completely my own idea) and one of the Amerikan trained WW robots with huge glasses and fluorescent lipstick came after me saying she knew my type and that I should be in WW myself and asked me with an insinuating twinkle in her eye if I'd found any friends yet. She threatened to call the police. (But most of the women seemed friendly.)

BONNIE'S LEAFLET

Hello,

For sometime now I've considered doing what I now am attempting to do.

My name is Bonnie and I'd like to get a woman's activity group together.

For many years I've been overweight and am daily conscious of the ridicule exclusion, and

sometimes loneliness we face as overweight people.

Many women I know do not have enough strength to face the light man's critical eye and end up hiding behind closed doors - thus adding to their initial unhappiness.

My idea is to meet once a week or so and do things together we normally might not do eg. swimming, shows, bowling, walks, talks (or anything we decide on as a group).

If the loss of weight is your goal then physical exercise is one very important and potentially pleasant step to speed up the process.

If you'd like to try this idea I'd be more than glad to hear from you: my number is 228-0303.

If we decide to gather at night we can arrange transportation for each other. I have a small car and could transport a few people.

This is truly on the up and up.

We live in an alienated world where one is lucky to have a friend and I sometimes think we heavier women have a heavier women have a harder time fitting in than others.

Thanks for listening and please call to arrange a good time.

bonnie beckman

Dear Heather:

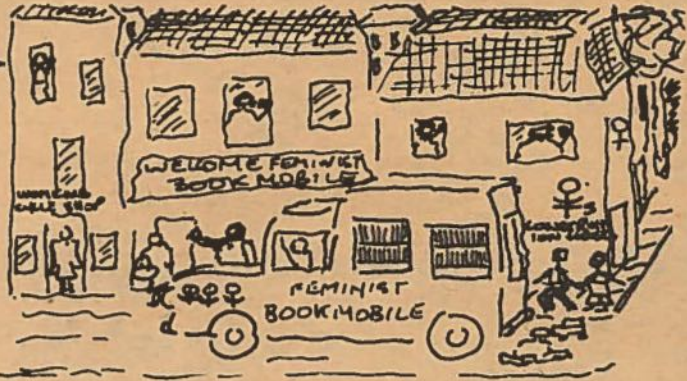
Thanks, just read your article in the Other Woman, to my sister who is fat. Truer words were never spoken - it almost seems as though in order to take the time to understand a person must be threatened with becoming fat themselves. I, too, have, after two years of struggling with various diets, come to think that I "deserve" to feel bad. It's a real mind warper. I would really appreciate it if you could send me a copy of your behavioral diet. It always seems that you start one diet and "zap" there are numerous articles on this & that about eating & health & I've gotten to the point where I don't know which diet, or if any diet, is valid.

Thanks again for writing at all.

Eva Richter

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A travelling women's centre, bookstore, speakers bureau, to travel around Ontario, starting in the spring of 1974.

Women outside of the cities, especially in Canada, where distances are so great, are isolated from each other and from the movement. The bookmobile will be an attempt to break down this isolation by providing access to feminist materials and ideas, and helping women to contact each other.

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Judith at 366-6167 or
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RADIO FREE WOMEN

Radio Free Women (R.F.W.) is a non-profit community organization which is attempting to establish a non-commercial, community FM radio station in the Metro Toronto Area.

The proposed facility is to be an "open access" outlet. It is the intent of R.F.W. as much as possible to avoid initiating programming itself. It will be programmed by interested Toronto residents. Anyone from the community who wishes to can do so within the limits:

- 1) Restraint of broadcast act and slant
- 2) limitations

Programs presented by the community being aired on P the University (FM) Tuesdays 5p

- Emphasis of R.F.W.
- 1) providing radio to present FM encouragement non-violent, programming;
 - 2) opening up women to be in previously-re counteract the of discrimin

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WOMEN & CHILDREN'S MEDICAL CLINIC

A collectively-run women's self-help clinic is presently based at 31 Dupont. Phone for appointment at 929-3185.

We are ready to expand! We are looking for an 8-room house in the St. Paul Riding (Yonge-Bathurst-Wellesley-St. Clair)

If you can help the clinic in any way or if we can help you, please contact us at 929-3185 and leave message for the Women's Clinic Collective.

There is work being done for an anthology of anarcho-feminism. Do you want to help? Do you want to know more? Write for the 21 points of inspiration (suggestions for chapters):
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Feb. 6 - Imperialism - Population Control & The Runaway Shop

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Prices are negotiable but generally a bit below the usual. Call Holly Devor for details (size, colour,

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