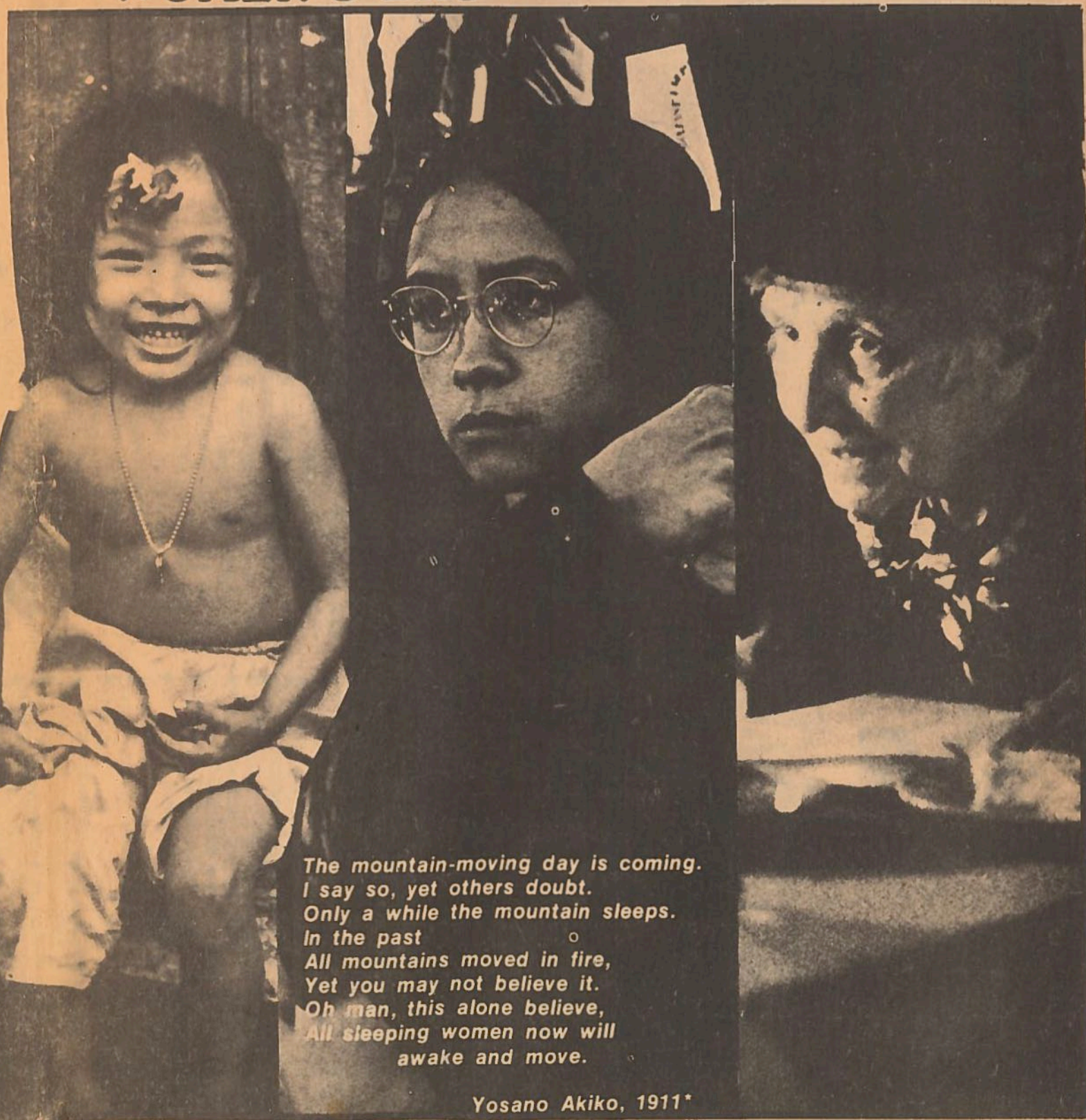


# THE OTHER WOMAN

25¢

SPECIAL INSIDE FOR  
**INTERNATIONAL  
WOMEN'S DAY**

## VOL.2 NO.3



*The mountain-moving day is coming.  
I say so, yet others doubt.  
Only a while the mountain sleeps.  
In the past  
All mountains moved in fire,  
Yet you may not believe it.  
Oh man, this alone believe,  
All sleeping women now will  
awake and move.*

Yosano Akiko, 1911\*

# editorial

March 8 is International Women's Day. The centre section of this paper explores some of the things that women are doing around the world. The middle pages of it can be taken out and pasted up on your wall, your street corner, etc. It is important that we express solidarity with women in other parts of the world because we need to understand each other as women, and as feminists. And we need to learn that in unity resides victory.

In view of our privileged economic condition in Canada, we feel that more than other peoples we should be able to contribute to a cause. We are all freedom fighters. The Other Woman collective tries to fight sexism by using a newspaper as a media tool to propagate the women's movement. But to do this effectively, we must grow in every way. And to grow, we need you. WE NEED YOUR HELP. Come out to



This issue is brought to you by:

Colleen, Dougal, Ellen, Nadassah, Judith, Kathleen, Lorna, Nathalie, Pat, Rowena

a newspaper meeting at 31 Dupont. We meet on Thursdays at 7:30 P.M., and on Sundays at 11:30 A.M. March 3 is the date of the special meeting to talk about this issue.

Because most of our collective is leaving in the summer, more women are desperately needed. You could be a reporter, or contribute articles regularly, send in graphics, work on the collective, help with distribution, fund-raising, layout, etc. Send

your copy to Box 928, Station Q, Toronto 7. Encourage your women's group or collective to do a special issue on whatever aspect of feminism interests you. We would provide the technical skills, if you like. HELP THE OTHER WOMAN HELP OTHER WOMEN!

## a poem:

Little do they know of the hurting,  
trembling being  
that hides behind the facade..  
a soul longing for solace, for rest..  
a mind and heart lost and lonely.  
Please help me, it cries...  
let me rest in your strength....  
And they turn their backs and whisper

anna

after a friendly argument about "Ms!" versus "Mrs.": letter to a friend, reprinted.

... Thinking of you - and feeling your gentle reprimand because I got into the Ms. thing. Of course I will respect any individual's preference re how she is addressed, but there is a basic difference between how you view the Ms. use and how I view it. Perhaps I am a little closer to the action, since my beloved daughter is in the battle to the extent that she has chosen to relinquish male companionship in what she sees as the honest way to fight for liberation. Acceptance of this point of view did not come easily as I love and have always loved one man or another. However on looking back over my life I FEEL, rather than see, inequities that I endured because I was female rather than male. I remember the inner desperation of my youth when the only image of success was to have and to hold a boy friend - and I did not have one (being comfortable only in the company of older men who were actually father images to me). I remember the isolation of my post-teens when I went heavily into music and later drama in the attempt to alleviate this inner despair. I never was one who could play games. I just did not fit into the accepted style of things. This developed in me an enormous feeling of failure - though I could see that in many areas I was capable of achieving some success. Through musical activities I met and became engaged to an alcoholic (now I know that's what he was) who spent our time attempting to model me in accordance with his image of the ideal woman. And my convictions, at that time he had me in lisle stockings and knocking on doors to collect money-for-milk for the children of Spain (1936-'37). The trauma that was mine because I could not fathom why he was not content with me - as I was. Again, failure. I did not fit the picture. But the inner conflict - the struggle to understand why I was a failure as a woman.

In other words, the awareness that only in terms of some man could I enjoy a feeling of accomplishment, or success in life. And an increasing and growing awareness that this was all wrong. Any efforts at articulating this feeling were met, depending on the person to whom I was appealing, with pity, paternalistic tolerance - usually with overtones that a session in bed with whom-ever was listening would <sup>view and everything that ailed</sup> me; or, in some practical-minded females: "you'd better get over what ails you - or else". The or else meaning that I would end up an old maid - the worst predicament any female could find herself in.

How sensible it would have been to have said Ruth McEwen - or Ms. Ruth McEwen, indicating that I was indeed a woman, but without the stigma of Miss (meaning unmarried). I still recall the urgent necessity that was everywhere, that no matter what, a girl HAD to make that Miss into a Mrs. And none of these pressures came from my family - they were the pressures of social or environmental necessity. They came from within myself, having been inculcated by the social mores of my time.

The dichotomy continued even after marriage, for I didn't emerge as an individual even then: .....s wife, that was the status signal. Though I realize in our marriage there was an absence of role-playing, there was an androgynous arrangement which we developed without consciousness. It came about as a result of the particular pair of individuals who entered this marriage.

To me, the use of Ms. indicates a member of the female sex, as Mr. indicates a male. It permits dignity to all women. It allows no one to point in scorn, whether out of malice or ignorance. Any woman, anywhere, and many men can add their small bit to the growing consciousness that sexism is a destructive force in our society, by utilizing this small symbol. Those who can do more for the cause will not be deferred from so doing because others can accomplish only this one small thing.

Ruth  
Winnipeg

## and letters:

Dear Nym and Dougal -

I was writing to my very good friend Alice yesterday and enclose my response to remarks Alice had made recently re the use of Ms. Alice tended to view this use as "silly" and extraneous to the cause of women's liberation. I thought she must still be hung up on the status symbol of being "Mrs.". She has been married 3 times - twice to the same man, and that is a story in itself. Because Alice understands me, as a human being, as few others have during my life, it seemed necessary to me to clarify my reasons for going along with the use of Ms.

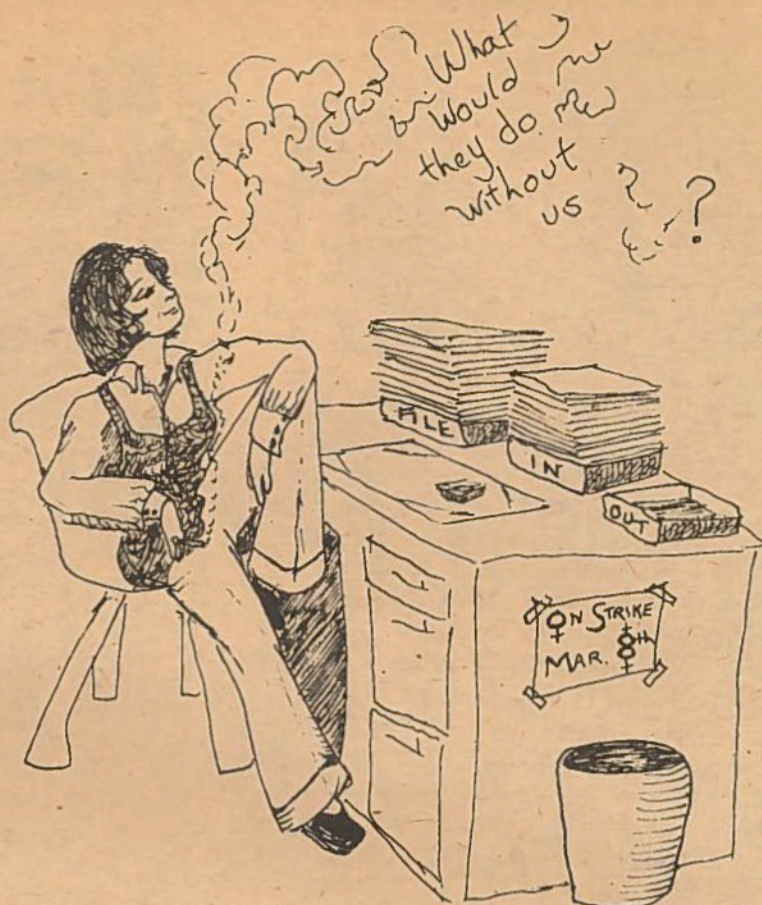
When posting her letter, I thought of the two of you: in view of some of the reflections in that issue of the Other Woman - re mothers and their current attitudes, I wondered if perhaps my thoughts and feelings might be of some use.

....you know the extent of my gratitude - and my love. You are the articulating force, but all women have felt this way.

Ruth alias Mom

# THE POWER OF THE SECRETARY:

## A NEW THEORY



As what one might call an intermediate secretary, I have been in a position to observe more closely than others the oppression and the power of the woman called Secretary. It is not my intention, here, to divide women further. The similarities between the oppression of secretary, junior steno and tyoist are quite clear. In talking around power, it is also clear. The secretary in the office hierarchy has more power.

### how it is

Whether temporary, part-time, or full time, a secretary will do any number of the following in a day's work. Beyond the routine shorthand/dicta transcription and answering telephone calls, one encounters simple bookkeeping, setting up filing systems, arranging meetings and flight and hotel reservations, reminding the "boss" of his activities and appointments buying unofficial presents for business transactions, being the hostess and the janitor to office parties, ordering the office supplies, fetching the coffee (or, better still, delegating the job to the junior typist), and running the office on your own during the boss' absence, including typing and sending out letters under your own name.

In general, running the office. Which sometimes can be a complicated procedure. Again, sometimes with one's own office.

For this, we will receive, on the average, \$135/week, which after deductions and various "fringe benefits", will amount to \$100/week. Of course, there are the select few who have made it to the executive level and will earn more than this. Nonetheless, it is worth noting that an experienced grocery clerk, usually male, starts at \$135/week. An experienced grocery store cashier, usually female, starts at \$125/week. The lowly grocery clerk climbing up to manager and further unlimited possibilities from that \$135 point.

Meanwhile, what about us with our cost-of-living increases and chance to "advance" to the exec level? I, for one, do not wish to advance to the "big-time" for the status but for the unrecognized power that goes along with it.

I will speak of what power I see in my position later and go on now to certain disadvantages; i.e., instances of alienation.

What is the oppression of a secretary which alienates her from those below and from herself as a woman? Keeping oneself beyond reproach which means: smiling all day (yes, sir no, sir), conversant in business and social etiquette, showing "taste" in one's clothes and cosmetics, having all information at one's fingertips, and above all, gracefully removing oneself from "office gossip". This last sets her apart from the female staff in particular.

She has gained this coveted position (which gives one much more status in the office female hierarchy) by an undivided (and undeserved) loyalty to the "boss", divulging neither personal nor business knowledge. One has to admit that in these days of "equal opportunity", more and more women are allowed into middle-management positions and, in even rarer cases, executive level. However, the word "boss" still connotes "Man".

The above secretarial skills belong to a certain kind of woman. The middle-class woman has grown up with privileges that give her certain social skills that are denied to, perhaps, the average clerk. She has reached the pinnacle of success that was promised her on graduation of that commercial course. One's marital status aside, the secretary, if she looks close enough, will see that her position in the business world is always determined by which man she serves (how high he is on the "totem pole") and by the "boss's" good will.

Here again we come to "equal opportunity". More and more we read of isolated cases where some company is quick to announce to columnists its male secretary. This is another of those "progressive" sex-role reforms. Once this is allowed to get out of hand,

secretarial salaries are bound to rise. After all, men have, or might have a family for which to provide. (Or so the argument goes). Enough of that, we don't need men to improve our financial prospects. But the other side of the coin is that no male secretary would expect, as a part of his job, (nor would the boss ask him) to be a "go-fer"; that is, serving coffee, etc. Nor would a male secretary accept a patronizing attitude of "dear" or "boy" either.

A precondition to a job with status is isolation. Isolation from other female staff and from other secretaries that one talks to all the time over the telephone (but never sees) as "go-betweens" from boss to boss.

### how it could be

What we need is a little sisterhood in our offices. No lunch dates or coffee breaks to tear apart some other member of the office or to needlessly complain about regulations but talking to one another with an understanding ear when the need arises. Giving up some free time to gladly share another's heavy workload.

Then comes the effort to break down that ingrained "loyalty to the boss" - that attitude that says he can do no wrong, we can show no annoyance. Our job is not just as important, but more important than his. I contend that the business world would come to a stand-still without women doing the essential day-to-day work. This is my sisterhood.

What has been recently suggested is that white collar workers have been neglected and that an effort should be made to organize them into locals of a union. But I say, wait a minute, secretaries do not have the same common interests as do, say, key-punch operators, etc.

Example: Hospital workers have a common interest with which to organize themselves. But nurses and female technologists also share specific common interests. Rather than becoming part of the hospital union, it would be more to their

advantage to organize their own nurses' and technologists' union in solidarity with all others. That is, see themselves not just as workers but first and foremost as women workers.

So we, as secretaries, rather than organizing with other office workers in an office or company local, should be organizing ourselves into our own locals of every office or company.

Why segregate workers? Because they are women. With a majority (or virtual monopoly) of workers being women in that particular occupation.

A women's union, rather than segregating and isolating secretaries from the rest of the work force, unites them. Rather than seeing ourselves as workers within that particular office or company and within the general work force, I have come to believe that is not good enough. It is more important for us to see ourselves as women first. How best to overcome our isolation as women than to organize into a national secretarial union?

Why should we unionize at all? Particularly by sex. What do we gain from all that trouble, one might ask. Well, there's nothing to lose and a lot to gain. (For centuries, women in Central Asia were hidden behind their veils until they formed women's cooperatives - working for themselves and thinking of themselves for the first time - no longer keeping isolated from each other. They flung off their veils and took full part in the worldly affairs that once belonged only to their men.) Our sisters all over the world are thinking: We need to improve our working conditions. And we need to assert ourselves as women in the working world, to see ourselves as part of the work force of Canada.

With this national secretarial union or at least an awareness of sisterhood a power base will develop. We will then be able to "go underground", meaning sabotage: not only stopping all sexist behaviour in the office but "losing" files or passing on confidential information to our feminist sisters (i.e. cosmetic firms, etc.) Once we have an understanding of just what we are typing and what kind of hierarchical society we are supporting, we can "bore from within" under the guise of our newly-liberated image of trendy pants and the "natural" look.

#### SUMMING UP

I hope to raise some questions either in the form of objections or additions. But, more specifically, for groups of women to discuss this in the context of what we, as Women, can do in separate organizations.

-Pat Leslie



Ottawa Women's Group (731-5964) say that 90% of women in public service earn less than \$8,500.

## SECRETARIES REFUSE TO STAND BY THEIR BOSS



Newsman quips: "Girlwatcher's Paradise". There were enough men around the speakers' microphone to do it too. Stanley Knowles (NDP) gave a short, sensible speech. Peter Reilly (PC) tried too hard to be brotherly and sounded only long-winded and patronizing.

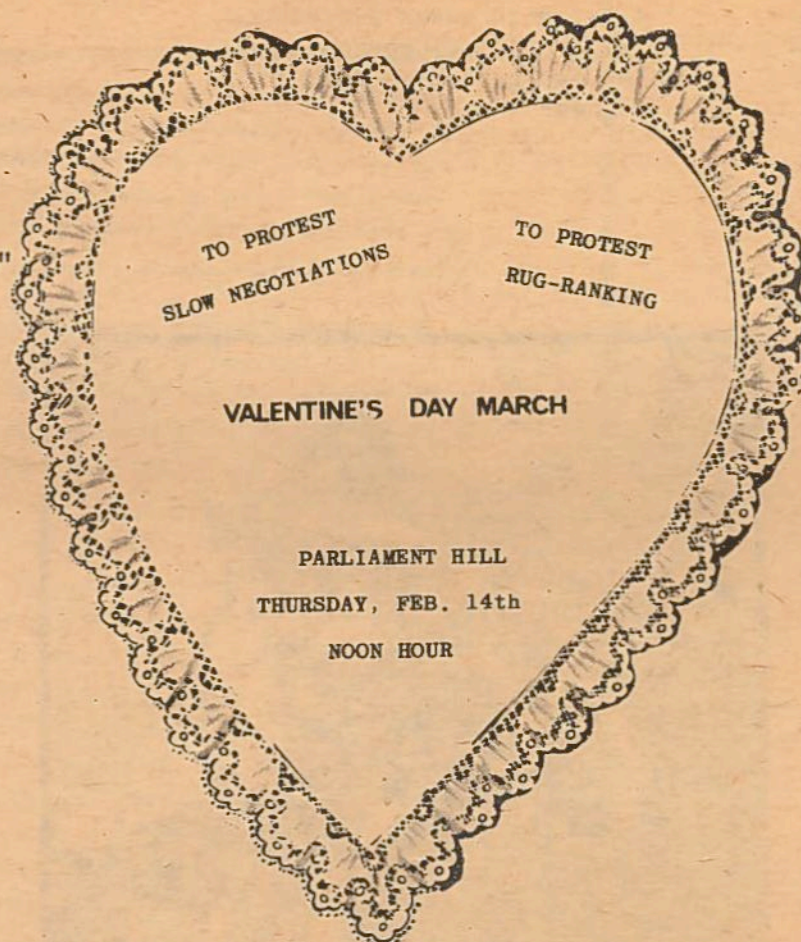
Be that as it may, there were 1,000 ST's (Secretaries, Stenos and Typists) at the steps of Parliament Hill who had started their own organization in March of 1973. For the first time, secretaries had stepped out of their stereotypes as the passive administrators of the boss' business life and protested against the System. One pink placard told us-"ST Does Not Mean Slave Trade." (Even so, a memo was circulated to their bosses to watch how much time they took off for lunch on Thursday.)

One of the first male speakers-"You are doing a terrific job, girls, just as you always have." Girls and Ladies they were called, but I saw women shouting loud and clear for recognition.

100 women arrived from National Defense late and when they formed a circle in front of Parliament, a mountie tried to clear a path for cars. One angry woman protested-"We own this, the same as the guys do. We can stand where we want."

Someday we will all walk out at lunch and not come back-until they meet every one of our demands. Then we will stand where we want.

Pat Leslie



Opposition to "rug-ranking" was a major point in the brief which the A.P.S.S. presented in July 1973 to the Treasury Board, the Public Service Commission and the Public Service Alliance (PSAC). The term originates from the practice of providing better furnishings, larger offices and/or rugs to higher ranking officials and the parallel that can be drawn between the provision of these normal accoutrements of advancement for the executive and the fact that secretarial staffing is done by equating the rank of secretary to the rank of her boss. The evil of this system lies in the fact that a secretary is not compensated by the work which she performs but rather by the rank of her superior. Some of the higher ranking secretarial jobs are very demanding, while others require only stenographic and receptionist abilities. Similarly, some jobs for lower-ranking officials may require real secretarial and administrative ability, but because of the rug-ranking standard the secretary will not be adequately compensated.

The possibility of "red-circling" occurring as a result of the new reclassification of the ST group is the primary cause for the delay in the new salary negotiations according to PSAC officials. PSAC refuses to sign a contract while this possibility exists. "Red-circling" entails the reclassification of a position downward while holding the incumbent at the same salary level until such time as the salary level of the lower classification catches up. The A.P.S.S. considers this situation to be unjust and, according to our information from the Public Service Alliance, it is illegal as well.

On "rug-ranking":

Report to the Royal Commission on the Status of Women, by Kathleen Archibald states:

"This practice is discriminatory, denying job identity and equality to women, creates inefficiency, low morale and dead-end jobs among secretarial staff."

Mr. Drury (Globe and Mail, July 21, 1973) replied: "I don't like to refer to the girl as a chattel, but, in fact, she comes along the same way..."

For further info call Publicity Chairwoman, Ms. Gauvin (731-6594) or write Association of Public Service Secretaries, P.O. Box 2877, Station D, Ottawa.

Also excellent pamphlet on Sex and The Public Service can be obtained from above address.

Write to Bud Drury, President of the Treasury Board, to voice your disapproval of "rug-ranking" and "red-circling".



# M A T R I

Before considering matriarchal societies, it is necessary to define exactly what we mean by this term. This is especially important in view of the male anthropological point of view that there has never been a true matriarchy. This is because they have defined matriarchy in such a way that it couldn't possibly correspond to any known society. A matriarchal society is one in which there is a strong sense of the female force prevalent throughout the structure and morality of the society. It must possess most of the following characteristics to be so defined:

## 1. MATRILINEAL DESCENT

This means that descent is identified according to the family of one's mother. This is the evidence of matriarchy that all anthropologists have observed, and ignored. How many times have we heard the statement that a society is matrilineal, but not matriarchal. The suggestion that these two things can be separated is a clever form of mystification on the part of the scientific community. Can they really expect us to believe that any patriarchy would tolerate matrilineal descent? Matrilineage not only makes it impossible for a man to be head of a family, but also impossible for his sons to inherit his wealth. In Matrilineal Kinship by Schneider and Gough, thousands of cases of matrilineal descent are recorded. According to the authors, none of them are true matriarchies. In fact, they are all matriarchal to a greater or lesser degree, many of them showing signs of a super-imposed patriarchal structure. For example, in one case, the chieftains whose families we are studying were actually appointed arbitrarily by the government for census purposes, because the tribe named women as chiefs, and the government forms only allowed for men as the head of the family! (see also Census of Canada forms for this phenomenon.) In the same book, all cases of matrilineal descent were studied relative to a particular member of a family, chosen at random and arbitrarily, except that in all cases, he was

a man! (This is called patriarchal bias.)

There is nothing in scientific studies or common logic to suggest that a society can be matrilineal and patriarchal at the same time. Therefore we assume matrilineage to be one of the prime factors in the structure of a matriarchal society.

## 2. FAVOURING OF SISTER AND YOUNGEST

A man cannot pass property on to his children, as they are children of the mother's clan, and his property is property of HIS mother's clan. So his sister automatically inherits. If he has more than one sister, the youngest inherits, as in all cases of inheritance. The youngest rule is a sure sign of a matriarchal society, since in such a case, the consistent and good management of property in the interests of the clan takes precedence over accumulation of personal wealth, i.e., the youngest is likely to be around the longest. In patriarchal societies, the first-born takes precedence, for no logical reason except the ego-gratification of the father.



## 3. MATRILocal MARRIAGE AND EXOGAMY

Matrilocal marriage means that the man moves into the home of the wife. This is obviously an extension of matrilineage, and attests to the importance of the mother clan. Most matriarchal marriages are very loose, and can be contracted and ended at any time. Exogamy (meaning a man cannot marry within his own clan, ensures that property remains in the hands of the female, since a man has no claims to his wife's property, but does have claims

to the property of his own clan. It is clear that exogamy is not an incest taboo. Many matriarchal societies allow incest in cases where property rights are not an issue. (aunt-nephew, father-daughter, etc.)

## 4. FAVOURING OF DAUGHTER OVER SON

Very little need be said about this, as it is an obvious fact in any society where the power of the clan passes through its women.

## 5. A STRONG MOTHER/CHILD BOND

This characteristic is a little confusing at first to those of us accustomed to the patriarchal world where motherhood is associated with total responsibility for the upbringing of the child, and where this fact does not in any way help the cause of women. But it is necessary to imagine oneself in a world where child-bearing is the communal responsibility of a very large tribe. Time spent with a child then becomes a matter of choice. In matriarchal societies, children feel a very strong identification with their mothers. After all there are no role-restrictions to implant sexual fears in the children, so that they feel they must have some kind of complex if they love their mothers. And mothers are not tied to their children and so are free to appreciate them as human beings. All mother-religions sprang out of an

# A R C H Y

understanding of the mysteries of childbirth, and the sacred part of women in the life-death cycle of nature. Within this context, there is no greater love than the love of the mother for the child and vice versa, and there is no greater crime than the crime of matricide. (See The Eumenides, Aeschylus, for a symbolic account of how this was destroyed and the crime of patri- cide took over in the new patriarchal order of the world.)

## 6. A CLOSE BOND BETWEEN WOMB- MATES

This is an extension of the same forces as the mother-child bond. The womb is a symbol of life, and womb-mates share this life, and responsibility for it. This bond is both the strongest and the weakest link in the ma- triarchal structure. It is the strongest because out of this sense of sisterhood and brother- hood sprang much of the morality of the matriarchal world. There was a basic recognition that all people were womb-mates at some level. At the same time it is the way that male power managed to get a foot in the door, and earn a place of distinction within the clan. Egypt is a good example of a race that gradually changed from a matriarchy to a patriarchy. The right to the throne was hereditary for women, and this was linked in with the female priesthood. The Pharaoh, on the hand, became king through marriage, and his realm of power was only material. In a case of a stranger marrying the queen, she was able to retain her power with the backing of her clan. If, however, the rule of exogamy was broken, and she married her brother, then he could compete with her for the bulk of power, and control over the heirs. Her respect for him as a brother would not allow her to actually resist him. This is exactly what happened in Egypt, under the pretence of purifying the throne, and 'keeping it all in the family' (a phenomenon probably stemming from the growing class stratifi- cation of Egyptian society). It became common practice for the queen to marry her brother, and soon the Egyptian throne and priesthood were both patriarchal.

## 7. CONSCIOUSNESS OF A UNIVERSAL FAMILY

This has already been mentioned. To elaborate, though, it is clear that in all cases matri- archies in their purest form were completely communalistic. That is, wealth was distributed according to need, and work was distributed according to ability. Any extra wealth was the joint property of all members of the clan that had earned it. Laws were made by everyone, with high consideration being given to the opinions of the oldest people, especially the old women. Child- ren and old people were well taken care of, class stratifica- tion was seldom seen, armies were kept for defensive purposes only. Quarrels between people were settled by arbitration. Matters of honour between tribes were settled by combat, rather than war.

Every mythology has its stories of a better world that was lost. Every patriarchal god can be traced to an original goddess. Ancient writings of the great religions are often attrib- uted to female sources. All over the world there is evidence of this heritage. There was not one great society - there were thousands - they changed and died and new ones grew in their place. The evidence is finally being recognized. It has accumulated in the dusty tomes of male- dominated science, and now they are bursting the seams. Women are at last uncovering the truth that has been suppressed since the first powerful Pharaoh changed the contents of his wife's family tomb. And has continued to today, when vast amounts of energy are spent trying to prove the non- existence of the matriarchal world.

In view of all this, it makes one wonder what is at stake, that men should try so hard to dis- credit our herstory, and feel so threatened by the truth. What, indeed, is at stake, except patriarchal power - the very basis of male supremacy and woman's oppression.

Judith



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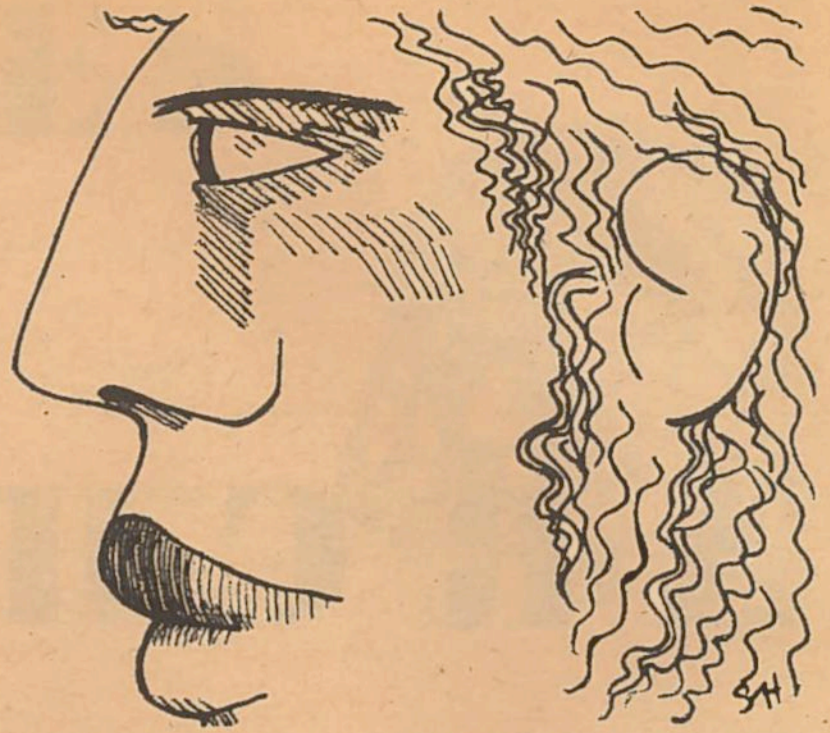
(Get a university library card for most of these.)

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 FOR THE BENEFIT OF THE REVOLUTION

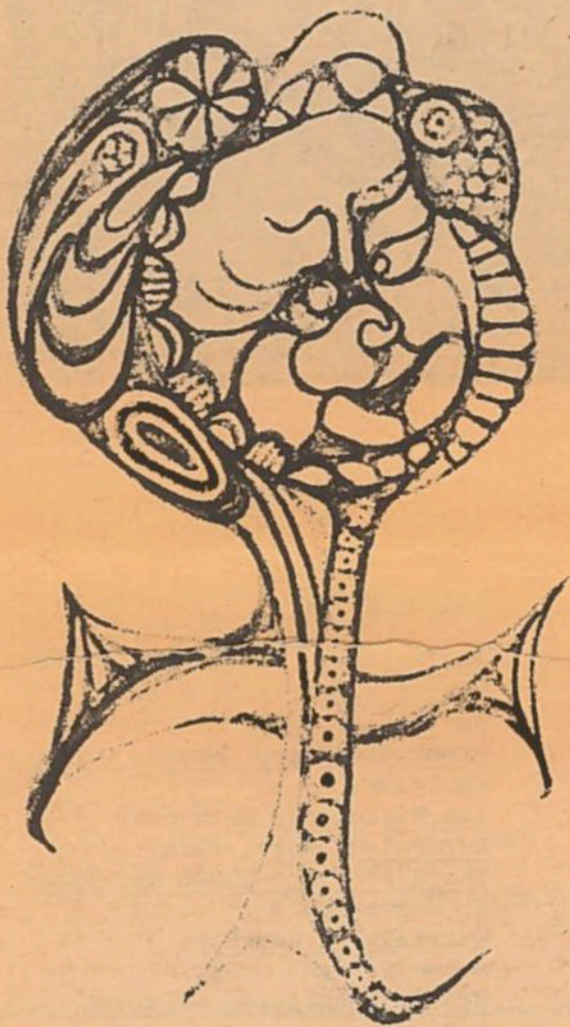
We went to college.  
 They did too, a while back  
 we sat scratching poems  
 on our finger nails  
 until some faceless women  
 Those with nothing to lose  
 Dykes anger steaming their eyes  
 a lost civilization  
 Amazonal glimmer in their hair  
 now strewn in shreds  
 all round the floor and a vacant  
 Life filling their fists  
 like a stone wall  
 Belted Him one night  
 between the balls  
 Now we teach in college  
 and get our poetry published.

hadassah

\*\*\*\*\*



# dykes unite



I happen to believe  
 (forgive me if I am too bold)  
 That women's art  
 is protest art  
 (If you don't mind me saying so)

judith



Side Kick

KR

On Jan. 19 and 20, there was a Lesbian Conference held at the Women's Centre, 3764 rue St. Laurent, Montreal.

It was, for me, the first conference of any kind that I'd ever attended in my whole life. The conference was more than a political experience, it was also an emotional experience.

Before the workshops began, we just sat and chatted. And lesbians just kept arriving and arriving. The vibrations were very good; everyone was friendly and wanted to meet their sisters from Ottawa and Hamilton and Waterloo and Montreal and New York state and everywhere else. You could just sit back and feel the collective energies of about 100 lesbians in two rooms. The feeling was good; it was a combination of solidarity as lesbians and strength as a group.

Workshops were held on such topics as lesbian motherhood, lesbianism and work, and feminism, and gay liberation, and women's centres, and education, lesbian roles and relationships, alternatives to gay bars. We would have wished more Quebecois had attended; if some workshops were held in French this would perhaps have happened.

My first workshop was Lesbianism and Society. A group of three of us broke off to discuss Lesbians and Politics. This was the most interesting of all my discussions. Basically, our conclusion was that the consciousness of society and of other lesbians would have to be raised before we could be accepted by straights as a positive alternative to their society. Speaking to straight school, church or social groups seems to be one of the best ways to achieve this. They can see for themselves that we look like other women, simply because we are women, and as varied and individual as straight women are.

As other women dropped into that workshop, and later in other workshops, it became clear that there are many problems among ourselves. Mainly it was a question of alliances: should we work with the gay liberation movement or the women's movement? Which comes first, our status as lesbians or our status as women?

This shows the need for some sort of structure or organization into which we can all put our energies. A group of strong women, lesbian and straight, but all feminist, is needed. Alone we cannot begin to accomplish, politically and socially, what we could do as a group.

Some very free ideas came out of the conference. The idea of an open air conference, perhaps on a farm, or a lesbian canoe trip, seemed to please quite a few women. This reaction should make us all feel a little stronger for it means that we are getting sick of staying halfway in the closet. Hiding here and coming out there is a bit too erratic to deal with forever.

The conference gives us hope for the future. When you think of the thousands of lesbians who didn't come, instead of the hundred who did, you don't feel alone anymore. We are a large minority and straight society is going to see more and more lesbians coming out. They'll have to deal with us as human beings rather than as a whispered menace.

Thanks to the women of Montreal who organized and sponsored this meeting.

Lorna

Valentine, Berkeley



# INTERNATIONAL WOMEN'S DAY



**celebrate the holiday with women  
all over the world**

COME TO 31 DUPONT FOR COFFEE AND COMPANY ON MAR. 8

#### WFTU

A few weeks after March 8, from 25 to 28 April 1972, the Third World Trade Union Conference on Problems of Working Women was held in Prague. The Conference examined the status of working women in contemporary society and possibilities of action for the implementation of their demands.

#### FRANCE

Tens of thousands of copies of a postcard reproduction of a painting by Delacroix were distributed by the Union of French Women in 1972. The text was "Join us in asserting your desire for a genuine and lasting peace throughout the world. Join our great movement of friendship and solidarity with the women of all countries, with the women plagued by hunger, oppression and war."

#### ALGERIA

At rallies in town and country, the National Union of Algerian Women called for the construction of an Algeria corresponding to the hopes and desires of the Algerian women.

#### CHILE

The contribution of women was given official recognition in Chile for the first time in 1971. Gratitude for and appreciation of their work was expressed in almost all state undertakings.

#### PERU

The Popular Union of Peruvian Women preceded March 8 1972 with a "Peruvian Women's Week". Formed in 1970, the organization already plays an important role in the country.

#### LEBANON

The 6th Congress of the League for Women's Rights ended with the adoption of an action programme and a series of resolutions. The action programme calls for extensive political, economic and social measures to ensure the democratic rights of women. In particular it calls for abolition of the illiteracy, still widespread in rural areas, and the drafting of legal instruments to protect mother and child.

#### CUBA

Adult education courses were attended by 32,780 Cuban housewives in 1972 in preparation for International Women's Day. In addition, reading circles were set up on the initiative of the Federation of Cuban Women to rid the women of the last remnants of illiteracy.

#### SOVIET UNION

March 8 is a legal holiday in the Soviet Union. In the first year of the current five-year plan, half a million children were accommodated in new kindergartens and creches. In 1971, large families received state grants totalling 400 million rubles.

ON MAR 8, 1917, IN ST. PETERSBURGH, WOMEN TEXTILE WORKERS STARTED A SPONTANEOUS STRIKE. THEY DEMANDED 'PEACE, BREAD, LAND'. THIS STRIKE INITIATED THE RUSSIAN REVOLUTION.

EVERY YEAR WOMEN EVERYWHERE OBSERVE THIS DAY OF SOLIDARITY WITH EACH OTHER.

For list of IWD events in Toronto, call 929-3185

## Women's Guerrilla Song

Women comrades, do you remember the bitterness  
of not being able to bloom the red flower of youth  
under the capitalist society which deprived us of our rights?

We desire no longer the life of tears shed in secret,  
of creases on the beautiful face of youth,  
of bodies maimed through beating.

Even in our dreams we hate the prisoner's life  
in the inner chambers of the house,  
hoping against hope that the slavery would end.  
The persecution by in-laws was so severe.

Father, Mother, my Brother...  
Please do not sell me to pay for the debt to the landlord.  
Please instead snuff out my life.

Rise up women, our comrades.  
Pick up the gun to overthrow the bourgeois system  
to gain our equal rights.

Cast off the yoke of forced marriages.  
Break out boldly from restrictions.  
Let us all together claim our equal rights.

( Composed by the Korean women guerrillas during the anti-Japanese armed struggle )



Madame Papandreu's Speech  
Convocation Hall, Toronto, 1974

Hortensia Allende, friends, I come to speak to you briefly tonight of a country whose people feel very akin to the people of Chile. That country is Greece. It, too, suffered the sudden death of democracy and the reversal of the social reforms initiated by a popularly elected government.

The parallel is not accidental. In both cases, as in many others, the thread running through the developments is the same. But it is not a thread. It is a rope- and the hangman sits in Washington.

There are of course unique variations from one country to the other, but the substance remains the same. The Pentagon planners, with their Big-Business bed-fellows, could not allow popular causes to express themselves beyond the point which endangers their interests. Those forces may be socialist, or social democratic, as was the case in Greece in 1967, but if they represent independence and a commitment to policy to take social action based on the interests of their own nation and their own people, they cannot be tolerated.

In Greece, this movement for national independence and popular sovereignty has been a long sought after goal. For Greece has experienced one foreign occupation after another. It has had foreign kings imposed on it to look after the concerns of the foreign establishments and the economic oligarchy in Greece itself.

In early 1960, this historic popular demand made itself felt and resulted in the 1963 election of George Papandreu's and his party, the Centre Union. For the first time in many, many years, the interests of Greece and of the common people took precedence, and the rumblings and the grumbings could be heard in Washington.

The Greek military, Americanized and NATO-ized by now, and the Greek intelligence service, under the control of and financed directly by the American CIA, started to get ready. Tom Pappas, representative of Standard Oil, and self-acknowledged agent of the CIA, appeared on the scene in Athens. ESSO-PAPPAS is Greece's ITT.

The manoeuvre started with Papandreu's refusal to go along with the plan for partition of that island of Cypress. The wheels started turning... In July 1965, King Constantine booted Papandreu from office as premier and set up a series of royal puppet governments. Although this was an unconstitutional

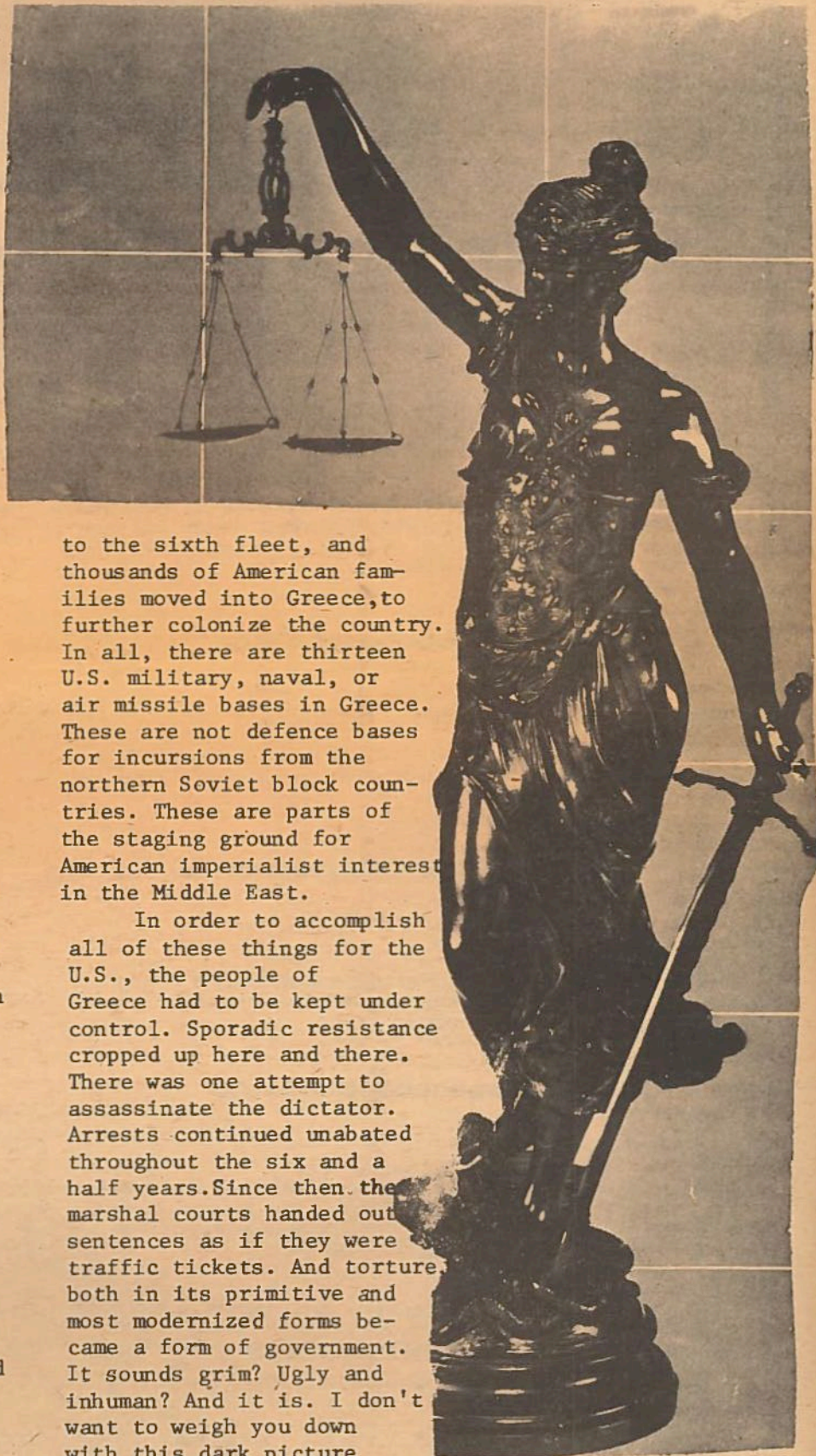
act, he stuck by the constitution in one respect- and called elections for 1967. Probably he thought he could duplicate the election of 1961, when an army plan, called Plan Perikles, was used to rig the election and elect Karamanlis

But the people had a taste of freedom, and the beginning of a more socially just system. They were determined to put the Centre Union, by now a much more radicalized party, back into power. Elections were scheduled for May of 1967. Polls taken by the American Embassy- yes, it had its own little polling activity in Greece- showed that there would be an overwhelming win for the men who were so unceremoniously kicked from office. This, it was argued, would shatter the authority of the King, would change the character of the army from that of a political tool of the U.S. to a purely defence role for Greece, would endanger missile bases in the country, and would threaten U.S. investments. Pappas was very busy. And some day I believe we will have the Esso-Pappas memos, as from Chile we have the ITT memos. And they will be more revealing than anything I can say here tonight.

So in April of that year, using a NATO contingency plan, the army took over. Of the five men who carried out the coup, four were members of the Greek intelligence service, Papadopolous being the key liaison between the Greek CIA and the American CIA. Greece did not have the bloodshed and the terrible, awful violence that occurred and is occurring in Chile. And this was because American influence had been so insidious and had penetrated so fully that the institutions were corrupt and moral leadership to a large extent was lacking.

The face of the dictatorship was soon apparent. Within two weeks after the coup, Litton Industries, a multi-national corporation, was given a huge contract to develop Greece. Olympic Airways was given its coveted contract for the skies- an exploitative contract rejected by the parliamentary government. Tom Pappas expanded his monopoly rights to 19 industries in Greece, accounting for 75% of U.S. private investment there. He brought Coca Cola in, again after many prior parliaments had rejected this American beverage to protect the fledgling fruit juice industry of the Greeks. He brought in Donald Nixon, relative of Watergate Nixon, and got him the food concession services for all the American bases and airports in Greece. A few years ago, the Papadopolous regime gave home port rights

# GREECE



to the sixth fleet, and thousands of American families moved into Greece, to further colonize the country. In all, there are thirteen U.S. military, naval, or air missile bases in Greece. These are not defence bases for incursions from the northern Soviet block countries. These are parts of the staging ground for American imperialist interest in the Middle East.

In order to accomplish all of these things for the U.S., the people of Greece had to be kept under control. Sporadic resistance cropped up here and there. There was one attempt to assassinate the dictator. Arrests continued unabated throughout the six and a half years. Since then the marshal courts handed out sentences as if they were traffic tickets. And torture, both in its primitive and most modernized forms became a form of government. It sounds grim? Ugly and inhuman? And it is. I don't want to weigh you down with this dark picture when we have with us Hortensia Allende, who has suffered such a personal loss, and has gone through so much, but I would like to say to her and to the Chilean people, and to you, that there is one thing that cannot be smashed by guns or tanks, or bought by money- that is the soul of the people.

And the Greeks have a special reason for saying that these days. Despite the years of repression. Despite the brainwashing. Despite the cajoling of the

CONTINUED NEXT PAGE

young people. Despite the arrests and tortures, the students of Greece, joined by the workers and supported by the people at large, rose up to face their tyrants.

Ten days ago in the Polytechnic School of Athens, which was the centre of the resistance struggle, with fires burning all over Athens and hand-made blockades slowing down the movement of the tanks, those fighters stood their ground.

And just before the guns and tanks tore into the iron fences surrounding the court and into the entrance-way of the school, they broadcast over their clandestine radio station to all of Athens, the following message:

We are unarmed. We are the youth of Greece. We are against the tanks, the agents of the United States. The guns of the tanks are pointed at us, ready to kill the youth of Greece to serve foreign interests.

At 3 A.M., the morning of Saturday, Nov. 17, their radio station was still, as the tanks moved to destroy the school, mowing down iron bars and students alike. Hundreds were killed and injured.

Simple words they had said—direct and clear. They had shouted other slogans: Power to the People, Out America, Down with Papadopolous, Freedom; "Eleftheria"

Simple words are baptised in bitterness and tears. They sprout wings and fly like birds and sing. And the word—that hidden word—Freedom. This word sprouts swords and rents the air.

Of those students' demands, the demands supported by the Greek people, one was accomplished this weekend. Papadopolous is down! He has fallen! Just as your Pinochet shall fall, and pay for the blood spilled by the Chilean people.

But the fall of one tyrant is not enough. For there are always others to take his place. This is true in Greece, and while we celebrate the end of Papadopolous' rule, we know the struggle is not over. The CIA and the Pentagon have their game plan. We are not fooled by the change of guard. But it is the beginning, and the fight will continue until the other demands are met. Power to the People. Freedom. And particularly—Out America!

The sacrifice of Salvador Allende was not in vain. The proof of it was in the streets of Athens last week where his spirit burns alive through the ideals of the oppressed, in Greece, in Chile, and all over the world.



CHILEAN WOMEN AND  
THE ROAD TO SOCIALISM

(reprinted from the Latin American Working Group Newsletter.)

The need to liberate women in Chile was clearly demonstrated in the election results of January 1972, when twice as many men as women voted for the UP candidates. And later that year the left witnessed the "March of the Empty Pots" when masses of conservative women took to the streets to demonstrate against Allende's government.

In 1970 there were only 681,000 women employed outside the home, out of about 3 million of working age. And of these 36% or 240,000 were employed as domestics, 53,000 were employed by their families in small businesses and only 97,000 were factory workers. Consequently working class organizations included few women.

The closest approximation to a mass organization of women were the Mothers' Centres. Initiated during the Frei government (1964-1970), by May 1972 there were 6,656 throughout Chile, each with a minimum of 40 women. This powerful social force allowed women to come into contact with other women to learn various trades and handicrafts, take courses in knitting, weaving, etc, thereby earning extra money. Through these centres women took part in organizing the Committees of Supply and Control of Distribution (JAP), which were crucial in ensuring distribution of food during right wing hoarding campaigns.

Perhaps the single most important service in the interest of liberating women is child care. For 20 years working class women had pushed for legislation on child care. The Mothers' Centres had also participated actively in the movement. But the vast numbers of rural women entering the cities and taking employment as domestics has lessened the pressure for childcare centres; moreover by 1972 (Feb.) there were only 2 centres in rural areas despite the fact that rural women have proportionately more children than urban women.

If the problems for women in urban areas are great, those for peasant women are many times greater. In the first place, 400,000 of them are illiterate; where they can read, they are discouraged by a great lack of reading materials.

The mistake has been made of putting urban and rural women on the same level; the plans for Mothers' Centres have been mechanically transposed from the urban to the rural. In Peasant

Development we organize other forms of work so that peasant women can participate in the production process. This is difficult primarily because of machismo. The peasant man resists the idea that his wife should work because he believes her primary job is to raise children, wash clothes and cook. Nevertheless, with an adequate amount of education we should be able to arrive at male maturity. Secondly, the lack of culture and education of both, the inhibitions of the woman herself, her dependence, the large number of children, the lack of day-care, prevent her from freeing herself from domestic slavery. The location itself of the houses prevent integration. Villages are too small...

In the Agrarian Reform Centre there is one positive sign: the tendency to elect women to the Welfare Committees. It is also a positive sign that young husbands are more open to female integration.

There are over 1,000 rural Mothers' Centres; it is generally the only organization where the husband allows the wife to participate. Women's magazines and the whole realm of literature aimed at women were able to penetrate the world of working-class women and alienate them even further. They helped to impose the values of the dominant classes, in Chile as elsewhere. They had the obligation "of helping women adapt constantly to the evolution of the modern world", in other words encouraged passive acceptance of the social order. The concepts promoted were apoliticism, marriage, eternal happiness and permanence of love, defense of virginity and adherence to the past.

The influence of the Feminine \* press and the difficulty of organizing women were felt keenly in the political sphere. In 1972, 20.4% of women were politically active but only 15% were party activists. In 1969 Congressional elections 12.3% of women voted for Socialist and Communist parties, 15.7% for the rightist parties, and 56.7% for the Christian Democrat party. Since 1946 when over 50% of the female vote went to the extreme right, Chilean women have made great strides. Hopefully, the (women of the)\*\* resistance movement will see the liberation of women as a priority (precondition)\*\* for the final liberation of all Chileans.

#### Editorial Comments

\* bourgeois

The influence of women's magazines is not an aspect of "femininity", but is a class phenomenon related to the bourgeois ideal of womanhood.

\*\* This is inserted to stress the vanguard role of women in the resistance movement in fighting for women's liberation.

\*\*\*

I consider the liberation of women a necessary precondition for any human liberation, not merely a priority of socialist revolution.

# C H I L E

عالمی عورتوں کا دن

मागी सुलीमी सुलीमी  
मौज्जां रा रिह



8



# MARCH

ANTARRASTRIYA  
ESTRE DIVAS

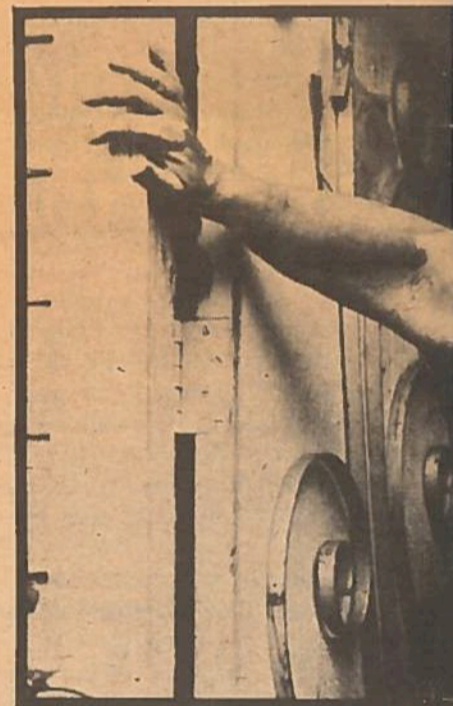
internationale  
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國際婦女節  
(國際婦女節)

Միջազգային կանանց  
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INTERNATIONALE  
NAISTE PÄEV

journée internationale  
des femmes



1974





יום האם הבינלאומי



INTERNATIONALER TAG  
DER  
FRAUEN

يوم المرأة العالمي



GIORNO INTERNAZIONALE  
DELLA DONNA

INTERNATIONAL  
WOMEN'S DAY



MIĘDZYNARODOWY  
DZIEŃ KOBIEC



DIA INTERNACIONAL  
DE LA MUJER

# THE ROLE OF THE HOUSEWIFE, BEHIND WHOSE ISOLATION IS HIDDEN SOCIAL LABOUR,

## MUST BE DESTROYED

But our alternatives are strictly defined. Up to now, the myth of female incapacity, rooted in this isolated woman dependent on someone else's wage and therefore shaped by someone else's consciousness, has been broken by only one action: the woman getting her own wage, breaking the back of personal economic dependence, making her own independent experience with the world outside the home, performing social labour in a socialized structure, whether the factory or the office, and initiating there her own forms of social rebellion along with the traditional forms of the class. The advent of the women's movement is a rejection of this alternative.

Capital itself is seizing upon the same impetus which created a movement- the rejection by millions of women of women's traditional place- to recompose the work force with increasing numbers of women. The movement can only develop in opposition to this. It poses by its very existence and must pose with increasing articulation in action that women refuse the myth of liberation through work.

For we have worked enough. We have chopped billions of tons of cotton, washed billions of dishes, scrubbed billions of floors, typed billions of words, wired billions of radio sets, washed billions of nappies, by hand and in machines. Every time they have "let us in" to some traditionally male enclave, it was to find for us a new level of exploitation. Here again we must

"I bet if women yell enough for the right of small business in their homes, you will suddenly find lots of nursery schools at government expense. After all, business in the home will affect the monopoly of Loblaw's and shopping centres excluding everyone else competing."

-Anne

make a parallel, different as they are, between underdevelopment in the Third World and underdevelopment in the metropolis- to be more precise, in the kitchens of the metropolis. Capitalist planning proposes to the Third World that it "develop"; that in addition to its present agonies, it too suffer the agony of an industrial counter-revolution. Women in the metropolis have been offered the same "aid". But those of us who have gone out of our homes to work because we had to or for extras or for economic independence have warned the rest: inflation has riveted us to this bloody typing pool or to this assembly line, and in that there is no salvation. We must refuse the development they are offering us. But the struggle of the working woman is not to return to the isolation of the home, appealing as this sometimes may be on a Monday morning; any more than the housewife's struggle is to exchange being imprisoned in a house for being clinched to desks or machines, appealing as that sometimes may be compared to the loneliness of the 12th story flat.

Women must completely discover their own possibilities- which are neither mending socks nor becoming captains of ocean-going ships. Better still, we may wish to do these things, but these now cannot be located anywhere but in the history of capital.

The challenge to the women's movement is to find modes of struggle which, while they liberate women from the home, at the same time avoid on the one hand a double slavery and on the other prevent a degree of capitalistic control and regimentation.

THIS ULTIMATELY IS THE DIVIDING  
LINE BETWEEN REFORMISM AND REVOLUTIONARY POLITICS WITHIN THE  
WOMEN'S MOVEMENT

It seems that there have been few women of genius. There could not be since, cut off from the social process, we cannot see on what matters they could exercise their genius. Now there is a matter, the struggle itself.

.....  
And this is where our struggle begins.

Mariarosa Dalla Costa  
29 December 1971

(reprinted from *The Power of Women and The Subversion of the Community*)\*

Selma James on Mariarosa Dalla Costa:

"It is no accident that the Dalla Costa article has come from Italy. So few women have jobs outside the home in Italy, the housewife's position seems frozen, and she derives little power from neighbors working out of the home. So that it is impossible to have a feminist movement in Italy which does not base itself on women in the home.

By herself, in her Catholic Italian ghetto, she seems trapped unless she demands that jobs be created for her. As part of an international struggle, she can begin to refuse, as other women are refusing, to pass from capitalist underdevelopment through capitalist development in order to make a struggle for her liberation.

The Italian extra-parliamentary left has not integrated women into its political perspective as an autonomous force, and is dominated by a male arrogance which Catholicism has promoted.

In Italy, the women's movement, while it works out its own autonomous mode of existence against the left and the student movement, is clashing on a ground which, apparently, other countries have covered; how to organize the struggle at the community level. Mariarosa considers the community first and foremost the home, and considers, therefore, the woman as the central figure of subversion in the community."\*

### APPEAL FOR THE DEOLINDA CENTRE

The Organisation of Angolan Women (OMA) wishes to inform all friendly organisations and all friends of the Angolan people that it is planning to build a Centre for training women cadres who will be sent to work in the liberated areas of Angola. This Centre will be called the "Deolinda Centre".

We shall be grateful for all donations. Money donations can be sent to the following address:

MPLA - OMA  
National Bank of Commerce  
Bank House Branch  
P.O. Box 9031  
Dar es Salaam  
Tanzania

Gifts in kind can be sent to the address below :

Organisation of Angolan Women  
P.O. Box 20604  
Dar es Salaam  
Tanzania



\* Available from "Left out" BOOKSTORE - 31 DUPONT. TA.

# WHAT ARE YOU ?

when I was young  
 kids used to ask me  
 what are you?  
 I'd tell them what my mom told me  
 I'm an American  
 chin chin Chinaman  
 you're a Jap!  
 flashing hot inside  
 I'd go home  
 my mom would say  
 don't worry  
 he who walks alone  
 walks faster

people kept asking me  
 what are you?  
 and I would always answer  
 I'm an American  
 they'd say  
 no, what nationality  
 I'm an American!  
 that's where I was born  
 flashing hot inside  
 and when I'd tell them what  
 they wanted to know  
 Japanese  
 .... Oh, I've been to Japan

I'd get it over with  
 me they could catalogue and file me  
 pigeon hole me  
 so they'd know just how  
 to think of me  
 priding themselves  
 they could guess the difference  
 between Japanese and Chinese

they had me wishing  
 I was American  
 just like them  
 they had me wishing I was what I'd  
 been seeing in movies and on TV  
 on bill boards and in magazines  
 and I tried

while they were making laws in California  
 against us owning land  
 we were trying to be american  
 and laws against us intermarrying with  
 white people  
 we were trying to be american  
 when they put us in concentration camps  
 we were trying to be american  
 our people volunteered to fight  
 against their own country  
 trying to be american  
 when they dropped the atom bomb Hiro-  
 shima and Nagasaki  
 we were still trying  
 finally we made it  
 most of our parents  
 fiercely dedicated to give us  
 a good education  
 to give us everything they never had  
 we made it  
 now they use us as an example  
 to the blacks and browns  
 how we made it  
 how we overcome

but there was always  
 someone asking me  
 what are you?

Now I answer  
 I'm an Asian  
 and they say  
 why do you want to separate yourselves  
 now I say  
 I'm Japanese  
 and they say  
 don't you know this is the greatest  
 country in the world  
 Now I say in america  
 I'm part of the third world people  
 and they say

if you don't like it here  
 why don't you go back

Joanne Miyamoto

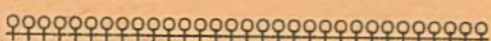


"Hunter" by Evelyn Suggashie, Grade 5,  
 Pikangikum Indian Day School, Pikangikum, Ontario.

## People's Republic of China - March 8th Celebrations

All women have a holiday. They  
 join with other women to feast,  
 dance, talk, sing, have confer-  
 ences to decide where they are  
 and where they want to go.

Men do all the cooking, take  
 care of the children and house-  
 work.



## NIXON PLANNING TO BOMB VIETNAM

### WHAT ARE WE DOING?

NOTE:  
 1974 American ambassador  
 to Canada was ambassador to  
 Vietnam before. Head of viet-  
 namization, etc.



from ASIAN WOMEN, c/o 3405  
 Dwinelle Hall, U.C. Berkeley, Calif.

\* The (essentially) same thing  
 was imposed on the Canadian  
 Japanese community, particularly  
 in British Columbia.

## MANIFESTE DES FEMMES QUEBECOISES

En 1971, huit mois après le  
 Manifeste du Front de Libération  
 du Québec, un groupe de femmes  
 de Montréal ont fait sortir un  
 manifeste qui explique avec pré-  
 cision et vitalité leur position  
 sur la révolution des femmes  
 québécoises vis-à-vis la révolu-  
 tion nationale et sociale.

Elles prennent conscience  
 qu'elles ont toujours milité  
 dans les mouvements mixtes; par  
 exemple, le mouvement marxiste,  
 et que, par conséquent, l'oppres-  
 sion des femmes ne se réduit pas.  
 En fait, leur passivité s'aug-  
 mente.

"Jusqu'ici nous avons nettoyé  
 leurs fusils. Mais nous  
 savons trop ce que cela pré-  
 sage pour l'avenir."

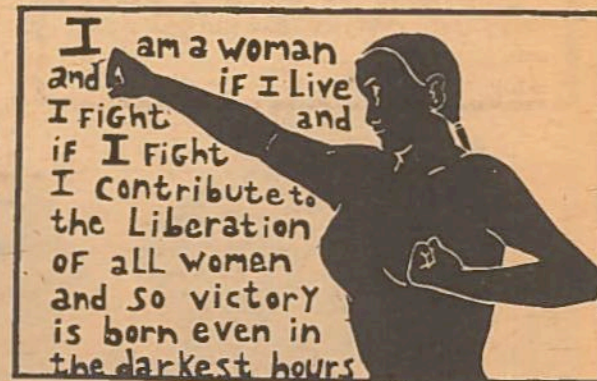
Donc, il faut reconnaître une  
 double oppression: celle du  
 système capitaliste et celle du  
 système patriarcal. Elles pré-  
 tendent aussi que l'exploitation  
 de la femme ne repose pas sur  
 des différences biologiques mais  
 sur l'organisation économique de  
 la société. En vue de cela, elles  
 analysent plusieurs sortes d'ex-  
 ploitation (économique, sociale,  
 politique, sexuelle).

Les femmes de Montréal s'en  
 rendent compte que "prendre con-  
 science, c'est un premier pas".  
 Par leur Manifeste, elles ont fait  
 sûrement un premier pas.

"La liberté, ça ne se demande  
 pas; ça se prend. C'est pour  
 la liberté que nous entendons  
 organiser un mouvement de femmes.  
 Quand viendra le temps de prendre  
 les armes, nous marcherons à leurs  
 côtés, bien sur; nous serons  
 nombreuses à le faire. Tellement  
 nombreuses, tellement organisées,  
 que nous serons en mesure de  
 poser des conditions."

Colleen

(On peut acheter Le Manifeste  
 chez Women's Place.)



The Democratic Women's Associa-  
 tion of northeastern Cambodia held  
 a meeting in October, outlining  
 its tasks, according to Hsinhua  
 News agency. It was stated that  
 broad masses of Cambodian women  
 must be mobilized to make contri-  
 butions toward the final victory  
 of the liberation forces. The  
 women were called on to strive for  
 a bumper harvest, heighten vigil-  
 ance, smash espionage activities,  
 unite, the women of various nation-  
 alities, and strengthen the revolu-  
 tion politically, ideologically,  
 and organizationally.

Source: Guardian

## POLITICAL PRISONERS

The story of Dinh Thi Huong of South Vietnam is not such a pleasant one. Mrs. Huong has spent almost 6 years in the famous tiger cages of South Vietnam. Her story is shocking, and at the same time inspiring. While Mrs. Huong was innocent of conspiring against the regime when arrested, she survived the years of torture and deprivation to join the liberation movement upon her release, so that others would not have to suffer the same fate.

"I am a housewife. My parents died and my husband also. I have a 19 year old daughter. One of my elder sisters was killed by a shell. The other is working in the Women's Union for the Liberation of South Vietnam (as is Mrs. Huong herself). My younger brother teaches in the liberated zones.

My daughter is in jail now, for the fourth time. The first time was when she was 13. She has suffered many tortures. She was released the first time after 11 months.

The second time she was detained in a prison which was broken open by liberation forces, and so she was freed. The third time she was kept four months. The fourth time was in 1970. She is still there.

I myself was arrested in November 1955 and released in April 1961. I have been through prisons in South Vietnam, but most of my time was in four big prisons: Quy Nhon, Con Son, Thu Duc, and Phu Loi.

I was in Quy Nhon for 16 months. There I was tortured many times. They put pins under my fingernails, and hit them with wooden sticks. When they did this I was very painful.

They put electrodes to my ears, my fingers, my nipples, and my genitals. Once they tortured me until I became unconscious and left me in the room until I recovered.

They would force water mixed with salt and lime into my stomach and then they would jump on my stomach until I vomited blood. This is the water torture.

They also tied my hands behind my back and hung me in the cell. I would become unconscious and pass water and relieve myself in pain.

My body became black and blue and I was paralyzed until six months after the torturing was ended.

I was kept in a narrow cell 3 metres long and 1½ metres wide. Fifteen to 32 people shared my cell at different times. There were both men and women. We were all naked.

We had to eat, pass water and relieve ourselves in the same cell. I was allowed no bath in the prison although I was there over a year. My hair was very long then and dirty and covered with blood from the tortures.

We were fed rice only, sometimes with salt. Sometimes we had no food for three days running. Every day some of the prisoners in Quy Nhon would die.

One day five people died in my cell. They died at 5 a.m. but they were not taken out until 11 a.m. Most of the people who shared my cell later died. Few of the prisoners there survived. We called the prison a hell on earth.

Con Son prison was on an island. I was kept there for 13 months in a cave lined with stones. It was 2½ metres long and 1½ metres wide. The cave was painted black and had two small holes. There were at different times from 15 to 22 prisoners there.

We had to eat, pass water and relieve ourselves in the same cave. Once a week, we were allowed to bring out the toilet bucket. For food we were given rotten rice and decayed fish. Every 24 hours I was given a small amount of water for drinking. We were allowed a bath

every two months.

There were 98 women in all on the island. Some were middle-aged, and two had small children. One was pregnant, who later gave birth there. She had to cut off her long hair and sell it to a wife of a soldier to pay the cost of the birth.

I was 17 months in Thu Duc, which is on the mainland. There were 17 prisoners with me, all naked, in a small cell. We were kept tied at all times.

We were allowed only one piece of clothing and no baths. When the women were menstruating they were given no rag or bath to keep clean with.

I was 15 months in Phu Loi. Here I was tortured with electricity in the same way as in Quy Nhon. They tortured me until I was unconscious. No aid was allowed.

They also hung me naked from the cell by my arms and called others to see. They also forced water and salt into my stomach and jumped on it to make me vomit.

In the cell, my hands and legs were tied. Even my mouth was shackled. There was a piece of metal around it. They would beat me and torture me when they pleased.

Before I was released I was put in a ward with other women, 500 in all. There were three old women, 70, 73, and 75 years old. The oldest two were religious, so they were suspected of aiding the peace movement (note: the Buddhists of South Vietnam actively oppose the Ky regime).

There were also 6 children, from newly born to 5 years of age. They had many diseases, and they were all skin and bones. Many died there of suffocation from the lack of air.

I was released in April, 1961, after they found me not guilty. I had been arrested because they had suspected me to be a member of the anti-American patriotic association.

They tortured me so I would admit my guilt, but I was innocent. They also tried to force me to salute the Saigon flag and shout slogans in favour of the puppet government. But I refused, because of what the flag represented.

I was so sick from time to time that I would cough up blood. Before I was arrested I weighed 49 kilograms. I weighed 34 kilograms when I was released.

They released me in hopes my example would scare my village. When I was freed, my village gave me good care, and I went through many hospitals. I am better now, but my health has never recovered from what it was before my arrest.

Before my arrest, I was not very involved in the struggle. But after my release, I decided to join my people to fight against the Americans and puppets."

Said Mrs. Huong after finishing her story, "the more barbarous the army is, the stronger the struggle of the people."

Many women who are innocent when they are arrested, become active in the revolution on their release. (from ASIAN WOMEN, 1971)

FOR 28 YEARS WE HAVE BEEN FIGHTING



Hsinhua News Agency

Liberation Army women of South Vietnam, guarding liberated Quang Tri province, are ready for renewed Saigon-Washington aggression.

THE INTERNATIONAL COMM. TO FREE  
SOUTH VIETNAMESE PRISONERS  
FROM DETENTION - TORTURE - DEATH -  
40 St CLAIR Ave. TORONTO - ONT.



Gilda Kuhlman

# RAPE AND PRIVATE PROPERTY

Under the patriarchal code, a woman's body is not her own property. Her name is that of her father or her husband. She must conceal her body according to the dictates of law and custom, suffering disapproval or imprisonment if she refuses. Social pressure demands that she marry, and the law demands that she contract her body to her husband, for his sexual satisfaction. If she does not comply with his sexual demands, he may forcibly rape her with impunity. Her reproductive system is carefully controlled by legislation (anti-abortion, sterilization laws, birth control restrictions), and she is always a readily-available object for medical research. Her sexuality is marketed through prostitution, burlesque, advertising use, beauty contests. All men assume the right to look upon her body as a more or less pleasing piece of flesh for their judgment. No woman is free from jeers, catcalls, propositions on the streets.

Within this code, rape is only the logical extension of the assumed male right to a woman's body. The way that the law restricts rape is to see it as an infringement of one man on another man's property. A married man cannot rape his wife, because he already owns her. The concept of statutory rape is based on the principle that up to a certain age a woman is automatically subject to the "protection" of her father. Because of this, she is not able to choose to have sexual intercourse with a man. If she does, the father is likely to insist on their marriage. Or in more modern times, if she gets pregnant, she must marry.

If a woman has acted in any way that does not show her ownership by a man, she cannot be raped in the eyes of the law. In other words, if she has already had voluntary sexual intercourse with a man, if she is walking down the street in a free and easy manner, if she doesn't dress according to the restricted code, if she doesn't struggle hard enough to fend off her attacker (this means that she must bear the marks of a struggle, i.e., her purity must be important enough to her that she would risk her life to maintain it), or if she is a young woman taking any sort of birth control, the law will seldom uphold her right to "protection" from sexual assault. In other words, she will never get a rape charge to

stick, and the court will probably tell her that it is her own fault that she was raped, or that she is lying in the first place. At this point I would like to dispel the myth of the hysterical female who cries rape. It just doesn't happen. The social taboo against a woman who has been raped, and the treatment of the courts make it absolutely ludicrous to consider the possibility that any woman would want to try and claim a rape that didn't really happen. This myth is maintained as a legal loophole for the sexist courts. And as a psychological rationalization for all men to place the guilt elsewhere for their own sadistic sexual fantasies.

The threat of rape then becomes an effective tool to manipulate women and force women to conform to the unwritten laws of the patriarchal code. If she steps out of line, she risks being left to fend for herself in the open world that is male, where every man has a right to her body. A woman who learns this fact often takes advantage of it by charging for her services. The point of prostitution is that if the prostitute didn't charge, she would still be used freely by men.

But most women learn to walk with their arms and tummies tucked in, their legs close together, their eyes straight ahead, and their hair, face and clothes cosmetically correct. And if men still hassle them, then they must be in the wrong neighbourhood, or out too late at night alone, or dressed wrong, or just too attractive for the men to resist, in which case they should feel complimented.

All classes of men are rapists. However, the small majority of rapists who are actually convicted are usually lower class men - Indians, derelicts, ex-convicts. This is partly because of the prejudice of the courts which in the case of such men is almost as great as the prejudice against women, and partly because these men have not learned the rules of legal rape, i.e., never rape another man's woman, or be rich enough to have your own.

If we expand the definition of rape to mean all forced sexual encounters, then there are very few women who have not been raped. The force may be social pressure, guilt, a feeling of duty, or intimidation, or physical threats.

Sexual relations with a man under any of these conditions is rape. If we expand the definition of sexual relations to include all encounters of a sexual nature, then a woman is raped every time a man looks at her body as if undressing it, every time her breasts are touched in a crowd, every time her ass is pinched, every time a man comments on her body in an objectifying way. All these things are an expression of the first premise - that a woman's body is not her own private property, but is the private or public property of a man or of all men.

This fact is the real fact of rape. And this fact is the fact of the patriarchal world we live in. Rape is only the logical extension of sexism in any form. Rape is the condition of all women's lives as long as we must submit to humiliation from our husbands, our sons, our bosses, or strangers on the street. Every woman is being raped constantly by the very existence of male supremacy. And ultimately the only real solution to rape is the destruction and replacement of the patriarchal system.

Judith

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RAPE CRISIS CENTRE

OPENING FEB. 14th.

★ -needs supplies\*\*\* ★  
-needs people\*\*\*\*\*

PHONE: 487-2345

★★★★★★★★★





# I KILL FLIES

other acts of violence encourage my own  
i am no better than they  
i put others down to build me up  
i fight my own fears and hurts  
and come up fighting instead of honestly  
revealing my tears

i cry for myself  
for i am no better than those; often despised  
i despise myself  
the murderer in me  
the rapist  
the victim becomes the victimizer  
once oppressed i now oppress

revolutionary becomes landlord  
landlord becomes peasant  
peasant becomes revolutionary  
a neverending circle of terror and pain  
famine breeds hunger  
hunger breeds despair  
despair breeds hatred  
hatred becomes killing  
killing breeds revenge  
another circle of blood and death

still barbarians we drop bombs now  
instead of using clubs  
we destroy each other with diplomacy  
we don't listen  
we don't see  
we are deaf and blind

i get so tired  
i am a fighter, too  
everyday i fight myself  
i battle with my life  
i ask who i am and never am ready to  
hear the answer

i kill flies  
a simple swat and they die  
splattered on the wall or floor  
no second thoughts  
they bother me - so i destroy them  
i rather enjoy it  
with my swatter in hand i terrorize  
the flies

so easy to destroy  
i dare to face the violence in me  
the anger that flares so easily  
i read a book and fury fills me  
for the crimes that man does to man  
i see cruelty shown to an animal  
my blood boils  
i could kill  
i am as bad as those i despise

i say i cannot kill  
yet i wonder if those words only hide  
the violence within me  
i see men beat seals  
i want to kill the men  
i see men drop bombs  
i want to rip into the bombers

i despise my own violence  
i suffer with the raped victim  
and feel she could easily be me  
perhaps i want others to protect me so i  
become the protector of them instead

i see walkers drop garbage on a mountain  
i get red with rage  
i see hunters stalk a gentle deer  
i want to tear their arms out  
i see motor boaters killing a favorite lake  
i want to sabotage and destroy them



i really am exhausted from this battle  
i want to call a truce with myself  
draw up a treaty  
stop the civil war in my body and come  
to a just settlement with myself  
i want to sign an accord which will  
allow me to be free  
the liberation army has liberated me  
i go and come as i choose  
no laws bind me  
i have fought and won my own independence

after a revolution however there is still  
lots of work to be done  
maybe now the real task has just begun  
i have now laid down my arms  
and now i must construct a body

the goal of my struggle was for peace  
perhaps now i begin on the  
path to reach that goal

my weapons are down  
the hard work will begin  
today.

marsha forrest  
Puerto Rico  
Summer 1971

## a dialogue with a poem

...so we find angry readiness in  
us, and call it violence.

...so we call ourselves when we  
"power-trip", sorrow and fear  
that is so like that of others  
we see.

...so we even call it innate,  
think it some thirst for  
blood and power rotting at our  
core, and even see that as the  
root of our outward angers.  
there's something here that we  
need to be clear on and very  
soon. I too have written, in  
what seems an echo of your ex-  
perience:

i like you  
little cat  
for your soft strength  
when you kill  
it will be out of  
hunger only  
or is it because  
i'm bigger?

I think we are unbending our-  
selves by overreaching, swinging  
too far, to monolithic indivi-  
dualized self-blame ("i'm just  
bitter"). We start on the hard  
road of trying to unlock our  
personhood/sisterhood, find in  
the process this loosens some-  
times dizzying fast active/re-  
active powers to feel and act-  
get frightened when part of  
this is a kind of anger direc-  
ted at those weaker or as weak.  
Part of it is the pattern -  
emulate the powerful, the  
wedges constantly divide and  
(try to) conquer; but still  
sometimes the warning bell  
far below the theoretical  
understanding clangs "this is  
dangerous"! So irresolution  
invades action, robs our true  
needs, as badly as any other  
"completion" of the cycle.

(cont'd)

it is getting difficult to walk  
on streets any more.  
the assaults are too clear  
all my senses reel  
there is no rest  
in cities anymore.  
no clean space, no breadth  
unpolluted with despair

my mind fills up with  
a million vignettes collages  
7-dimensional laser zaps  
of perversion  
i gasp, i struggle to reach  
moments of remembered sanity

was it only youth and innocence  
is it only terror now  
that remembers truth  
and moments of conscious fullness?  
i am tempted to despair

i amputate slices of flesh  
slowly  
as a ritual  
confession.  
though i know i cannot escape  
the throbbing flow  
though i cast off this body  
a million times  
the struggle still exists  
i must again take up my part.

...guthrie

# consider:

If we are to stand, someday, fully in freedom

...many will give up their stolen riding-places. This is not a price, continuing the cycle of aggression, but a payment long overdue. Not invasion, but reclamation.

...We cannot relinquish our valid anger, our "arms". If we try to, they will then sprout again against ourselves and our sisters. A patient cease-fire far behind the line of equality, for fear of being "as bad as them", is the resignation of exhaustion we pay for. The only truce must be with ourselves when we learn not to despise our anger (I'm not sure if this is the truce you mean in your poem, or not.)

We still have to recognize and change, as you say, when aggression can be hiding from tears...

...We have to trust that our power of anger-when properly aimed and for purposes of decreasing the aggression against us-is for our lives' not anger's sake. We have to trust that we can, must risk using it among ourselves to push each other gently out of traps in our heads. As well as use it towards the structures and processes that cage us.

we can do this, if we stop misdirecting our anger (inwards/downwards/sideways), and if we can dismantle the fear of reprisals to follow any action versus the real powers. We're really such a long way from having to answer whether we can/must kill or die. We can't deal with it all at once... if we stop sorrowing for the torn roads behind us, and for the harshness of the choices ahead, could we then focus on unlearning obedience, distrust of our own feelings and minds,

fear of confrontation. Could we then start or continue together to learn energy, anger, will, how to initiate; create together some physical/economic basis of co-operation, communication, organization within our own ranks? This is a hell of a list. What i mean is learning as best as it is possible for us to do so - a being/strength to support our ideas and tasks.



if we learn valid direct personal anger  
if we express accurate political anger  
together  
we are the keys

Acts of love and trust encourage my own, acts of personal/political anger encourage my own. This is the only hint of "how"i have, and it was learned from sisters.

...after/along with this will come the time to consider or further preparations to defend and attack the real force and violence massed against us; balanced by the knowledge that it can be made to collapse when we are truly ready to subvert and supplant it.

Dougal

# WOMEN HARRASSED AND ARRESTED

On Jan 5th Adrienne Potts, Heather Beyer, Pat Murphy, and Susan Wells were drinking at the Brunswick House. They were harassed by an obnoxious man who later poured beer over Adrienne's head. The manager told them that the man would leave. He didn't.

Later in the evening Pat and Adrienne sang "I Enjoy Being a Dyke" to the tune of I Enjoy Being a Girl. The management encourages singing, but wasn't impressed with this song and cut off the microphone.

They were asked to leave. They asked why. EIGHT POLICE OFFICERS arrived and asked them to leave. They asked why. They were each carried out and thrown into a paddy wagon.

They were taken to a police station garage and subjected to physical and verbal abuse: "hose bags", "butches", and "scum" were some of the comments. There was not an applicable charge; they were released after an hour.

They went back to the Brunswick to retain witnesses. They were met by police. Adrienne was thrown against a police car several times and put inside. They asked why. Heather and Pat were thrown into the police car. Sue could not fit in the car so was told to go home.

They were taken back to the station and held for FIVE hours while the police did their paper work. No phone call was permitted for four hours.

During the course of the evening, Heather received torn ligaments to her ankle, Adrienne was punched in the head and jaw, and Pat was pushed hard and her head hit against a wall. She also suffered severe bruises to both arms.

These women were arrested for being themselves!

A defense committee has been formed. Judy LaMarsh is the legal council for defense.



For more information or donations to the committee write:

H.A.S.P. DEFENSE COMMITTEE  
P.O. BOX 6248  
STATION A, TORONTO  
or call:  
929-3185 for information about meetings.

Court Date is March 4th, 74, at Court Room 33, Old City Hall, 10:00 a.m.



"at the risk of boring you, I must repeat, I am afraid - repeat, reiterate, re-emphasize - it is not at all a question of your arriving on Planet Earth as you leave here. You will lose nearly all memory of your past existence. You will each of you come to yourselves, perhaps alone, perhaps in the company of each other, but with only a vague feeling of recognition, and probably disassociated, disoriented, ill, discouraged, and unable to believe, when you are told what your task really is. You will wake up, as it were, but there will be a period while you are waking which will be like the recovery from an illness, or like the emergence into good air from a poisoned one. Some of you may choose not to wake, for the waking will be so painful, and the knowledge of your condition and Earth's condition so agonizing, you will be like drug addicts: you may prefer to continue to breathe in oblivion. And when you have understood that you are in the process of awakening, that you have something to get done, you will have absorbed enough of the characteristics of Earthmen, to be distrustful, surly, grudging, suspicious. You will be like a drowning person who drowns his rescuer - so violently will you struggle in your panic terror. And, when you have become aroused to your real condition, and have recovered from the shame or embarrassment of seeing to what depths you have sunk, you will then begin the task of arousing others, and you will find that you are in the position of rescuer of a drowning person, or a doctor in a city that has an epidemic of madness. The drowning person wants to be rescued, but can't prevent himself struggling. The mad person has intermittent fits of sanity, but in between behaves as if his doctor were his enemy. And so, my friends, - that's it. That's my message to you: it's going to be tough. Every bit as tough as you expect. ... Doris Lessing Briefing for a Descent into Hell...

I Wish I Knew How It Would Feel To Be Free by Billy Taylor & Dick Dallas

I wish I knew how it would feel to be free. I wish I could break  
all these chains holding me I wish I could say all the things I should say  
say 'em loud say 'em clear for the whole world to hear. I..

I wish I knew how it would feel to be free.  
I wish I could break all these chains holding me.  
I wish I could say all the things I should say -  
Say 'em loud, Say 'em clear,  
For the whole round world to hear.

I wish I could share all the love in my heart,  
Remove all the bars that still keep us apart.  
I wish you could know what it means to be me  
Then you'd see and agree  
Every woman should be free.

I wish I could give all I'm longing to give.  
I wish I could live like I'm longing to live.  
I wish I could do all the things I can do.  
Though I'm way overddue  
I'd be starting a new.

I'm glad I know how it does feel to be free.  
I'm glad I can break all these chains holding me.  
I'm glad I can say all the things I should say.  
Say 'em loud, say 'em clear  
For the whole world to hear.



The Women's Press

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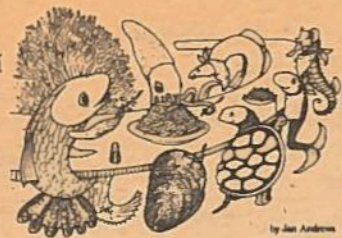


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by Margaret Randall

Canadian Women At Work: 1867-1940

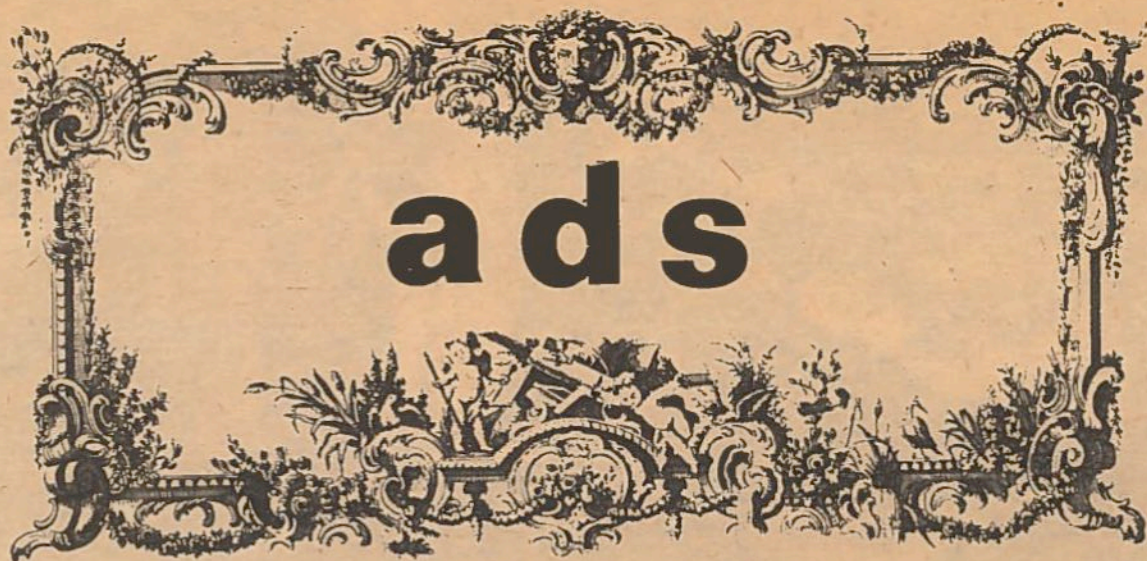
Born A Woman THE RITA MACNEIL SONGBOOK

Marxism & Feminism

by Charnie Guettel

in the works

we're distributing new material



# ads

Dear Sisters,

I read the account of Y.S./L.S.A. infiltration in your last issue. It sounds very similar to the hassles we've had here with YSA/SWP - which is the same organization. Because it might be interesting to share experiences, I'm sending you a run-down of the problems one particular group had in this respect.

Season's Greetings

Betsy Warrior  
Cambridge, Mass.

(Note: She has sent us two examples of SWP infiltration in Cambridge. If you want copies send 35¢ plus stamped, self-addressed manilla envelope. )

The new Ontario Status of Women Council has 16 members of which there are:

- TWO Men! (One an Assistant Professor and the other a member of a union)
- All the women except one are upper income women
- 3 single women and the others have been or are married
- 3 married women have no children
- One token Jewish woman, one token Indian woman, one token French-Canadian woman and one token single parent. But not one black woman or working-class white woman.

The House of Commons voted not to extend hanging to rapist-murderers and that members voted 115-78 against an amendment by Ms. Albanie Morin that would have made the death penalty mandatory for anyone convicted of a rape-murder, kidnap-murder or the abandonment of a rape victim that led to death.

### COMMENT

We propose: for every rape the penalty of one castration-branding.

Did you know that any government allowance recipient is entitled to have glasses, dentures, furniture and moving expenses paid for? Call Operation Family Rights, 461-3801 and 461-0666.

\*\*\*\*\*

### A FEMINIST BOOKMOBILE!

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.

We are a few hard-working women who are tired of big-city centralization of the women's movement. We are paying our own way, but we need help.

-----  
- Money for books, shelves, pamphlets, records, gasoline, paper and pens, etc.

- Contact with women in towns and cities to help us arrange schedules, etc. Please write.

- Information by, for, about women in Canada.

- Suggestions and loving criticism.

- Anything else you think we could use.

-----  
PLEASE SEND DONATIONS TO:  
BOOKMOBILE, c/o 195 Seaton St.  
Toronto 2, Ontario, Canada.

Call Judith or Ellen for more information at 921 - 6517.

\*\*\*\*\*

### Boycott

Canada was the largest importer of Gulf Oil from Angola in December, 1972 with 288,318 tons. Portugal was fifth largest.

\*\*\*\*\*

WHEN YOU ARE HASSLED BY A MAN IN A CAR, SEND HIS NAME AND ADDRESS TO THE RAPE CRISIS CENTRE.

PHONE: 487-2345

TO GET NAME AND ADDRESS OF CAR OWNER FROM CAR LICENSE NO.

PHONE: 965-1211

\*\*\*\*\*

A few of the many pamphlets from the Women's Bureau are:

1. The Ontario Women's Bureau: Its Role and Development
2. Equal Opportunity for Women in Ontario - A More Detailed Summary of Recommendations of a "Plan for Action"
3. Information concerning Maternity Leave Provisions in Ontario.
4. Information for Employers, Unions and Employees - Provisions of Human Rights Code Relating to Sex and Marital Status
5. Fact Sheet on: Women In Management
6. Fact Sheet on: Women And Labour Unions

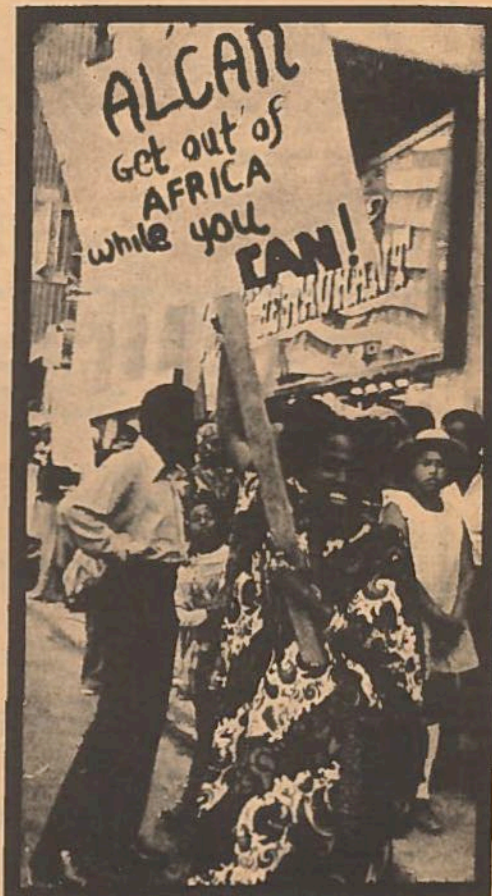
all available from-  
Women's Bureau  
Ministry of Labour  
400 University Avenue  
Toronto, Ontario  
965-1537

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31 DUPONT  
929-3185

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