

1974

# THE OTHER WOMAN



PHOTOGRAPH BY JONE PANE

**VOL. 2 NO. 4**

**25¢**

Great Aunt Mary  
A Farmer's Daughter  
A Farmer's Wife  
A Farmer's Widow



She had planted every spring  
and harvested every fall all  
the years of her life from  
the barefoot fields of 1889, to  
the garden behind the birch  
house in the town of Fergus.  
She was a strong, silent  
crazy country woman.

Jeanine

# LETTERS:

## dear sisters...

First, congratulations on your special issue for International Women's Day. I think it is the best number you have produced so far. The articles on Chile and Greece and Vietnam increased the feeling of solidarity amongst women around the world, and also our knowledge of the immense problems which so many of them are facing today.

Best Wishes,  
Kay Macpherson

## P.S.

If any of your readers are interested in helping get more women elected to parliament, I am hoping to get a federal NDP nomination soon, and if I do, would appreciate every bit of help I can get. Leaving aside reservations on whether parliament is relevant etc. I believe there is still a chance to make an immediate contribution towards improving the status of women in Canada, and hope to have a chance to do so this way. Phone 486-6226

## a call for sisterhood...

Women need to stick together. Too many are driven apart by men, simply because they want control. As women are little support for each other--the women go back home to do the chores, make the meals, wash the clothes-- great idea for the men, who never dirty their hands because they are so special.

Women need to learn loyalty. They need to stick together. They need to look at life with eyes wide open. They need to evaluate their labour and their personality. MEN DO.

Women should slave a lifetime--depend on men--but men get fringe benefits, protection, insurance, holidays, etc. What makes men so special?

Women alone are labelled as "aggressive, cats, homos", abnormal -- all of them-- yet they once started out as blushing brides with dreams of vine-covered cottages and a future free from worry. They become burdened with children, two jobs, no support from the females, and eventually are thrown on welfare, or allowances--sick or well, we JUST DON'T GIVE A DAMN.

Women can scream, yell, fight or cheer -- NOBODY SEEMS TO HEAR THE CRY OF THE FEMALES WHO ARE IN LABOUR, IN ABORTION, IN HOMES, IN ROOMS, IN INSTITUTIONS -- when will we open our hearts and our ears to help those who need help NOW.

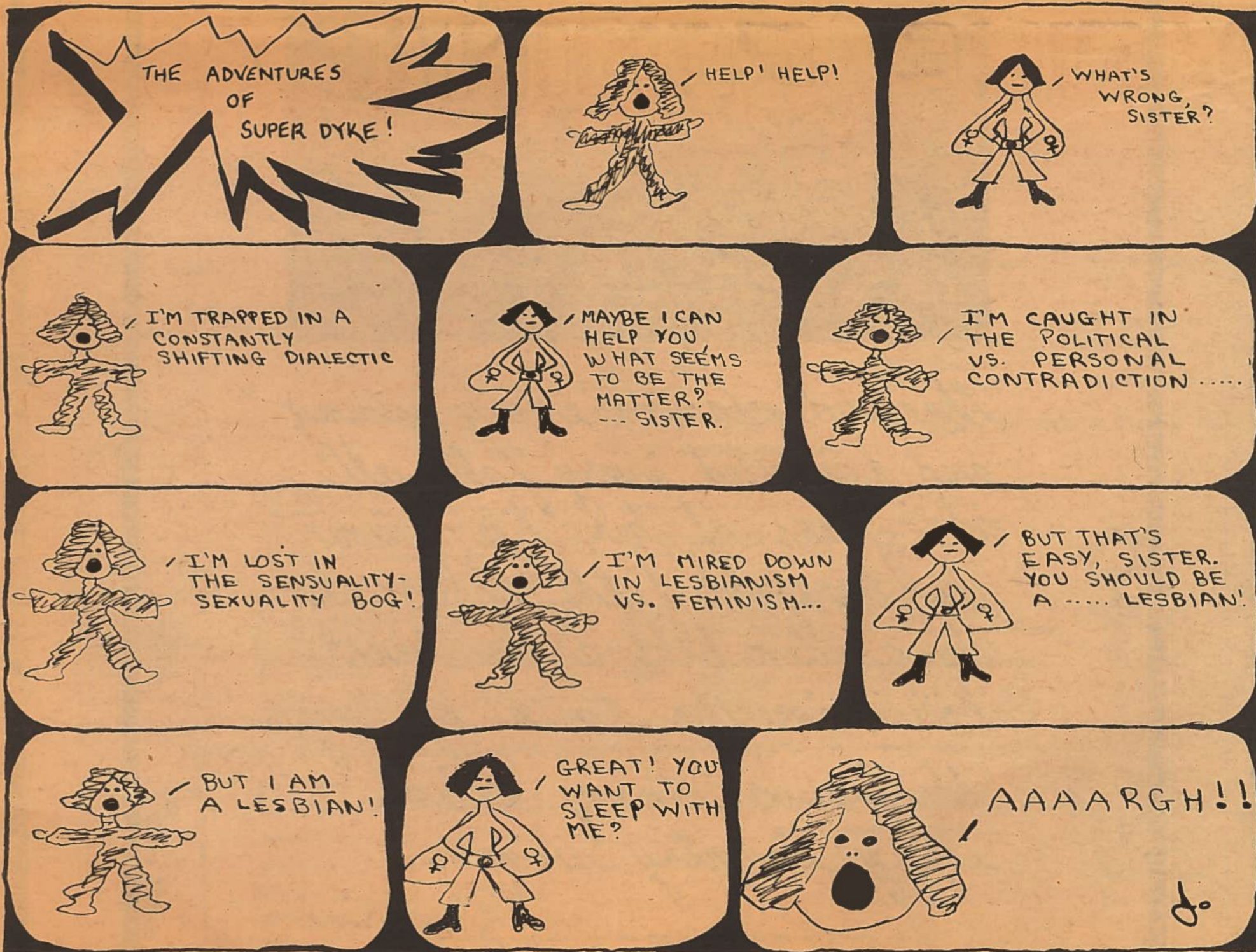
We think we have become civilized--but daily we see cases that tell us we are as brutal as ever--savages in fact. If we do not kill--we tear the reputation of people--we destroy their morale--we prevent them from expressing their need--we go home and are comfortable--WE DON'T HEAR THE CRY OF LIBERATION.

In 50 years, it will be no different. A man will still have control UNLESS WE FIGHT TOGETHER NOW TO GET LAWS TO PROTECT US.

by Kay Rivait  
who writes:

"I'm a one parent who raised 5 alone, and still have no rights--the lawyer said."

## AND...



# EDITORIAL

women who worked  
on this issue:  
judith ellen  
collan dougal  
gillian paula  
barbara janet  
lola cindy  
lorna kathleen  
fran pat L.  
pat A. margo

Next meeting  
May 2 Thurs  
7:30  
31 Dupont

The question of the firing of the staff of Stop 158 by the administrative agency is not simply of the fair process of hiring and firing or even just of the control of a women's hostel. It is a question of the limits we can expect from the established women's organizations who in the past years have tentatively asserted their allegiance to "women's liberation"

Such women's rights and services groups can actually detract from the real needs of liberation when in their daily practice their actions indicate the real effort is to maintain the power of the employer, his OR her inviolate right to set policy irrespective of any actual participation in a collective he or she funds,

The ethic implicit in the actions taken by the Y.W.C.A. is purely and simply that of the factory owner facing demands for workers' control; that is, "I own it, so you have no rights". A women's organization is not supposed to work to "adjust" individual women to this society. A Women's organization is not there to maintain its hierarchical procedures in defiance of participation in decision-making by those affected in a situation, or to stubbornly defend its "ownership" of a women's resource when a viable proposal for the improvement of that resource is being made.

Yet this is what the Y.W.C.A. is doing.

The staff at Stop 158 had all worked there from between seven and twelve months before this time. With little pay and few visible changes, they continued there, and were drafting a proposal to make the hostel a longer-stay service to better help the women who use it. All hope of this transfer was smashed when the Y betrayed its promise to aid this transfer.

PHONE THE Y.W.C.A. AND MAKE YOUR VOICE HEARD! A WOMEN'S SERVICE IS THE VALID CONCERN OF ALL THE WOMEN'S COMMUNITY.

## Y FIRE FEMINISTS?

### Cast of Characters

Staff of Stop 158:  
Marlene, Carol, Sherry, Barbara

Present Administration of hostel:  
Y.W.C.A. contract with Metro Social Services.  
Jean Strong - Housing Director  
Gwen Griffith - Exec. Director

Proposed Administration:  
Women's Hostels Incorporated  
on contract with M.S.S.  
and equal participation of Staff.

### A Week in the Struggle for a WOMEN'S Hostel:

#### ULTIMATUM:

April 11th, Jean Strong and Margaret Taylor came to the hostel to meet with the staff. They hadn't "come to argue", they said, they simply gave the staff two week's notice and left, without further discussion.

#### NEGOTIATION:

April 12th: Staff, reps of W.H.I., and 20 supporters sent a statement and request for negotiations to Jean Strong and waited fruitlessly outside her locked office at MacPhail House. After making their way past security guard and secretary, they occupied her office until she was prepared to talk. Negotiation finally began in earnest (haltingly, interruptions by guards and building owner took up some time) in the lobby.

The verbal agreement with Jean that was reached was this: That the four staff members be reinstated for two months while decision re disengagement of Stop 158 from Y.W.C.A. went through due processes. That an effort by both parties to work together in the interim be made. That Jean would initiate and (hopefully) the Y would complete the process of approving disengagement of the hostel from its administration. That the Women's Hostels Inc. would present a concrete proposal for transferring the Stop 158 contract to their trusteeship. That all parties would work to get Social Services to agree to the transfer. (M.S.S. the other holder of the contract and the source of funds.)

#### LOCK-OUT:

April 18th. The staff were about to talk with Gwen Griffith about the protest and agreement when they were met by Jean with new notices of termination - this time effective immediately. Gwen's explanation, the staff reports, is: "that we had been fired because of political differences; i.e. we want to turn women on to what is going on, they want women to adjust and fit in, to get 'jobs and education'."

The staff had time only to get personal belongings and leave, for on return to the hostel they found two Y representatives and two community police had occupied the hostel, were changing the locks.

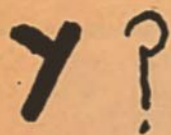
In protest, the residents of the hostel smashed windows, so the police were again called. A curfew of 9:00 p.m. was declared (this done to women who paid for their accommodation), then all were evicted - some arrangement for other housing was arbitrarily made - and told to return for belongings in the morning.

### EVALUATION OF THE Y.W.C.A.'S ACTION

Events of the past week have proven that the Y.W.C.A.'s supposed participation in the women's movement to be a complete farce. The firing of the Stop 158 staff and the eviction of the residents demonstrates little real support of either women's or labour's rights.

Reasons given were that the staff could not establish a working relationship with the agency. A staff already underpaid and overworked, concerning themselves with the needs of the residents,

cont'd pg. 4



hasn't the time or energy to pursue a relationship with an agency whose other functions are foreign to both the operation and the women they concern themselves with. The Y. housing staff had visited the hostel four or five times in the last year-- does this show effort to "develop a relationship" with the hostel? What are they doing to receive their \$10,000 plus/ year? Jean Strong, when asked by the staff why they were fired says: "I don't know what goes on at the hostel".

The other reason given was that the staff were not giving the type of service wanted by the Y.W.C.A. Griffith states that their emphasis for Stop 158 is on "re-education and employment". Of a certainty, they haven't tried to find out what goes on at the hostel - had they done so, they would know that these were two of the highest priorities of the staff. She also says "part of the whole thing is the whole women's movement". Do they not see the women's movement as the right kind of "re-education" then?

What, then, were the real issues?

The treatment of women offered by the Y.W.C.A. perpetuates and maintains their oppression. As most social agencies, the agency must sustain society's marginals, otherwise it would become obsolete. They want to remain professional and detached, and focus on the individual as "maladjusted", in need of "treatment", rather than on the society as oppressive and in need of radical change. So the Y. could not approve that the staff emphasize women's oppression and the sickness of society and do not see the residents as "clients" who are "misfits". The Y staff saw that the Stop 158 staff were possibly presenting viable solutions and developing alternatives that challenged the life styles of which the Y.W.C.A. is an integral part. This is the root of their action, and it is not so strange, after all that such an organization, though it preaches against exploitation and boycotts lettuce, grapes and Kraft cheese, instituted an arbitrary mass firing and lock-out.



M. CASTANIS

WE WANT TO SET UP A WOMEN'S GROUP INTERESTED IN LEARNING TO RELATE OPENLY AND HONESTLY. We and three other women live in a radical commune and have worked for 2 1/2 years to create an environment where we can be ourselves and fill our needs. We feel our learning experience has been unique because of our relationships with both men and women in the commune.

If you would like to be part of a women's awareness group call: Louise or Nancy at 964-7517.

# JONI MITCHELL: REFLECTIONS ON HER TORONTO CONCERT

I am a woman of heart and mind  
With time on her hands  
No child to raise....

from For The Roses.

Joni - in you are all my lost years: of innocence, confusion. I heard your voice calling, saying to me: be free - run, run from your mind: to be caught in day-dreaming; feel - feel with your heart: the pain, the joy. My heart and mind destroyed me; i used one and not the other. I had no child; i had abortions. I had no time; i had too much. Our pain was ours: both, all of us everywhere, together.

I listened to all the men you loved, all the men who screwed you. How i envied you, how i pity you now. Trapped in the endless circle of male approval; i want to raise you up, to give you new life after death; the death of symbolism, projection, reflection.

I cut my hair, i live with women, i make a trade - all my Rolling Stones records for you, one Joni Mitchell record. One day in January, i went to see you, a pilgrimage. And cured myself or, rather, made a pact with the future. Never to lose sight of that bright future to be mine - and yours too, Joni.

I am older now, wiser; less confused, less innocent about life. Take a look, look hard into the magic mirror of time. I just missed you in Yorkville, you were already making your own herstory. Now that it is made and you have been had (but good!) why don't you pick up your broken illusions and see that you are older now too. Has no one told you? Well, i tell you - and me. So hard for me to see you clearly, you know, because

i was once you. But it ain't me no more. You are all alone, Mitchell.

Your Hollywood songs told me of pain and sorrow and then i said yes - now i say no. I will not be nice (i will not), no more magic for time has gone. I will be cruel, you remind me (of) too much. Still, you go on. I am serving notice on you, evicting the female that brings out the worst in me. Time, we cannot wait for you, too long already. Shit, you had fame and fortune and time-on-your-hands. Privileged time stolen from other women and all you could come up with was - swing your hips. Oh, you are so versatile, Mitchell. I have to hand it to you. Life was boring, men beginning to tire of a passive, quiet image, so you change your image. My greatest disappointment: watching you change for them - not me, not us - but for the Man. Not why couldn't you change with me but when are you going to get your act together and join us, the women of the world who say no.

Let me just tell you, in case you don't see for i, too, was blind. Women. The power and the love of women. The changes in me give hardly enough time to catch my breath. No longer am i searching, i have found My Self. Thru and with women, a woman's world. No man can give me a sense of self, a sense of purpose. Their only need is to dominate - you, me, all of us everywhere.

Tonight i lay with my love, she talks to me of a future that cannot be shattered. What future does the night bring you, Joni?

PAT



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Tis a sad commentary on the state of women in Canada and North America as a whole that, while institutions are being liberalized enough to include the title "MS" and promote women into middle-management positions, nothing is being done for the deserted mother.

A recent example was reported in the Globe and Mail of Mar. 5th: a 22 year old woman, formerly of Toronto, was give a suspended 2 year sentence in Winnipeg for "abandoning" her two children.

Brenda Joyce Horvat was guilty of the "crime" of leaving her two infant children locked in their bedroom for three hours while on a desperate search for the father. For this, she was brought to court. The law will say what a heartless and despicable act she had committed. But where I would like to know was the father in all this? What was the real situation that made her "shirk her maternal responsibility"?

This woman had tried to commit suicide twice after the death of her children. That was not enough punishment for the court. There was no evidence that the court had tried to look into her financial and moral situation nor even tried to locate the father which was the cause of all her anguish.

The lesson to be learned from the above isolated case is this. The Family, as an institution upheld by the State, must be destroyed. The State must be destroyed in order to give women the free choice to single motherhood with no financial or moral worries.

-----  
According to current liberal opinion, the case mentioned above is just another one of the "unfortunate" incidents in the life of the family support and welfare system.

Deserted mothers everywhere are penalized by the Courts by making them solely responsible for support payments by the father. Excerpt from the Globe and Mail:

"The Court orders the father to pay and then leaves that job to the mother. She has to track down her spouse if he has disappeared; she has to keep returning to court for new maintenance orders if he defaults; she has to hire a lawyer to take further action if he refused to comply. She may be ignorant of the procedures to follow and never get a penny. She may find that her legal fees will be more than whatever support money she gets. And if she has to fall back on welfare, she must face the pressure from welfare authorities to keep hounding her husband. It is terribly unjust. One would have thought that the country's puritan work ethic provincial legislators would have gasped in horror at the welfare costs long ago and insisted the courts use teeth to collect money from men who flee their families.

cont'd

# New rule allows abortion at 16 without the consent of parents

New Ontario regulations have made it legal for 16-year-old girls to have abortions without parental consent. The regulations, approved by Cabinet last month, will be published officially later this week.

Dr. Frederick Evis, medical-legal consultant to the Ministry of Health, said in an interview yesterday that the amendments to the hospital management regulations have lowered the age of consent for

surgical operations to 16 years from 18.

An entirely new section has been added that allows 16-year-olds to give consent for diagnostic testing for venereal disease without parental permission.

"This will have major implications for VD control," Dr. Evis said.

He said some doctors had been afraid to give diagnostic blood tests to 16- and 17-year-olds for syphilis without parents' consent.

"Now the patient can give a

valid consent and the doctor doesn't have this worry hanging over his head.

"I think this should be a big step forward in helping curb the spread of VD."

The regulations are not limited to VD and abortions but cover other diagnostic testing and surgical procedures, he said.

The regulations also apply to anyone under 16 if the person is married.—CP



The new \*  
The original  
\*gossip\* column  
by **SISTER**

**SARAH** send me your news and views!

### ONE STEP BACKWARD cont'd

One would also have thought that our legislators would be more humane than to deliberately pit wife against husband over money in this way - to throw into the ring the partners of a marriage that has already been shattered, most likely over something to do with money. There can be no better way of ensuring that the family is permanently sundered."

So, we have the Globe and Mail, in its misguided liberal fashion, promoting the preservation of the Family. Well, good luck, I say, its supporters will need it.

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### NEWS FROM ST. CATHERINES

On Feb. 23, the gay manager, ten women, and sixty-one men were arrested at the Twilight Villa (the only gay bar in town) during a police raid, under Section 80 of the Liquor Act. Yes, cops are tops! Judy LaMarsh has taken the case

\*\*\*\*\*  
BRUNSWICK FOUR

The new trial date has been set for May 27th. Any group who would like one of the women involved to come and talk to them, please call 667-3509 (10-6 p.m.)  
Anyone wishing to make a donation to the fund for legal defence of these women: make cheques payable to: H.A.S.P.  
P.O.Box 6248, Station A  
Toronto, Canada.

\*\*\*\*\*

.....Over 100 women of CBC formed the Toronto CBC Women's Association. CBC has pledged full support of the association and has agreed to a study on the position of women in both the English and French-speaking stations.

\*\*\*\*\*

### MILITARY MEN HOLD THE FORT AGAINST WOMEN

The Royal Canadian Military Institute voted against opening its membership to women. The club has 2,361 members. At present, female guests of members are allowed in the club only at specified times. While women are still barred from membership, three years ago members voted to admit to associate membership the first-ever former enemy officer: a medical captain in the World War II German air force who is now a doctor in Bradford!

### Comment

I will surprise you all. I want to say this about the above. It angered me, to say the least, but i will not rise up in arms that we are not allowed membership in the Royal Canadian Military Institute. This is what the progressive liberal elements would have us do rather than have us say, "I don't want to play. I am going to take my house and move away" (Ellen McIlwaine). Let us start now to have our very own Women's Army, the difference being the lack of hierarchical positions as the Royal Canadian Military Institute offers us.

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**THIS IS THE TIME**

This is the time we were waiting for.  
Our guns are light in our hands  
the reasons and aims of the struggle  
clear in our minds.

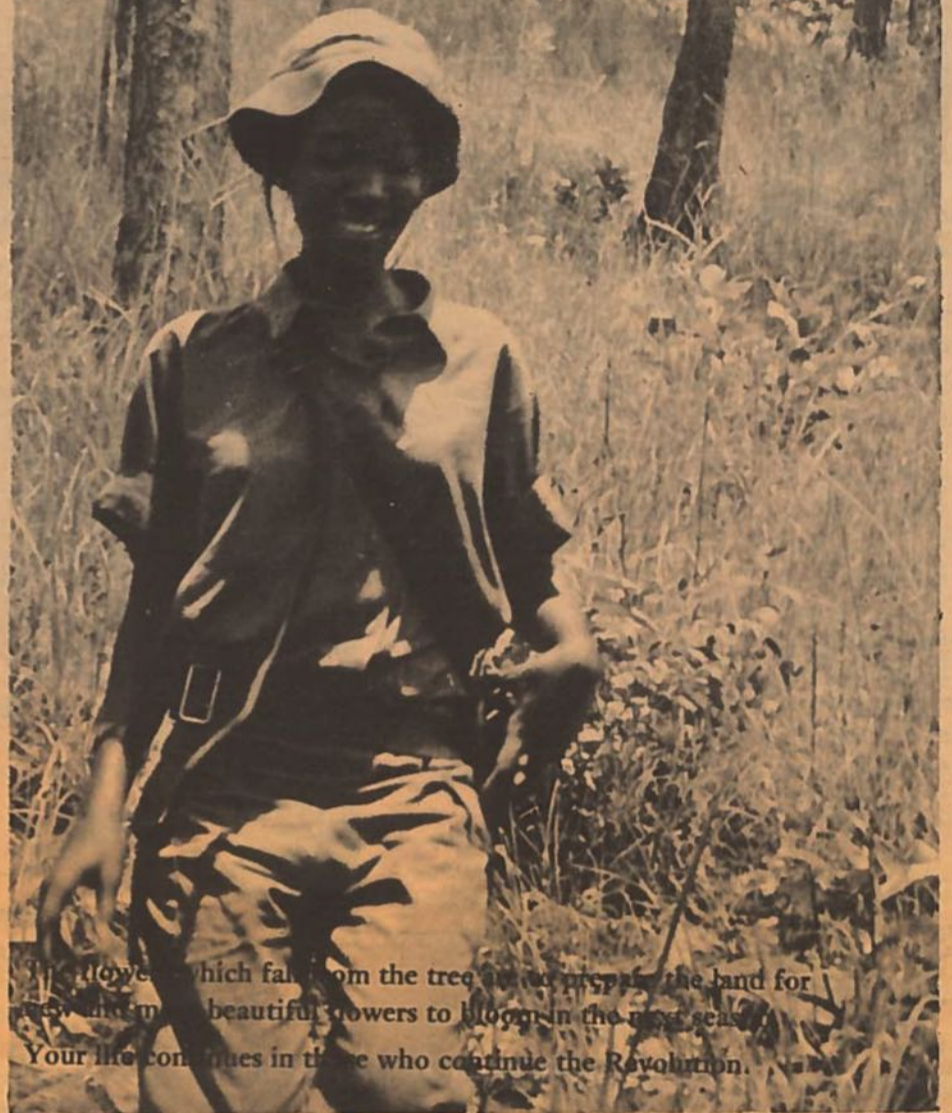
The blood shed by our heroes  
makes us sad but resolute.  
It is the price of our freedom.  
We keep them close in our hearts  
from their example new generations  
— revolutionary generations —  
are already being born.

Ahead of us we see bitter hardships.  
But we see also  
our children running free  
our country plundered no more.

This is the time to be ready  
and firm.  
The time to give ourselves  
to the Revolution.

JOSINA MACHEL

**7th APRIL 1972**  
**2nd ANNIVERSARY**  
**OF THE DEATH OF**  
**COMRADE JOSINA MACHEL**  
**MOZAMBICAN WOMAN FIGHTER**



BOOKLET

APRIL 29:

Workshop for **WOMEN**  
on the liberation struggle  
against **PORTUGAL** to be  
given by Angolan woman

Phone Women's Place  
929-3185

**MPLA WOMAN MILITANT DRIVES HEAVY TRUCKS**

Maria Simão Paim drives a tractor trailer for the MPLA on the tough often unpaved route from Dar-es-Salaam on Africa's east coast to the eastern border of Angola—2000 miles away.

MPLA is the Popular Movement for the Liberation of Angola which is leading the struggle against continued Portuguese colonial rule in Angola. It receives aid shipments and imports through the distant port of Dar-es-Salaam in Tanzania.

Maria Paim is a woman militant who has been with the MPLA since 1962. In a recent interview published in the Tanzania *Sunday News*, (October 7, 1973) she speaks of service in three different parts of Angola, including participation in an attack on a major Portuguese barracks, as well as support work in production, food preparation and camp maintenance. She is self-conscious about her role as a woman and is a long time member of the Organization of Angolan Women (O.M.A.).

Maria Paim says she participates in all the tasks of the struggle as one "who feels the domination of colonialism as well as men's domination over women." And that her participation—whether truck driving or in armed struggle or in agricultural production—contributes both to "Angola's independence and to Angolan women freeing themselves from their complexes of the past."

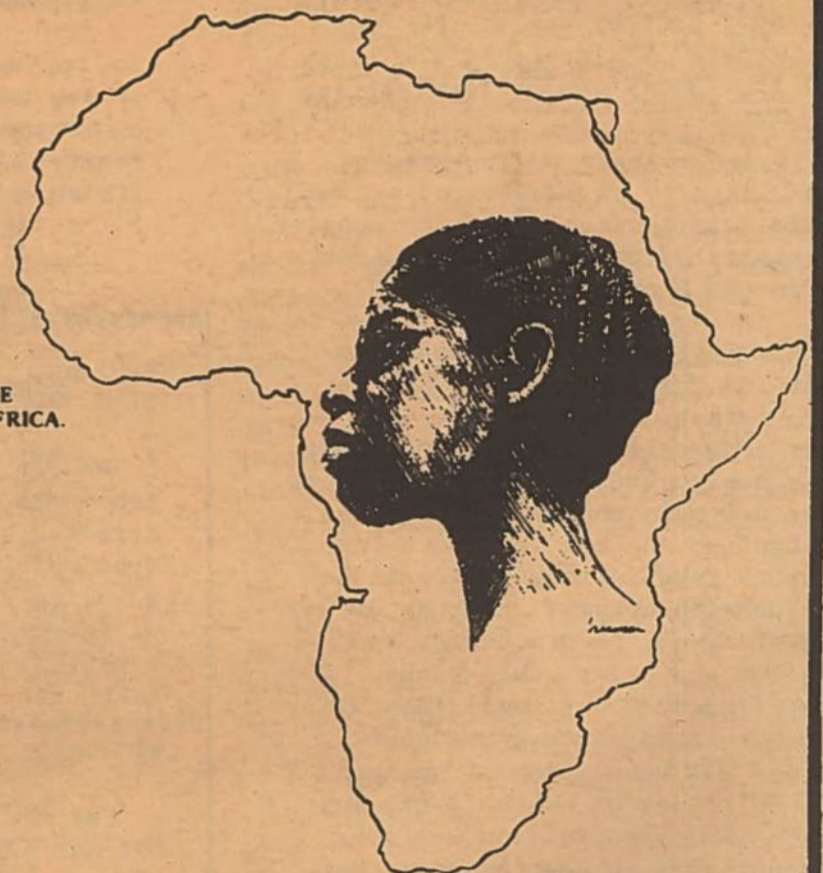
Maria Paim has a ten-year-old daughter and a husband who is a medical assistant inside combat areas of Angola. She, herself, is a licensed long-haul truck driver now—because that is what is needed and she was chosen for the task by her party, the MPLA.

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# a message from the women of mozambique

to  
The World Congress of Women  
14-17 June, 1969

(Exerpt)

...  
The statistics of Mozambique are simple; it lies on Africa's south-east coast, covers about 300,000 square miles and has a population of between  $7\frac{1}{2}$  and 8 million people. The country is primarily agricultural. The export of human labour to South Africa and Rhodesia is an extremely important part of Mozambican colonial economy. Our people are 98 per cent illiterate; 94 percent of the population are peasants living at a subsistence level; when they earn a wage in their farming activities it is less than  $\frac{1}{40}$ th of the annual wage of a Portuguese settler. It is a land of beauty, of green hills, cool rivers and golden plains, but it is a land of old men, tired women, and little children.

But the basic fact one must understand about our country is that it is a land suffering under the heavy yoke of Portuguese colonialism, soaked with the brutalities of a fascist colonial police system, its people oppressed in the struggle for food and shelter in the quest for sheer survival....

This cruel domination has naturally adversely affected the life of the Mozambican woman. To be brutally frank, she is often more despised than a barnyard animal and is only considered useful as a producer of children, to stay at home where she is the slave of her husband. Since our peasant economy is at a subsistence level, much of the labour of the fields is her responsibility - to first clear the bush, and then to tend the crop under the burning sun

or heavy rain, sometimes with hunger in her body. In the end, the fruits of her labour must often go at a low price to the Portuguese concession company which holds the rights over the land. If her husband works at home, the wage he earns is often too little to keep food in the house. But when her husband goes to the mines of South Africa or Rhodesia, she must also find the money to pay the taxes. Too often the tax is heavier than can be paid, and this woman, wife and mother, is arrested and sent to 'xibalo' (forced labour) until she has worked out the payment of the tax for her husband. When the husband is arrested for forced labour, either on the company plantation or sent to the mines, they may be separated for years....

In the field of education, the tremendous sacrifices of a family to send a child to school is often expended on the male children, so that only a handful of the women in our country can read and write - and the literacy rate of our people is only 2 per cent! These attitudes towards the women in our society and the deprivation of education for our girls has been a major weapon in the hands of the Portuguese colonial government, for when the women are ignorant and powerless, the nation is weak....

There are very few people in the world who actually enjoy war when they must live in the midst of its horror and hardship. But sometimes there is no alternative, even for people who would much prefer to spend their lives in peace. For us, the government of Portugal left no door through which we could walk to freedom in peace. It was with determination to win our struggle for liberation that our armed forces launched the war in 1964, and that strong spirit has never failed to carry us onward....

Last year FRELIMO opened a new offensive in the Tete province where the infamous Cabora Bassa dam is to be built - a colossal work projected to be the largest dam in Africa. We are determined that the dam will never be built, for not only is it supposed to be a settlement area for one million Portuguese immigrants, but it is to provide electrical power for the Republic of South Africa ....

As a result of our victories on the war front, we are faced with problems which are not different from those of any developing country. We are beginning to build a new society.... We have established schools where once a child never had the opportunity to even see a book, medical posts and hospitals in which our people are treated for diseases that have plagued them for centuries, organized cottage industries and agricultural cooperatives which have already produced a surplus for export. Forced labour and forced cultivation have ended in the liberated areas, and more than 80 per cent of the land is being farmed for the first time, this time for the benefit of the people, and not for concessionary companies....

Though our tasks are those of any government struggling to give its people the basic tools to build a stronger social and economic life, the international channels of aid to independent nations are not available to us. On the other side, we face the formidable allies of Portugal in her EFTA and NATO alliances. Foreign capital is crucial to the maintenance of that backward and fascist regime, and without that aid the cost of maintaining the army overseas would be prohibitive.

The time has come for the people of the world, and for the organizations represented by the women here, the African continent is still not free from colonialism and neo-colonialism. Imperialist powers still quarrel over her riches; millions of people are still held in the grip of colonial rule or minority white fascist domination. We are the people of Mozambique, Angola, Guinea-Bissau, South Africa, Zimbabwe and Namibia. We have for centuries been silenced in our demands for what belongs to us. We are no longer silent, and it is time for the world to listen....

LONG LIVE THE PEOPLE WHO STRUGGLE  
FOR NATIONAL LIBERATION!  
INDEPENDENCE OR DEATH, WE SHALL WIN!  
THE STRUGGLE CONTINUES!

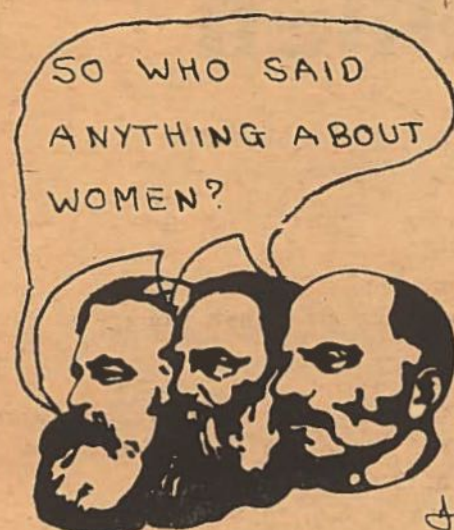
LONG LIVE THE UNITY OF WOMEN OF  
THE WORLD!

The Women's Section of the Mozambique Liberation Front (FRELIMO)  
16 June 1969  
Helsinki, Finland





# MARXISM AND FEMINISM



MARXISM AND FEMINISM by Charnie Guettel, Canadian Women's Educational Press. Toronto.

To quote from the introduction to this book:

"This paper uses 'feminism' in the sense of the feminist theory of women as opposed to the Marxist theory of women."

And from that point it continues, making criticisms of bourgeois feminism, but failing to address itself to the principles of revolutionary feminism.

"Most radical feminism, no matter how scathing its attack on existing institutions, is very much in the tradition of bourgeois liberalism."

"The ideology in the fight for freedom has been liberal, though perhaps feminism pushes liberalism to its extremes by questioning all institutions."

This book is not unusual in its anti-feminist view- it is merely a product of an increasingly anti-feminist establishment, to which the male-dominated left, at least in relation to women, belongs.

Ms. Guettel tries to ride a half-way point by supporting the women's movement in some ways:

"To say that a social process develops dialectically is to recognize that struggle to overcome secondary contradictions (sexual contradictions) in the process sometimes takes precedence over the struggle to overcome primary ones (class contradictions)."

But then she makes it very clear that as far as she is concerned, there is no room in her analysis

for sexual contradictions to be seriously considered. As a feminist who feels that Marxism is a useful tool for the women's movement, it is very discouraging to read such anti-feminist propaganda in the name of Marxism.

The book tries to present a historical view of feminism, by defending Engels' simplistic anthropological explanations of the development of the family, then by jumping to a criticism of the suffrage movement as espoused by such all-time greats as John Stuart Mill and Victoria Woodhull! Using the words of Charnie Guettel, there is a lesson which she seems not to have learned:

".. despite some valuable insights, many of the theories are based on false views of history and are incapable by themselves, therefore, of yielding workable solutions."

"Sex would be the primary contradiction if all males owned the means of production and all females worked for them. But almost all males and females, under capitalism work for some males, not by virtue of the latter's maleness, but because they own property. And this is the essence of the Marxist criticism of bourgeois feminism."

And why are we assuming, once more, that the only contradiction to be considered is in relation to the means of production? What about the means of reproduction? And what about women as property? Who owns women? And what about the position of women as a class? And this is the essence of the Feminist criticism of Marxism.

"The basis of male supremacy was the development of property in herds and later in land, property which made necessary a state for its protection."

Except that there is sound archaeological evidence of the existence of female-supremist, class societies. And male supremacy developed in spite of them. So class is not the basis for male supremacy any more than male supremacy is the basis for class.

"A Marxist psychology of male chauvinism would have to start from an analysis of male fears that stem from responsibility as a breadwinner in a class society."

Poor boys! So that's the reason why Marxists are concerning themselves with sexism. Sexism is just a figment of the male imagination, which will be eliminated by changing the situation of the poor overworked men. You know, the ones who work all day, then come home to beat their wives, who have also been working all day, and are still expected to work all night too, with poor dear working class hubby on their backs to pass another beer, and hurry up the dinner, and take care of those kids, and give them a good screw when its all over. Such responsibility. It staggers the imagination to think of the terrible responsibilities of being a man in a class society. Unless you want to think of the responsibilities of being a woman in a class, patriarchal society. A feminist psychology of sexism would have to start from an analysis of female fears and condition in such a society.

"I wish to argue that the oppression of women, while not primary, is nonetheless crucial to capitalism, and the liberation of women, while not primary, is nonetheless crucial to the development of socialism."



MY PARTY STANDS FOR THE LIBERATION OF WOMEN....

AS MEMBERS OF THE PROLETARIAT, OF COURSE.....

AS LONG AS THEY DO WHAT I TELL THEM, THAT IS....

AND DON'T JOIN ALL THOSE CRAZY, LEZZIE, PINKO BITCHES THAT WANT TO CASTRATE MEN.....

BUT THEN ALL THEY NEED IS A GOOD SCREW!

The word 'development' is important here, because she is not really saying what she appears to be saying, that the destruction of sexism is crucial to the destruction of capitalism. Because she also says:

".. sexism cannot be explained without reference to the dynamics of class, while an explanation of the broadest outlines of class dynamics does not require a theory of sex." So a theory of the liberation of women isn't crucial to socialism after all!

"Most important is that to ignore the primacy of class struggle is to assume either that capitalism can liberate women (reformism) or that the defeat of the family and chauvinism can of itself destroy capitalism."

So the oppression of women is not crucial to capitalism after all, either!

"the onus is still on Marxism to fit the family, reproduction etc., into the Marxist theory of history."

Even if this were true, rather than the onus being on women to fit ourselves into a materialist view of herstory, then Ms. Guettel has failed dismally, and surely won't get her brownie points this time around, for trying to fit women into a male-defined Marxist view of history.

One of the strange aspects of her theory is an almost obsessive determination to give the credit for most feminist thought to men. After Engels and John Stuart Mill, she then tells us what William O'Neill attributes the collapse of the Suffrage movement to. (who is William O'Neill?) Also:

"(Juliet) Mitchell follows French Marxists like Louis Althusser in employing the works of French structuralists, like Claude Levi-Strauss and others."

And on Shulamith Firestone:

"We are left with no way to get from here to liberation, since the sisterhood alliance Firestone advocates would only be effective after we get control of the means of production- and how this without the male working class?"

How indeed, except by seeing sex as a contradiction as fundamental as class? She says:

"Sometimes it seems that their very position as radicals drives certain leftists to dissociate themselves from groups such as the Communist Party which acknowledges existing socialism to be progressive."

The plug was unnecessary, but the sentiment is easy to embrace, as a feminist who has certainly dissociated myself from any group that tries to undermine my struggle as a woman. But then I am part of that:

".. some kind of never-quite-becoming autonomous women's movement."

Ms. Guettel thinks it would be very nice if us feminists set about to:

"make sexuality a public issue, a political issue, a subject fit for Marxists and other revolutionaries."

I want to make sexuality a public issue. It already is a political issue. And the only people arguing whether it is a subject fit for Marxists and other revolutionaries are the Marxists and other revolutionaries themselves. But then the idea of feminism is to make sexuality a subject fit for women, who happen already to be 'other revolutionaries'.

My biggest question, after reading this book, is why a so-called women's press, like the Canadian Women's Educational Press, ever printed it in the first place. Perhaps they, too, have been guilted by the male-dominated left, into dealing with class on male terms only. It is a great temptation to tout theories of 'instant revolution' and 'tried and tested' action, when faced with a new problem, rather than to analyse the problem and be bold and imaginative about solutions. Perhaps the Women's Press has a position of status to maintain in the eyes of non-feminists. Or maybe they just don't know where to look for feminist theories of class, so settle for a Marxist theory of feminism. It might guarantee Party membership, but it can't do much constructive for the women's movement. Sisterhood, a concept that Ms. Guettel so acidly criticized, is an invention of the middle class. The women's movement never claimed that sisterhood was anything more than a tool in a much broader struggle. The idea of sisterhood solving all our problems was an invention similar to the old bra-burning image. It was created to prevent us from engaging in solid criticism and self-criticism, and therefore to undermine our movement. It is time for us to understand that sisterhood doesn't mean accepting the sort of claptrap that Ms. Guettel has produced, merely because she is a woman, or supporting the Canadian Women's Educational Press for publishing it, merely because they are a women's press.

Don't waste your money on Marxism and Feminism. Use your energies to build our strategy, instead. ♀

by Judith



## THE WOMEN INCENDIARIES

By EDITH THOMAS  
Publisher G. Braziller, N.Y.

This book documents Feminist principles as they were developed and fought for during the brief months of the Paris Commune. This was a crucial period when the workers rose up and took over the wealth and society that they had sweated to build. The story starts with the role of women in the early 1800's during the discussions as to the rights of man to have a say in all aspects of life rather than the control of society by a few. This details the fight women had to make the radical communist

men accord them the respect their ideas deserved and to change and broaden the understanding of the "inalienable rights" to include women. The author documents how this struggle forced the radical women to classify all men as the enemy, as in both theory and practice there was no difference in their treatment of women.

*'The liberation of women then is not necessarily fused with that of the proletariat. The two do not move at the same rate.'*

In fact, it was during the defense of Paris itself, when the men were off fighting at the front and deciding how to resist the troops of Versailles, that women were building the day to day living structure of the Commune. It was they who developed the institutions that would support the growth of a society guided by the mass of the people.

The Women Incendiaries is an intimate portrayal of these early fighters, both those women of the bourgeoisie and of the proletariat. It shows how they fought for the rights of women side by side their rights as workers and citizens wishing to control their own destiny. This book also documents the principles of feminism as they were developed and acted on by women with different class privileges.

Women disarmed soldiers, armies, set up schools, took over churches, kicked out the clergy and the nuns, set up revolutionary clubs (Union des Femmes, Clu de la Revolution Sociale, etc) where the ideas of the day were discussed by women from all sectors of the society. Ideas concerning communal education, workers' ownership of the factories, equal distribution of goods, smashing the nuclear family, were passed on to the Central Committee of the Paris Commune - which still had no women on it.

Women trained themselves to fight and joined the front lines of battle and remain both famous and infamous in the last struggles. Accusations were made after Paris was recaptured by the King's troops buildings, including the palace were set on fire - and women were charged.

Unfortunately, the author never fully proves or disproves these accusations, nor does she seem to sympathize with the possible reasons why the women might have done such things. This is rather surprising, as in the rest of the book she fully empathizes with and supports both the equal rights struggles of the women and the struggles of the Commune as a whole. Both the passion and the reason are shown in good perspective in the other chapters.

These women acted in the face of the shock and anger of not only their enemies but also of their comrades.

Have you heard of Eulalie Paparrionine, Josephine Marchais, Eugenie Suetens, Lucie Bocquin, Aurore, Aurore Machu, Anne-Marie Menard? Read their stories told by an uppity woman historian and I know you will be infused with their courage to fight much harder.

by Ellen



### Modern Medicine: Nothing New To Native

With all the fancy laboratories and "scientific knowledge" at their disposal, today's pharmacists have not been able to discover one new use for a plant that was not well-known to the native peoples — at the time of Columbus.

In the "drugstore" of the fields, native people found essentials as diapers, pain-killers, shampoo, even birth control "pills". And researchers still are finding out why some medicines actually do work.

For example, Shoshone, Navajo, and probably Black-foot Indians relied on stoneseed, a common weed, for an oral contraceptive. Laboratory analysis has disclosed the plant does in fact contain estrogen — the same chemical used in the "pill" of today.

Indian medicine was closely tied to religion, and Indians are reluctant to discuss practices with outsiders. Sometimes medicinal secrets go to the grave with the elders, because there is no young person who is pure or qualified enough to be trusted with such power.

Others still are common knowledge. Toothache, for example, is treated by chewing the root of pursh, more commonly known as wild licorice, and holding it in the mouth. Earache is treated by chewing the leaves of the same plant and holding them against the throbbing ear.

Acne is treated by boiling the leaves of fern (wild bergamot or horse mint) and applying them to the pimples.

Puffballs, a type of fungus, is also useful. The soft central portion of a dried immature puffball was held on the eye to remove foreign objects. It was also bound on wounds to stop bleeding, and for the same reason was applied to the umbilici of newborn babies. The spores of the same fungus are sniffed to stop nose bleed.

Moss and the pads of cattails are useful for diapers. Soapweed makes a shampoo that leaves a fine lustr to the hair.

When someone ran a fever, or got a headache, the preserved bark of willow was steeped in boiling water. Guess what chemists find in willow bark: salicylic acid — the basic ingredient of aspirin.

For diarrheas, take the root of a cherry tree, boil it and strain it through a cloth. Or boil Indian hemp root in water and use as a rinse to prevent falling hair.

As a medicine man once said, "The Creator would not have put disease on this earth without putting the remedy here too." And it is the Indians who try to become brothers to all living things, who have discovered the hidden spirits of the plant world to make the remedies of use to their people.

(Thanks to Carol Hogg of the Calgary Herald for her research.)  
AKWESASNE NOTES



## PREPARING HERBS FOR MEDICINE

# HOW TO START A POLITICAL RAP GROUP



Feminists are talking about the need for a more detailed analysis of women and more positive strategies. The women's movement has grown in numbers but not correspondingly in power, as we tend to be isolated in small service-oriented collectives. Small groups were emphasized originally to avoid repressive bureaucratic structures and are valuable to a broad-based movement; however, we have not used them to understand the political implications of our practice. We are still setting up in contradiction the personal and the political, concentrating our energies on a personal level rather than integrating the two.

As a response to this problem, many women are setting up groups designed to discuss the political theory of feminism and to develop more comprehensive analysis of women in Canada. And other women are trying to deal with these things in their working collectives. We feel that both these routes are important, and they must happen simultaneously.

How then can a political study group be formed? This paper is written from the experience of one such group, and taking into consideration that of others we know about.

We started with twelve women who knew each other through common work and friendship, from a variety of backgrounds and political realms. The thing we have in common is that we want to build an independent women's movement, and accept that feminism and socialism are not in contradiction. This group thus has to exclude women who have allegiance to male-dominated political groups committed, on principle, to destroying such a movement.

When we first met, we set rules that we felt would be necessary for the group to survive. We were strict about attendance and meeting times, as we felt we would otherwise treat this group as we did others - coming late to meetings, missing meetings without notice or good reason (we are tired a lot). We chose to meet once a week in the informal space of each others' homes. We also ruled that no one could speak more than twice until everyone had spoken. This way we felt that those who speak a lot would talk less, those who are reluctant to

speak would be forced to present opinions. In fact, this was one of our biggest problems, and we began to understand how women who are confident to speak are often put down for taking power, while women who don't speak are in fact exercising power by not risking their opinions for group discussion and letting others take leadership roles for them. This problem is still not resolved.

After a few weeks, we decided to close the group to newcomers so that we would not be disrupted by having to explain every week what had happened and so that we could build some confidence with each other. We encouraged women who wanted to join us to start their own groups and took it upon ourselves to do the phoning etc. necessary for forming a second group. Since then, two other groups have started.

At first the discussions were very unfocussed. Eventually we set up a program where each woman would present a completed paper or set of ideas on a subject for group discussion. The group would read papers or books she recommended as background before this discussion.

Since then we have found this isn't always necessary, and have been able to have a few very good discussions without a formal presentation. But when we feel we are being off-topic we use this format and find it helpful.

We discovered that we actually had little idea of each other's background, and were making assumptions that were not necessarily true. We started having one woman give her life herstory each week, then bi-weekly as these were often several hours long and nothing else could be discussed. We feel that this is an invaluable part of such a group, to give some idea of what we could expect from each other, what each of us could contribute, and to break down distrust.

Some other rules that were agreed upon were: only one person smokes at a time, every part of our lives and political practice is to be open to discussion and criticism, meetings have a fairly specific ending time. People leaving the group discuss their reasons with all of us. Four women have left since we started, all because they felt too overworked and had other things to do with their time that they considered of higher priority.

Topics were raised by members of the group with a personal interest in dealing with these problems. We have discussed The Women's Movement in Toronto, Anti-Feminism, Music and Revolutionary Culture, Liberalism, Spiritualism, Our Work Situations, Criticism and Self-Criticism, all with varying success.

We are beginning the long process of learning to deal honestly with the practice and subjects of "political discussion".

We have started pushing in our other collectives for the same kinds of political discussion. The process is much slower and the limits much clearer, in groups designed to provide some service or organize an action. We feel, however, that unless such analysis and self-assessment is integrated into the practice of such groups, many will present only band-aid solutions to women's problems. We want all women's groups to eventually include political discussion as a necessary part of their practice.

by Judith and Ellen

## SUGGESTIONS

### TO ANYONE WANTING TO START A GROUP

1. Start with women you already know and trust at some level.
2. Start with women who are committed to a women's movement and are not part of an organized male left group.
3. Try to organize one within your own working collective.
4. Be tough on each other at the beginning - impose some sort of discipline around attendance, ongoing commitment, etc.
5. Deal with structural problems as soon as they arise. Deal with them politically.
6. Try to keep written copies of presentations, etc.
7. Be flexible enough to change the rules as necessary.
8. Avoid parliamentary procedure - it's dynamite. Invent your own rules!
9. Let other women know what you're doing and help other groups get started.

# KARATE DEDICATION



To the prick who pulled a knife on me one beautiful  
silent day on a wild mountaintop,  
To the prick who killed eight nurses,  
To the prick who beat my sister because she loves women,  
To the prick who fathered my sister and broke her  
hymen at age five,  
To the prick who coerced me into fucking for a  
year because he was horny,  
To the prick who filmed "Deep Throat",  
To the prick who raped my sister and called it love,  
To the prick who said you asked for it, you liked it,  
To the prick buys a "Playboy" every month at the  
corner store,  
To the prick who killed Kathy Miller and left her young body  
wrapped in a plastic sheet,  
To the prick cop who raped my sister and is still a cop,  
To the prick judge who set the rapist free,  
To every prick who has ever hurt a woman, and  
thus to all pricks everywhere:  
I dedicate this fury of hard woman's muscle, of  
strong woman's fist, this elbow jab, this head  
smash, this knee kick, this backfist, this eye jab,  
this the full strength of my hardest punch, this  
the full weight of my finest fastest kick.

- Kathy Ross

...KATHY ROSS HAS A BROWN BELT IN KARATE....

I am a sister of madness  
Borne of the night  
Come out of the darkness  
Fled to the light.  
If I can but keep  
My madness set free  
Without the world finding it  
Written on me.

Growing in strength  
Finding the space  
Till the world has to reckon me  
Right on face to face.

But it's no longer me only  
It's us the cries rise  
Till we can stand clean  
Beneath freshly washed eyes.

- Ann

November '73



JUDITH COPITHORNE

## THERE IS REASON

There is a reason for my direction, for my defection,  
apprehension of tradition, preservation of identity.

Where are all the real people?

Those that were my curiosity at seven  
turned me to fantasy at eleven.

Now all the visions of the day despair me.  
all those conversations declare me not capable,  
not capable of sanity,  
not capable of freedom from all this distorted remorse.  
Who put me on this wild horse with no compassion?

I must have lost my frantic stability for I fell dragging.

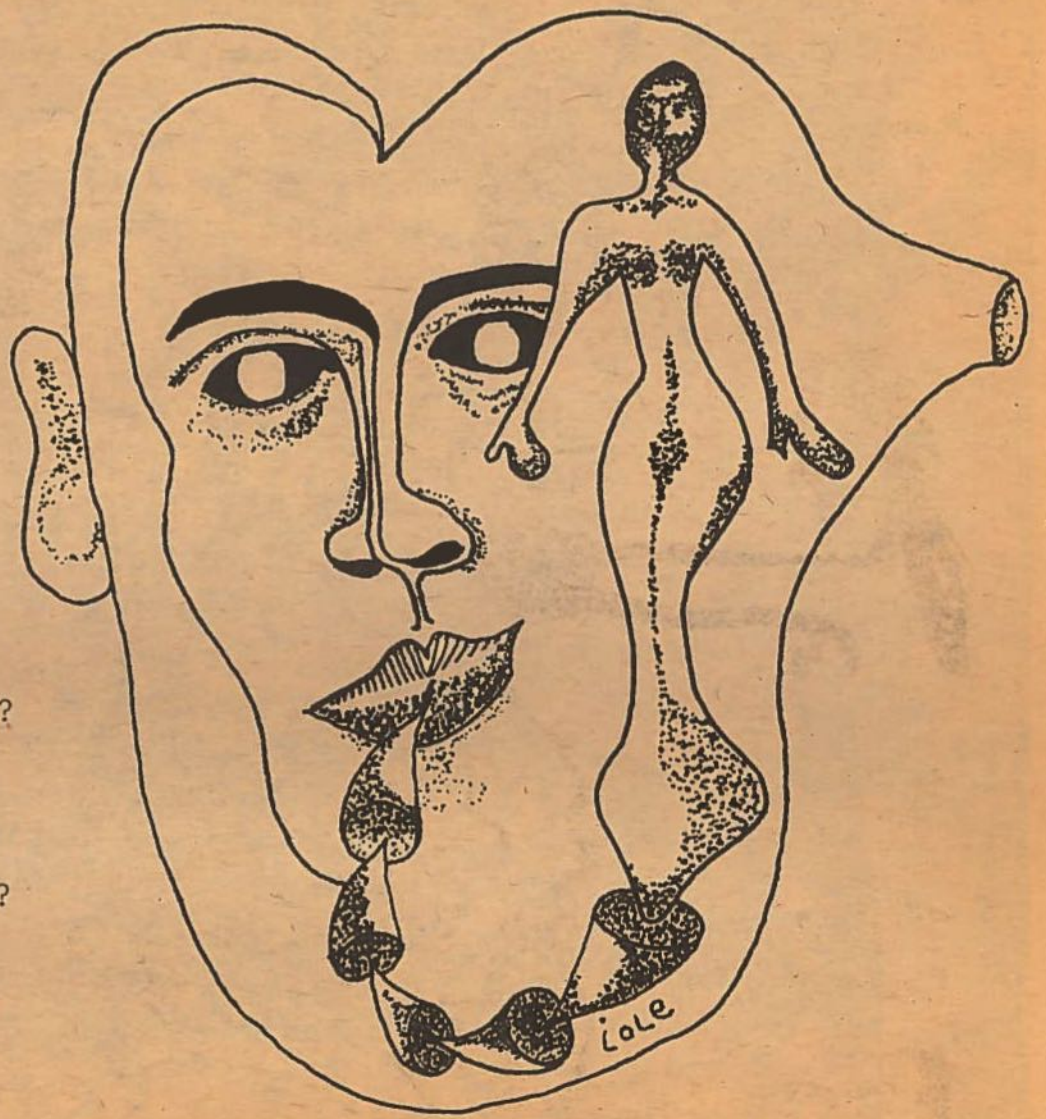
What happened to that fantasy that was so real?

What happened to that realness that was so good, so good?

Oh damn this futile ignorance.  
Oh god where is your great armour?

Can a stumbling neurotic ever realize the pulsating greens?

- Iole Di Carlo



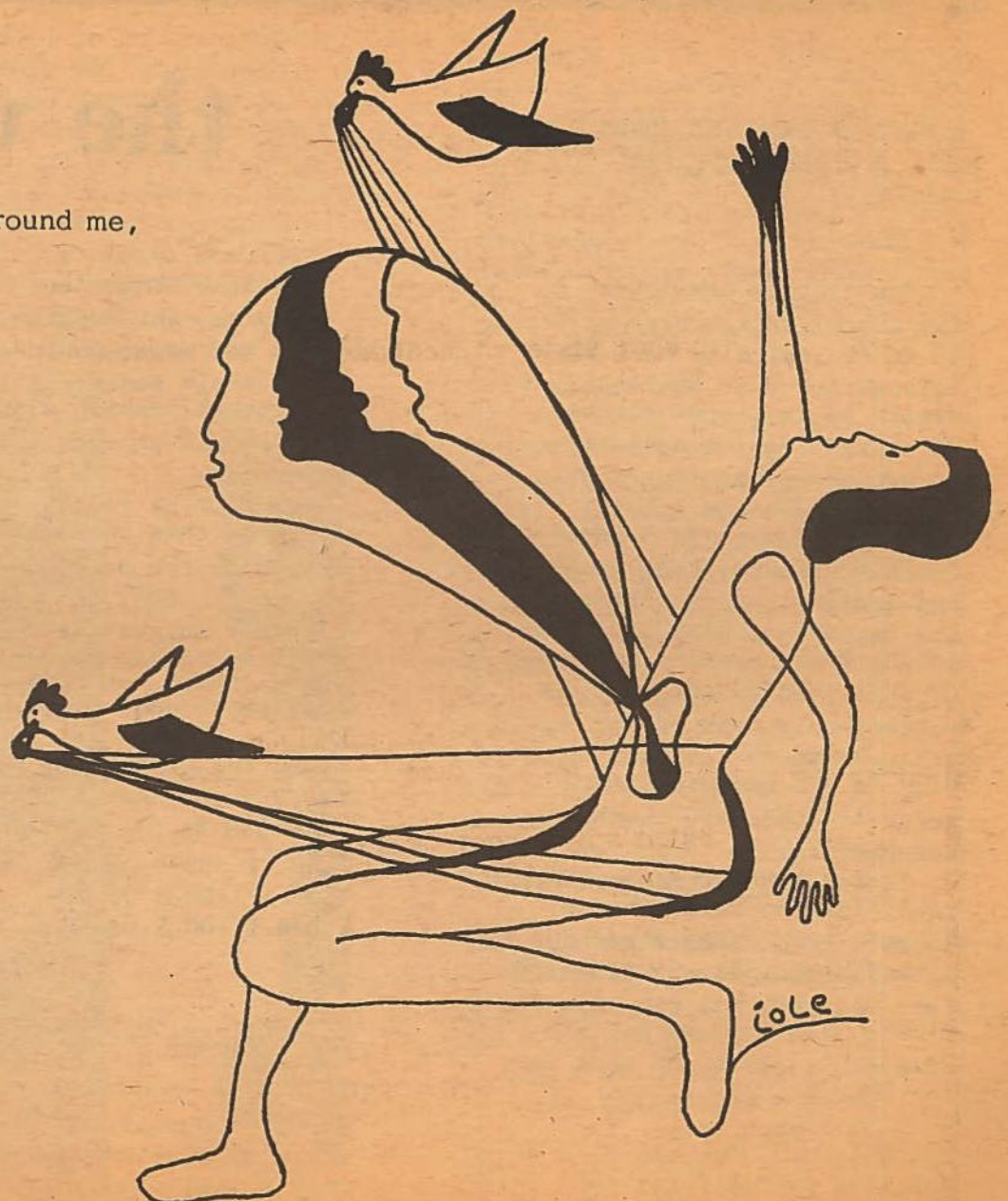
We've cheated ourselves with falsehood,  
replacing friends with activities,  
which carry us through ironic adventures.  
They leave us here to face ourselves again.  
Oh god we're alive.  
I don't see you jesus.  
I don't see the resurrection.  
Only soulless mouths.  
Where is my life oh sweet jesus?

How much do you have to hide in order to kiss me?

- Iole Di Carlo

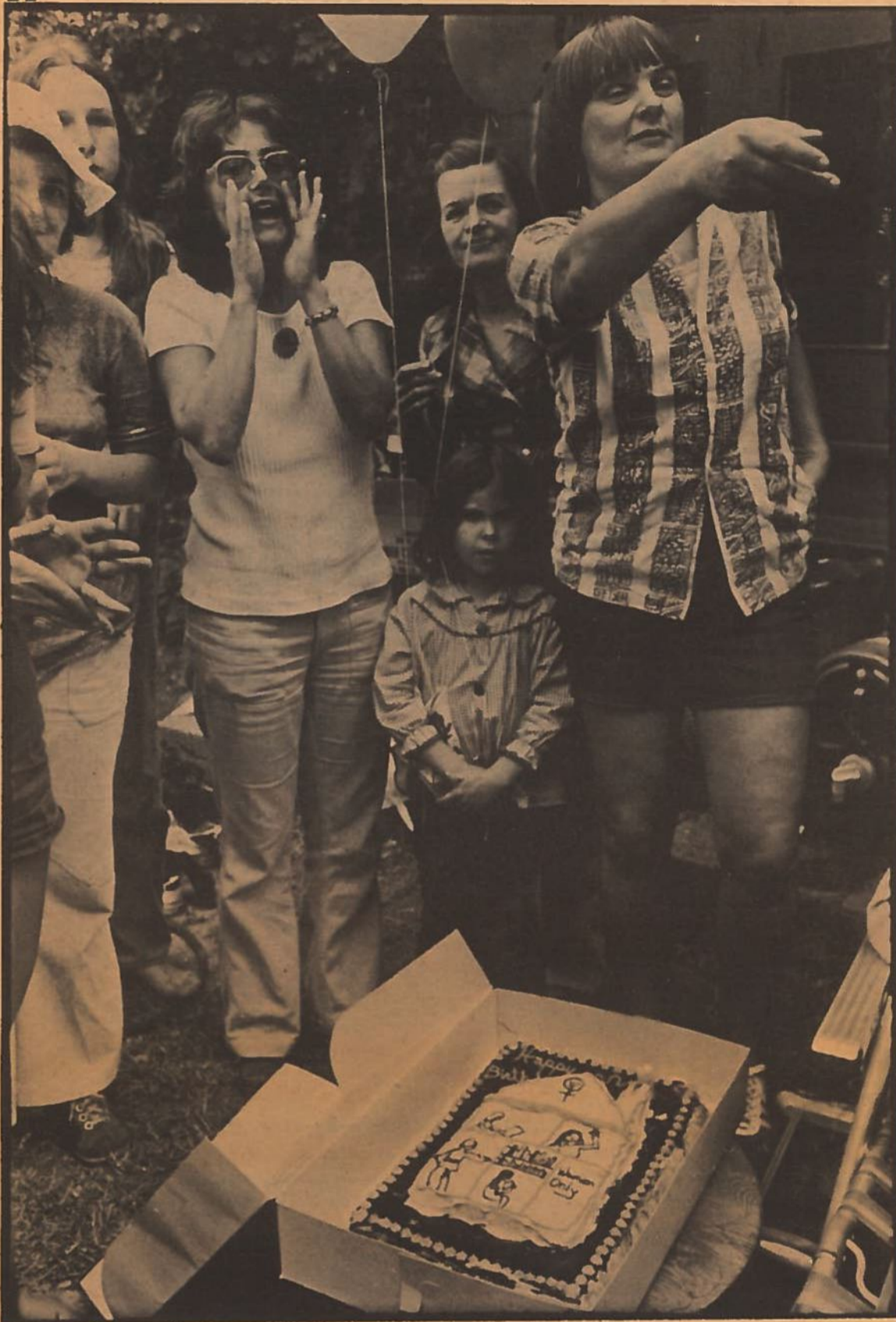
Tell me how I move for I have lost my touch.  
Tell me how I feel for I am desperate.  
Tell me what I see for I feel a lie.  
Move yourself for I wish to breathe.  
All the people.  
All the minds.  
They drown me as I flee.  
Oh slithering serpent of death wrap yourself around me,  
so I will know what to fear

- Iole Di Carlo



there is no sorrow in yesterday's caverns  
for time is stepping  
for time is moving  
shall we dance or  
shall we stumble  
shall we feel or  
shall we fumble  
let not a lie be what you're doing  
for time is knowing and time has a habit of showing

- Iole Di Carlo



A MESSAGE FROM THE TORONTO  
WOMEN'S PLACE NEWSPAPER  
COLLECTIVE

Our monthly newsletter isn't publishing this April so we're including here the information that would ordinarily be in the newsletter. We carry items on activities at women's place itself plus short articles on special events and on-going Toronto feminist groups. Long poems and articles and graphics are beyond our scope, however, so the Women's Place collective decided to send all our readers this copy of the Other Woman to acquaint them with it and encourage more women to subscribe to the newspaper.

If any Other Woman readers would like to subscribe to Women's Place newsletter our subscription rate is \$2 per year (or what you can afford). Please make cheques payable to Women's Place and send to  
Women's Place  
31 Dupont St.  
Toronto, Ontario

Deadline for material for next newsletter is Friday, May 17.

LESBIAN DROP-IN

A place for lesbian women and women confused about their sexuality to meet other Lesbian sisters in a casual non-ghettoized atmosphere.

We will be trying to organize this as an alternative to the bars, or

CHAT, so we're open for suggestions. We don't encourage people doing papers, or ~~theses~~ on Lesbianism to come to the Drop-In.

Women and Children's Health Centre  
439 Dupont (near Bathurst). Phone  
534-6389 Or 534-6380. Centre open

Tues. 1 :00-9:00 P.M.  
Wed. 1:00-5:00 P.M.  
Thurs. 1 :00-5:00 P.M.

Counsellors: Professional counselling is available from 6:00 pm to 9:30 pm every Wednesday evening at Women's Place. Either phone for an appointment or drop in. Counsellors: Amy Siren and Lynn Eakin.

WOMEN'S PLACE MUST MOVE!

The city has decided to press charges because Women's Place is in violation of the zoning laws. Although it could be fought, Women's Place has decided to take the opportunity to relocate in a more accessible area, perhaps near a subway station. Women's Place is now looking for a storefront downtown or in the near east or west ends of the city.

Your contributions are urgently needed. For more information about the move and how you can help, come to meetings, Monday at 7: 30, Women's Place.

COME TO THE BENEFIT

A benefit to support the Women's Place move will be held Friday, May 10 at 8: 00, Bathurst Street United Church. The agenda includes music, beer, things to eat, a play, a dance and (maybe) Rita MacNeil. Admission is \$1. 50. Women only.

If you know any female musicians or entertainers who would be interested in performing at the Benefit, contact Sharon at 921-9091. Benefit meetings are Saturdays around noon. Volunteers are urgently needed.

## the women's place

Toronto Rape Crisis Centre: A woman who has been attacked may call the Rape Crisis Centre at 487-2345 any time 24 hours per day, 7 days per week. Volunteers with cars will be available at all times. The Centre is entirely staffed by women volunteers. The volunteers will accompany a woman to the hospital, if necessary, and remain with her at all times.

Strictest confidentiality will be kept with respect to the users of the service. Anyone wishing to donate money to the Centre or to offer their assistance as a volunteer is asked to contact the Centre by writing to P. O. Box 6597, Postal Stn. A, Toronto

For additional information, call one of the following:  
Sharon Pirnak 929-3185  
Carolyn Rode 484-4788

Consciousness-raising groups: Women interested in C.R. groups, please call the Women's Place at 929-3185, and leave your name, phone number and times you have free. Someone will notify you as soon as a suitable group forms.

Young Women's C.R. Group: We want to form a consciousness-raising group for young women in high school and college, as we feel that we are oppressed both as women and as minors in a sexist, adult-oriented society. Leave a message with your name, phone no., and what time is convenient, for the High School Women's Collective, or phone 929-3185 (Women's Place). Debra Wilson is in charge of this.



Radio Free Women: A non-profit community organization working to establish a non-commercial, non-profit FM band community radio station in Metropolitan Toronto. Programs presently being prepared by the community with RADIO FREE WOMEN are being aired on Radio Varsity at The University of Toronto, 96.3 on your FM dial with Rogers cable on Tuesdays, from 5 pm to 7 pm. Individuals or community groups interested in preparing programs on issues of concern to them, will be given technical and production assistance by RADIO FREE WOMEN. Public meetings will be held monthly in the Gladstone Public Library at 1069 Bloor Street West, at 8 pm. If you are interested in making a program or in volunteering your help, please phone us at 536-1717.

Legal Clinic: The Women's Place legal clinic is staffed by women law students from the University of Toronto Faculty of Law. These women will be happy to help you with any legal problem you happen to have; income tax, separation, divorce, sex discrimination, etc. However, due to the fact that the clinic is staffed by students rather than lawyers, there will be some limits as to what they can do. In the event that your problem is too complicated, you will be referred to an agency or individual capable of handling your problem.

In order to better assist you, it would be helpful if you could bring all documents relevant to the problem along with you. Appointments are necessary and can be made by phoning Women's Place -929-3185

Clinic hours are Wednesday evening 5:30 P.M. to 9:30 P.M.

The students regret that due to the volume of business and the complexity of problems presented, it is not possible to advise by phone. If you are in need of a quick answer to a simple legal problem, call 928-6447 (Campus Legal Assistance Centre) daily between 10:00 am and 6:00 pm. All services are without charge.

Lesbian Rap Groups - "CHAPTER 3" of the great Lesbian-Feminist Saga - or "Since-you're-not-the-only-one-in-the-world,-why-don't-you-get-together-with-the-rest-of-us?" Third group now forming. If you're interested, leave your name and phone no. at the Lesbian Collective box, at Women's Place, or phone in at Women's Place. You will be contacted immediately. Groups are defined by the women in them.

Feminist Bookmobile: A traveling Women's Centre, Bookstore, Speakers Bureau to travel around Ontario beginning in the Spring of 1974. Women living in rural, isolated areas need this service. The bookmobile will be attempting to break down this isolation by providing access to feminist materials and ideals

Contact: Judy or Ellen  
195 Sedon St.  
921-6517. Toronto



-CLARA-



# WOMEN AND MADNESS

## book review

Women and Madness by Phyllis Chesler is a book that appeared last fall which has been widely read by women in the women's movement, and others interested in radical analysis of the social sciences. It has received, deservedly, a great deal of attention by reviewers. It is one of those books that has appeared at exactly the right moment, as if to articulate a revelation already at hand. The author is a psychologist, but she addresses herself to her theme in a wide-ranging fashion which includes reference not only to psychological research, but also to history, mythology, and literature, and with the whole makes a clear political statement about women.

Her basic view of most modern psychology is one shared by many writers: - that there has been invented a psychology of women which is a powerful tool for the maintenance of a sexist society. Its chief theoretician has been Freud. The sexism of this psychology is, in essence, its unswerving habit of considering the male as the norm of the human species, and the female as deficient insofar as she differs from the male. Freud, of course, went on to prescribe these "feminine" traits as normal and desirable for women, at the same time as he deemed them to be inferior qualities.

Freud rejected completely any theory that the differences between the sexes may be in whole or in part the products of socialization. He believed that such psychological dispositions as "penis envy" and the "castration complex" can be traced solely to anatomical structure.

Criticisms of Freud have been well set out by many writers. The unique contribution that Chesler makes is an analysis of the way this psychology has been institutionalized and administered.

According to Chesler, roughly two-thirds of mental patients are women, and individual female patients are on the average hospitalized more frequently, and for longer periods, than men. Chesler offers evidence throughout the book for the view that mental therapy in our society is for the most part really punishment for deviating from acceptable sexual roles in the direction of either extreme. This is true of both men and women. For example, a degree of aggression which is "normal" in a 35 year old male may be considered a sign of illness in a woman of the same age. Also, homosexuality is considered an illness, when it is not considered a crime. At the other end of the spectrum of "femininity", a woman who falls prey to extreme depression, fearfulness or self-hatred, is considered by Chesler as having learned the lessons of femininity too well. These women are rarely "cured" since the structure of the therapy situation recreates the patriarchal and authoritarian environment which caused their problems in the first place. Chesler also examines the phenomenon of the woman who adopts a "career" as a psychiatric patient. This can be the best of the alternatives available to her.

A large section of the book consists of detailed accounts by different sorts of women of their experiences with mental therapy.

There are accounts by third world women, lesbians, feminists, and - surprisingly, to this writer at least - a whole category of women who had sex with their therapists. (We may enjoy a malicious chuckle over the fact that all of the therapists were quite inadequate sex partners!)

Chesler is attempting basically two things from a conceptual point of view, both of which are centres of raging controversy in some quarters, partly because they threaten to expose the mystique of the professional. First, she offers a political analysis of the theory and practice of psychology, and in the course of doing this suggests radically different criteria of health for the female. Evidence for the necessity of this, if any is needed, is given by such studies as the recent one which questioned practicing clinicians in the U.S. about their norms of mental health for an adult male, adult female, and adult person. The healthy adult male, and person, were found to be almost identical, in their view. The healthy adult female turned out to be viewed quite differently, and the difference was in the direction of childishness. This means women are having infantile behaviour such as narcissism and dependancy prescribed as normal.

The other thing Chesler attempts is to integrate all aspects of her mental life--myth, poetry, politics science, and passion. For this she has received the anticipated type of criticism. For example, her Feminism was said by a reviewer in Time to discredit her work in psychology and "harm the cause of

by Lynda Jewison

women"! Presumably this was meant as a challenge to her objectivity. Chesler has attacked virtually the whole of psychology as an established discipline, and since the psychology practiced and taught in universities and hospitals is by definition intellectually respectable, it is inevitable that a thinker like Chesler will be the object of criticisms designed to show that she has failed to play the academic game properly. I do not mean to suggest that her work must not be criticized; only that it must be done with a full appreciation of what she is trying to accomplish.

At times Chesler becomes almost visionary, and it is this aspect of the book which you will love or hate. She writes of Amazons and Goddesses, and urges women to strive to be strong and courageous and to discard the ideals of being long-suffering, pure, intuitive and compassionate - the virtues, in a word, of the Madonna. Not that these are all bad traits, but to quote the author:

Female emotional 'talents' must be viewed in terms of the overall price exacted by sexism. It is illogical and dangerous to romanticize traits that one purchases with one's freedom and dignity - even if they are 'nice' traits; even if they make one's slavery more bearable; even if they charm and soothe the oppressor's rage and sorrow, staying his hand, or leaving-taking, for one more day.

Chesler advises women to support and nurture each other in their strength and not only in their weakness. She claims even feminists still have an emotional prejudice against strong, successful women, particularly if they seem happy and untroubled.

All of this is painfully relevant to the present stage of the women's movement. Women have come to the end of the usefulness of the structureless, leaderless groups that served us so well initially, but we have not yet found the new modus operandi that will serve our purposes without sacrificing our ideals. This is in reference to the sphere of public action.

An essential first step is being made, however. Women have begun to struggle for a new way of relating to each other which will reinforce the strengths of all of us. This is why Chesler's book speaks so closely to feminists.

Women and Madness is one outcome of the steady stream of articles, poems, and manifestoes, generated by the women's movement, in which women have tried every means to re-define our personal experiences for ourselves, and throw off the view of experience imposed on us to help "keep them in their place" or - what comes to the same thing - make us "feminine". Chesler carries this task a large step forward by presenting an overall theory which may enable us to understand the real significance of the individual experiences of women with therapists and mental hospitals.

# review :

## red emma



Emma Goldman (1869-1940)

This is a review of the play, *Red Emma*, at the Toronto Free Theatre thru Feb-March. The lead actress as Emma was Carol Bolt and directed by Martin Kinch, both of whom must shoulder the major share of the responsibility for this atrocity.

I know next to nothing about acting. Unlike most aspects of criticism, one does not need a thorough background in one's subject - in this case, drama - to write from a political perspective.

Socialist realism says art must serve the people. A looser approach is that artists must see that they, too, are part of the People. The notion that somehow an individual who has realized their creative potential can be removed from the social mass is fast becoming obsolete. The actual work of the artist is not to support the status quo nor maintain artistic objectivity but to depict the true feelings of the people, the translate the abstract into something concrete. To work for the benefit of all, not just the "serious" theatre-goer or donor to the arts.

A clearly inspiring example was the WOMPA Exhibit by four feminist artists who used their talent for women by giving the displayed work a definite social value. Those who could least afford the luxury of buying to support these women (who had broken with the status quo and their objectivity) were the very ones who could most appreciate the exhibit.

One cannot create in a void. My mind freezes at the thought of trying to write something with no feminist content. A lovely day in the woods is never just a lovely day in the woods. And so, a lovely afternoon with *Red Emma* is never just a lovely afternoon with *Red Emma*.

But that, as I discovered, was their sole intention. A cultural event perhaps but not a political event that would best do justice to the memory of the very political Emma Goldman.

Despite the daily crowds, it was an artistic failure. What I want to know is: Where did their material come from? Not from any of the books I have read. I criticize the lack of research. Or was I deluded into thinking that they would treat this as a serious subject?

From beginning to end this play was a farce, making a mockery of everything this woman stood for.

The play began Emma's life at 20 when she was forming her revolutionary self which had to be deliberate. Instead of focussing on the politically mature Emma who consistently maintained her pride and dignity as a woman and an anarchist, the play showed its bias by concentrating on the early Emma and making of it a comedy, of song and dance.

I would recommend the book of her most well-known writings, *Red Emma Speaks*, and her two-volume autobiography, *Living My Life*, (which showed that she lived her tumultuous life as only a true feminist can) for a background on the real Emma.

by Pat Leslie

# spreading across the land

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

## WOMEN'S PERIODICALS

### NEWFOUNDLAND:

Women's Place \*  
P.O. Box 5021, St. John's

### PRINCE EDWARD ISLAND:

c/o Joan Opperman  
Wellington  
R. R. #1, Grand River

### NOVA SCOTIA:

The Women's Centre  
P.O. Box 5052, Armdale  
  
c/o Women's Bureau  
P.O. Box 3596, Halifax South  
Postal Station, Halifax

### NEW BRUNSWICK:

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 Centre des Femmes  
4319 St. Denis, Montreal

La Place des Femmes  
3764 Boul. St. Laurent  
Montreal (845-7146)

### ONTARIO:

University Women's Club  
25 Shareview Dr., Barrie

Women's Centre  
P.O. Box 1162 or 35 Priory St.  
Guelph (823-5450)

Women's Centre  
551 York Street  
Hamilton (528-4583)

Women's Centre  
110 Queen St., Kingston

Women's Place  
25 Dupont St., Kitchener-Waterloo

Women's Resource Centre  
283 Dufferin, London

Women's Centre \*  
212 Lyon St., Ottawa

Women's Place  
366 Water St., Peterborough

c/o Human and Welfare Rights  
415 Victoria Ave., Room 20  
Thunder Bay S

Women's Place \*  
31 Dupont St., Toronto

The Woman's Place  
968 University Ave. W., Windsor

### MANITOBA:

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

A Woman's Place  
300 Victor St., Winnipeg

### SASKATCHEWAN:

Women's Centre \*  
147 - 2nd Ave. S., Saskatoon

Community Women's Centre \*  
2070 Angus St., Regina

### BRITISH COLUMBIA:

Women's Centre and Bookstore  
804 Richards St.  
Vancouver(684-0523)

Women's Centre  
P.O. Box 521, Nelson

Women's Resource Centre  
2961-272 St., Aldergrove

Women's Centre  
#414-1029 Douglas St.,  
Victoria

### 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 Boul. St. Laurent, Montreal  
843-6431  
Tues. 7:30 P.M.  
or phone Gay Line: 843-8849

#### ONTARIO:

Ottawa Women's Centre  
Lesbian Drop - In. Fri. 8 P.M.

Toronto Women's Place  
Lesbian Drop - In, Fri. 8 P.M.

Community Homophile Association  
of Toronto, 201 Church St.  
Thurs. 8 P.M. (862-1544)

#### ALBERTA:

.10421 - 98 Ave.  
Edmonton

#### SASKATCHEWAN:

147 - 2nd Ave. S., Saskatoon

#### BRITISH COLUMBIA:

Vancouver Women's Centre  
Lesbian Drop - In Mon. 8 P.M.

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

#### ALBERTA:

Erewhon Books  
P.O. Box 2807, Stn. A  
Edmonton (429-1887)

Women's Centre, Y.W.C.A.  
320 Fifth Ave., Calgary

Women's Centre  
542 - 7th St. S., Lethbridge

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P.O. Box 455  
Montreal 215

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Toronto  
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Adelaide St.  
Toronto  
\$3 per year

The Other Woman  
Box 928 Station Q  
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P.O. Box 515  
Kingston

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(Women's Penitentiary  
newspaper)  
Box 515  
Kingston, Ont.  
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Over the Wall  
c/o 306 Herkimer St.  
Hamilton  
10¢ per copy

Windsor Woman  
76 University Ave. W  
Room 603  
Windsor

The Northern Woman  
c/o 318 S. Marks St.  
Thunder Bay F  
\$1.00 per year

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

Before We Are Six  
P.O. Box 104, Breslau  
(write children's books)

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

Branching Out -  
Canadian magazine for Women  
11443 - 77 Ave.  
Edmonton

B.C.: The Pedestal  
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Vancouver  
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 Ellen or Judith, 195 Seaton St. Toronto  
 or call 921-6517

**WOMEN AND FILM, ETCETERA**  
 A media van will be touring western and north central Ontario this summer. The women who are doing this project are planning to share information not only on films, but also video, photography. If you would like to suggest something they should take with them, or if you want them to visit your area, Contact:  
 Lydia at 4 Maitland Place, Toronto  
 967-6908 or 964-9562



**EMERGENCY LIBRARIAN**  
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 -counselling gay people, role-playing illustrations,  
 -women in the gay movement, male chauvinism in the gay movement,  
 -growth of gay community feeling, growth away from sexism, objectification,  
 -gestalt workshop.

contact W.U. Gay Liberation Movement  
 c/o Federation of Students  
 University of Waterloo  
 Waterloo, Ontario.  
 ph. 885-1211 ext. 2372

**Women's Health Centre**  
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is now available from Wayland Workshops. The handbook is a survey of developments in the Community Health Centre field in Toronto and other areas of Ontario. Other sections include a discussion of the process of establishing health centres including the role of citizen participation, funding agencies and organizing strategies. It includes a chart of existing health centres and articles on several different models now in existence.

\$1.50 per copy. Cheques to:  
 Wayland Workshops,  
 598 Huron Street, Toronto

**TORONTO CBC WOMEN'S ASSOCIATION**

On March 6, over 100 female CBC employees met at lunch hour to form the Toronto CBC Women's Association. Although the aims of the group have not as yet been formalized, their organization is based on the results of a questionnaire recently circulated by a few women within the Corporation, which indicated that the majority of women are concerned with discrepancies in pension plans and benefits, as well as hiring, training, and advancement.

It was decided at the meeting that a proposed steering committee of nine people should continue research already begun, as well as coordinate future activities of the organization, and meet on a regular basis with local management in order to implement proposed changes.

The Corporation has pledged full support of the Toronto Association and has agreed to a study on the position of women in both the English- and French-speaking sections. Women and men conducting the study will be appointed in consultation with the CBC Women's Association.

For any further information, please contact spokeswoman  
 Rosalind Farber, 925-3311, loc. 4597  
 or Margot Trevelyan " , loc. 4438

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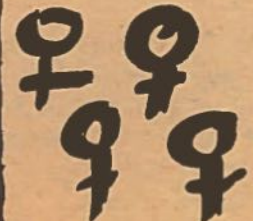
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