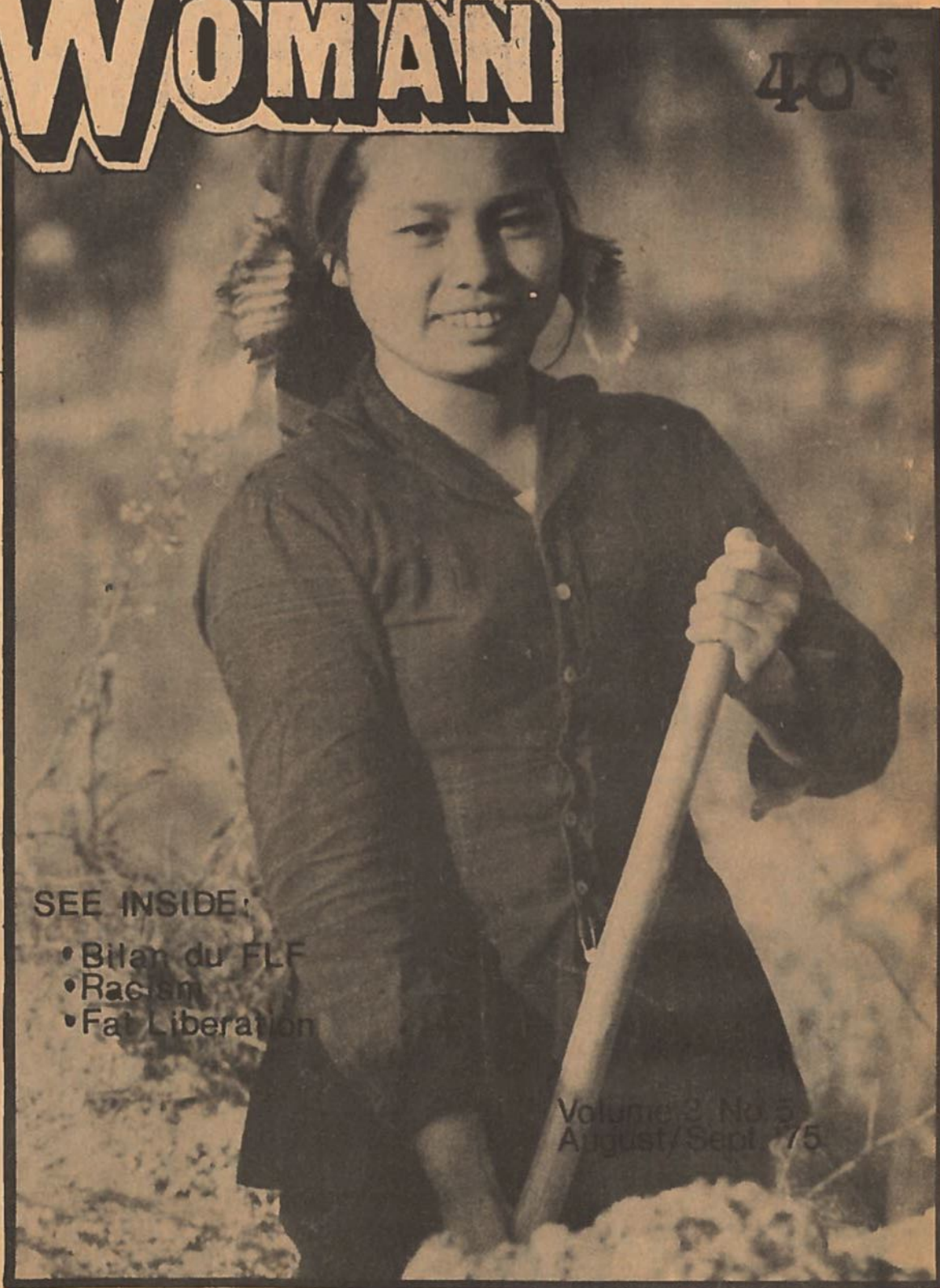


THE OTHER WOMAN

ISSN 0315-8306
BI-MONTHLY CANADIAN FEMINIST NEWSPAPER

40¢



SEE INSIDE:

- Bilan du FLF
- Racism
- Fat Liberation

Volume 2 No 3
August/Sept. '75

Kay MacPherson
41 Glengowan Rd.
Toronto 317, Ont.

editorial



Recently six offices in a Toronto women's building were broken into. (See page 2.) This has forced us to reconsider our position as feminists in a "democratic" country. We can only guess the motives for the break-in which we are convinced was done by the police.

We do not feel that this editorial applies only to our sisters in Toronto, Vancouver and Montreal. We feel that police harassment is not restricted to larger cities, even though it may not be happening on quite the same level in smaller areas. Once you are open, you are vulnerable. Also, smaller areas are particularly vulnerable because they cannot summon the support in numbers that groups in larger areas can.

Unfortunately, some of us are still naive enough to believe that it could not have been the police. Also naive enough to cooperate with the police.

In many ways, we are in a similar position that many people with radical politics found themselves in during the time of the War Measures Act. The vast majority of these people were not "dangerous" in the sense that they were not active members of the violent cell of the FLQ; the War Measures Act was a method used to harass those who couldn't be legally detained under the Criminal Code. Thus, the War Measures Act was fascist in that it restricted the right of free speech.

The state would like to do the same with us. The police are looking for a semi-legal way (i. e. through searching for drugs) of gaining access to information which is not legally theirs.

The police are responsible for a series of break-ins and similar incidents which have happened to feminist groups in the U. S. However, we think that feminists in Canada find it difficult to believe that this kind of thing is happening here. This is not to suggest that we think that police break-ins are happening in Canada on quite the same level with the same frequency, but we feel that since Canada is under the control of the U. S. in so many ways, we cannot afford to continue to stick our heads in the sand.

Furthermore, we are not accustomed to thinking of Canada as a capitalist country with a history of violent political repression, and perhaps we are not if we compare ourselves with countries such as Spain and the U. S. S. R. Conditions are so different among these three countries that a comparison is not wholly valid. Suffice it to say we have had police violence in our country, though much has been done in our schools to suppress the history of it.

We need money

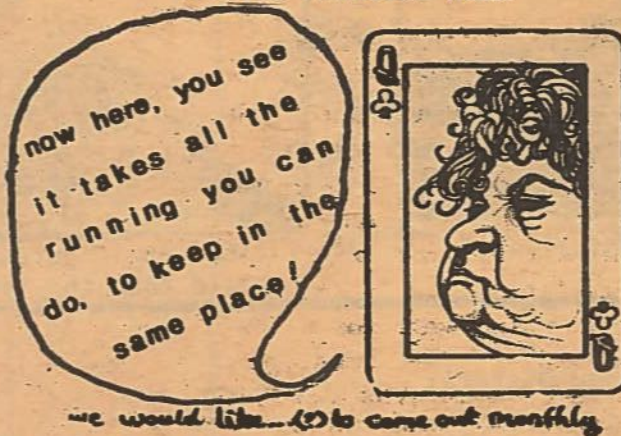
Ironically enough, as we write this T. O. W. Talk about our financial situation, there are violins playing on the CBC in the background!

Sometime ago, The Other Woman applied for an Ontario Arts Council grant. In the process of filling out the detailed application, we discovered that The Other Woman is not financially solvent. While our income per month is approximately \$100.00, our expenses per month are \$250.00-\$300.00. Savings from last year's O. F. Y. grant were what got us through the long winter. Fortunately, the Ontario Arts Council came through and has given us a grant of \$2500.

CASH ON HAND
(July 15th): \$100.00
ONTARIO ARTS
COUNCIL: 2,500.00
INCOME PER
MONTH (APPROX): 100.00

EXPENSES PER MONTH
TYPEWRITER: 34.65
OFFICE RENTAL: 50.00
ADDRESSOGRAPH: 9.00
PRINTING COST: 100.00
BULK MAILING: 15.00
POSTAGE: 20.00
OFFICE SUPPLIES: 20.00
298.65

TOTAL OUTSTANDING DEBTS
AS OF July 15, 1975:
\$398.80 PRINTING BILL



\$ HELP! \$

We have become sharply aware of the fact that a lot of women's projects have good ideas but little business sense. We seem to be no exception. As we have said before, we need to develop a long-range financial plan, examining our progress over our three years and setting financial goals for the future. The grant won't last forever and "our real source of strength lies in women", as our financial letter said. We do not want to continue to be dependent on government grants. We said in our OAC application, "We try to make the paper as freely available as possible since women, more than anybody else, have little or no money." So we know you don't have any money, but neither do we. If you feel it is important to continue receiving the paper, however irregularly, please support us. Your money will be used to pay women so that they can be freed to work on the paper and generate more money.

ERRATA:

In the last issue, Vol. 3, #4:
Page 4, article on International Women's Day was reprinted from: McGill Women's Paper
Page 5, Photo Credit: National Film Board, Montreal Office
Page 19, Photo Credit: National Film Board, Montreal Office
Page 20, Kraft Boycott Article: Dumont Food Paper
Page 26, Photo Credit: Janice Acton
Page 27, Photo Credit: Kate Middleton
Page 28, Photo Credit: Susan Kosola

The Collective:
Pat Leslie
Cindy Wright

Contributors: Lorna Boschman
Patrice Simister
Kay MacPherson
Judy Ramirez

Printed by Dumont Press Graphix
Kitchener, Ontario
A worker-run and controlled shop.

The Other Woman is available on microfilm from:
McLaren Micropublishing
Box 972, Stn. F
Toronto, Ontario

Second Class Mailing 2948
Postage Paid in Toronto

TABLE OF CONTENTS

WOMEN'S OFFICE BREAK-IN	2
SISTER SARAH	3
EDUCATION	4
FAT LIBERATION	5
POETRY	6
STRUGGLE	7
FEMINIST NEWSPAPER	8
VIETNAMESE WOMEN	9
FLF CENTREFOLD	
IMMIGRANT WOMEN	12
SPANISH PRISONERS	12
AFRICAN LIBERATION DAY	13
IMMIGRATION DEMONSTRATION	13
WOMEN AND UNIONS	14
WOMEN AND UNIONS	15
ARTS FESTIVAL	16
SPORTS	17
SPREADING	18
ADS	19

BREAK-IN



TORONTO WOMEN'S BUILDING BROKEN INTO

All 6 offices in a Toronto women's building were broken into on the night of Tuesday, June 17, 1975. The Other Woman, Wages for Housework, Women's Information Centre, Women's Artmobile, Tomorrow's Eve (theatre) and Innervisions (video) all had locks on their offices broken. No one knows how the intruders gained entrance to the house itself.

On Wednesday morning, it was

found that all rooms had things moved around. Those with filing cabinets had the drawers left half-open. Small change and a few cheques were taken from all the offices. The Artmobile office had some herbal tea taken from a jar. Nothing of importance was taken although the film group and Wages for Housework had expensive video equipment. The Other Woman, of course, has its typewriter. Women's Information Centre (see photos) was "vandalized". Whoever it was had decided to take their

Lock on Women's Info door. herbal tea out of the jar marked "tea" and put it into the bottom of the coffee urn.

A meeting was held Wednesday afternoon with four of the groups involved. It was decided on looking at the evidence to not call in the police. We agreed that it could only be the police themselves checking out the place for drugs and looking for information. No ordinary thief would overlook the expensive equipment after going to so much trouble.



"Careless" mess or planned to look like "real" burglars were there?



Token rumaging.



Jar that held tea that was carefully placed in coffee perculator.



Vita tea in perculator. What burglar would take the time to do this?

letters

Dear Sisters:

You will find enclosed a cheque for my subscription. I enjoyed your International Women's Day issue and particularly the articles on the Mother Led Union and Wages for Housework. These struggles are very relevant for those of us in the States who are being forced to bear the brunt of a planned economic recession. Most of us are women--housewives, women on welfare, "part-time workers", and we don't intend to sit back and take it. So it is really fine to read a paper that does not focus on women as victims but as women who have the power to develop a strategy and the organizational forms to struggle.

Sincerely,
Mie Watanabe

Dear Sisters:

I read with great interest an article entitled MATRIARCHY, which appeared in Vol.2, #3 of T.O.W. I appreciate and agree with Judith's definition of what a matriarchy is.

I have been researching matriarchal societies and women in ancient societies. I have become very aware that most historical and anthropological writers cringe at the idea of a matriarchy. Most often they reject any such notion out of hand, without bothering to explore or define what a matriarchy is. Another favourite tactic is to define a matriarchal society as the polar opposite of a patriarchal society which does little to further anyone's understanding of such social organization. I could go on and on--this is one of my favourite topics.

I would like to know, Judith, if you have done any more research or writing concerning matriarchal societies. I would very much like to correspond with someone doing similar research in order to discuss, exchange and share ideas and findings.

I am presently researching and writing an article about the Greek Goddess, Demeter. Her cult, a very ancient one survived well into classical Greece and certainly points to an earlier time when a matriarchal way of life existed. I believe she is of great significance in exploring women's role in ancient societies.

I would appreciate hearing from you. Once again, thank you for a fine article.

Sincerely
Joanne Fink.



The new *
The original
gossip column
by **SISTER**
SARAH *send me your
news
and views!*

NATIVE WOMEN

With the help of IWY money, the Saskatchewan Native Women's Movement will be producing a newsletter for a year. To receive this newsletter, send \$1.50 for individual subscriptions to:

ISKWEW newsletter
c/o Regina Native Women's Community Centre
1770 Quebec Street
Regina, Saskatchewan

(ALSO PLEASE SEND AS MUCH AS YOU CAN AFFORD TO HELP THEM TO KEEP PRINTING.)

"ISKWEW (ees-quayo) is the Cree word for woman. For many years this beautiful word has taken the pronunciation and spelling of 'squaw'. ISKWEW is Cree but all Native women have been subjected to 'squaw' no matter if they were Indian, non-status or Metis. We plan to better the understanding and image of the Native women through our newsletter. We are going to replace the word 'squaw' and its negativity with the positive and truthful meaning ISKWEW was meant to have".

EQUAL PAY FOR WORK OF EQUAL VALUE

Society "is not completely sold" on the concept of equal pay for equal work. So says Ontario's Labour Minister! What he really means is: capitalist employers are still resisting, which of course makes some sense from their point of view.

"Society" has come to the point where almost every woman can say: 'I don't believe in women's lib but I'm for equal pay'. For almost 100 years now, working women have forced their unions and their government to deal with this question.

WOMEN IN THE WORK FORCE

Women now are still only 34% of the work force with 3.4 million of us working. The biggest group at 36.4% held clerical jobs. 58% of those working are married. The next two highest categories were, of course, service (17.6%) and sales (10.7%).

...The Women's Bureau, Ministry of Labour for Ontario has just produced a 47-page booklet on Law and The Woman in Ontario. In question and answer format, it talks about labour law, property rights, consumerism, welfare, legal aid and reform, etc.

...On May 27th, the Executive Committee of Toronto refused to pick up a \$104 deficit from a one-day seminar on May 24th for Parkdale area women. It was oriented toward low-income women in that area and was endorsed by the Mayor's Task Force on the Status of Women.

....The Caribbean Club meets every Thursday for all West Indian women at the YW McPhail Residence. The idea is to socialize with other West Indians. For more information, call Yvonne Leira at 449-0590 after 6 pm.

...Anti-Psychiatry Bibliography and Resource Guide by Kathy Frank available from the Mental Patients Association Publishing Project, 2146 Yew St., Vancouver, B.C.

HELEN KNIGHT

Ms. Knight, 50, was women's editor for the Expositor (Brantford, Ont.) for about 10 years. She earlier held public relations jobs in Toronto and Montreal. She was the poster girl for the Jenny Wren recruiting campaign for Women's Royal Canadian Naval Service in the Second World War. She died May 4 in her farmhouse destroyed by fire.

MARGUERITE PEREY

Marguerite Perey, 65, who discovered francium, died May 13th after a 15-year struggle against cancer believed to have resulted from her research with radioactive materials. Merrey started working with Marie Curie at the French Radium Institute when she was 20. In 1939, she discovered, she discovered francium, a radioactive element with a short life. Later she was a professor of nuclear chemistry at Strasbourg University and director of the Strasbourg Centre for Nuclear Research. In 1962, she became the first woman member in the 200-year history of the French Institute.

....The Federal Women's Bureau says average wages and salaries for similar jobs in manufacturing, service, technical and office categories are consistently lower for women than for men.

....Woman workers lost more than \$7 billion in salaries in 1973 because of wage discrimination, says Madeleine Parent, a member of the national board of the Confederation of Canadian Unions.

For a complete pamphlet on Women and the Law in New Brunswick (June 73) write to: The Fredericton Women's

Action Coalition
172 Inglewood Drive
Fredericton, N.B.

Include 15¢ for postage.

MONTREAL ABORTION CLINIC RAIDED

On Wednesday, June 25th, 1975 Montreal Urban Community police raided the offices of the Committee for Contraception Information and Free and Legal Abortion. Six women and one man were taken from their offices and held for 7 hours for questioning without the right to phone a lawyer.

The Committee refers women seeking abortions to New York city physicians and accredited therapeutic abortion clinics in Montreal. Police with a search warrant were able to take files that contained names of women who had sought help and also "accused us of complicity in the performance of an illegal abortion by a Montreal doctor last summer. We have nothing to do with that sort of thing. We were treated very roughly, asked accusing questions about our group's services and then interrogated about our sex lives."

BIRTH CONTROL WEEK IN TORONTO

The week of July 6-13 was officially declared Birth Control week in Toronto by Mayor David Crombie. The week's theme will be Pregnancy by Choice and will include public programmes on ways of preventing pregnancy, and the operation of birth-control centres in Toronto.

ABORTION IN ITALY

More than than 500,00 signatures needed to force a referendum to abolish anti-abortion laws have been collected. The petition was filed on July 13th.

From the Tuesday, April 8th, 1975 House of Commons Debates (Vol. 119, No. 106) which is available at 5¢ per copy from Information Canada, Ottawa.

HEALTH-Establishment of Abortion Committees by Hospitals-Government Position.

Mrs. Ursula Appolloni (York South): Mr. Speaker, I would like to direct my question to the Minister of National Health and Welfare. In view of the very important medical, social and moral facts put forward by members of the Canadian Physicians for Life in their open letter of April 4, for the sake of the women and unborn children of Canada, for the sake of the doctors and other concerned medical personnel of Canada, will the minister please withdraw his proposal that the hospitals of Canada be forced to establish abortion committees?"

Hon. Marc Lalonde: Mr. Speaker, I have never said that hospitals should be forced to establish abortion committees. This is certainly not a matter which I can force upon the provinces. But I still believe that the hospitals are semi-public institutions and should provide those services needed by the people of this country."

Now, what do you think of this polite debate? Why don't you write a letter to both of them?

education

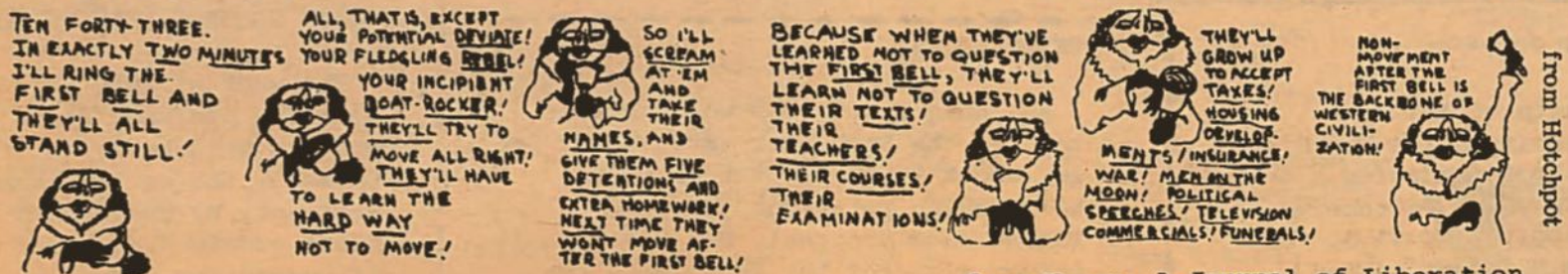
part two: alternatives

(PART ONE "Towards a Popular Culture: Feminism, the Working Class and Pedagogical Warfare" appeared in Vol. 3, No. 4 of The Other Woman.)

In designing alternatives to schools, the most important criterion to keep in mind is the fundamental reason for the disestablishment of school. The purpose behind the deschooling of society is to place the motives for learning, the choice of what is to be learned and the means whereby that learning is to occur, completely into the hands of the learner. If this principle is not kept in mind, then the disestablishment of school would result in the creation of equally oppressive alternatives.

These four approaches would be based on a network of things, of peers, of skill models or teachers, and of elders or professional educators.

The network of things would entail making the general physical environment accessible to the public. Factories, businesses, laboratories, plants, presses, clinics and more would be open, where it is physically safe, to people who want to come in and observe and learn. Granted, this may prove to be an annoyance and a distraction to some workers. However, it must be kept in mind the immense possibilities for learning for both workers and learners. Further, not only the general physical environment can be opened up, but also various objects which are kept for strictly "educational" use in schools



from Women: A Journal of Liberation

Further, all nations, whether they be socialist, capitalist, or totalitarian, still relate to knowledge as if it were private property. Thus, it will be of absolutely no benefit to the people if the ownership of the means of production were public, when the people cannot use that means of production. That is, what good will it be if a factory is publicly owned when only a few have the accessibility to the factory and the necessary skills to produce goods?

and universities. These include special toys, equipment such as microscopes, games and so forth. This network of things might be community owned and controlled, perhaps similar to a public library.

We need a two-part plan. We need legislation to affect the disestablishment of school. Four legal protections might be similar to these.

The second general category or network is peer-matching. The purpose of peer-matching would be to bring together people who wanted to exchange thoughts and feelings about a particular idea, book, article or whatever. They would be brought together by computer, bulletin board, classified ad, alternative directory. The relationship might or might not continue beyond that initial meeting.

1. Forbid state monopoly on education. It is as destructive as state religion. Forbid monopolies on education by any one person or group, as well as state monopoly.
2. Abolish favoritism based on acquired formal education. Employers should not be permitted to judge a person in the abstract for a job. Job requirements must be directly related to the job. The burden should be on the employer for proving that co's requirements are job-related.
3. Abolish discrimination and segregation based on age. We must return to the traditional idea behind the bar mitzvah/confirmation. That is, when a child reaches puberty or around that time, co is initiated and regarded by the community as an adult and co takes part in the community activities.
4. The right to teach any skill should come under the general heading of freedom of speech.

Another function of peer-matching would be to bring together people who wanted to exchange information on a particular educator or other professional person. For instance, if a person was considering the services of a particular lawyer, co would be matched up with former clients who would tell of their experience with that lawyer.

However, these fundamental pieces of legislation would only help to disestablish schools. We need alternatives as well. What should be the goals of an educational system? First of all, it should set no goals for the learner. Instead of establishing resources according to preset educational goals, it would simply provide various resources. The learner would define and achieve co's own educational goals through the help of these resources. Beyond providing the learner with access to available resources, the educational system would enable those who wanted to share their knowledge and skills, and, very importantly, it would enable anyone who wanted to discuss a particular issue to present it in other words, to exercise co's right of assembly.

The skill exchange is another important educational network. By skills I mean such things as typing, speaking a foreign language, playing a musical instrument. In some cases, these skills can be learned from things--for instance, many can learn a foreign language by listening to tapes and records and reading that language's books and newspapers. However, there are many skills which are best learned from another person, and preferably a person who is engaged in practising that skill. In order to encourage the free exchange of skills, various incentives will have to be established. I mentioned one earlier--that the right to teach a skill be put under the general heading of freedom of speech.

And what can feminists do to implement this alternative? It is imperative that those of us who are involved in clinics, printing presses, newspapers and similar projects be willing to take the extra time so that any new members of the collective/group/whatever become familiar with all the aspects of the project--technical, financial, theoretical, etc. Aside from the obvious educational benefits and the satisfaction experienced at knowing how to do something thoroughly well, there are some very practical advantages as well. First, it definitely lightens the work load if

In practical terms, this means that an alternative educational system would consist of four approaches.

continued on pg. 6

Fat

WOMEN'S LIBERATION

from a Wages for Housework perspective



Photo: Betty Burcher

For fat women, eating is a source of security. It is one way of adjusting to a sick society. It is a source of power and powerlessness. Our power is that when we refuse one part of our work, we are able to refuse more of it and push our struggles further. We are no longer viewed as desirable by men, and this, therefore, makes it easier to refuse the work of heterosexuality, if we want to. Our powerlessness is that fatness is seen as a negative thing by us, and by society around us. It is just one more reason to hate ourselves.

Why do women stay thin until after they're married and then refuse to work at being thin and so, gain weight? For many women getting married means having that relationship forever until one of them dies. Marriage is a form of security for women. While she does have to work for at least one more person after she gets married, and probably has to get a waged job outside the home to pay the bills, there is security in two salaries and the knowledge that some day she may only have to do the unwaged labour inside the home, and of course, the work of being a woman. She also has the company of this man who probably won't leave tomorrow. Society tells women to expect at least this much from life. The security of marriage gives women the power to refuse parts of the work of being a woman. She can have headaches when he wants to fuck, she can make T.V. dinners if he makes a lot of money, and she can refuse to be on a diet all the time. Being and staying thin is hard work for many women.

Fat women also tend to be loud and/or jolly. It is assumed that if you have an "ugly" body, you need an exceptional personality to have friends, lovers, etc. This society probably also likes fat women to be jolly because if we got angry, we might get violent or sit on someone. Angry fat women are terrors to behold.

Being fat enables women to push struggles against our work even further. Have you ever noticed that fat women work less hard at wearing make-up or fancy clothes? Trying to look beautiful is hard work. Fat women are viewed by capital as less productive workers. It is easier to look tired if you are fat. You can get red in the face and sweat a lot, and pretend to be exhausted and less physically fit than the thinner workers. We can, and do, get out of work in the paid workplace this way. We can avoid some forms of prostitution at work, since fat women don't usually get hired to be executive secretaries or receptionists or body rub attendants. Men don't usually see fat women as sex objects, only as objects. So we can avoid contact with men by being fat. There are a lot of fat dykes out there: big, strong women.

We are trained to be thin-identified. When we see fat women on the streets we notice first that they are fat. Being fat is not viewed as a positive distinguishing characteristic. We think that fat women have some emotional or physical problems to be 'that way'. Because no one wants to be fat. We aren't allowed to enjoy being fat. Friends tell us that we'd look better if we were thinner. And this society as a whole reinforces that attitude. Fat women are made to feel guilty about being fat; this feeling is increased when we can't find clothes to fit, except those of the most conservative variety or overalls. And furniture is built for thin people; we are sometimes worried that we won't fit into a chair or that a rickety one might crumble under our weight.

Why must we be on a diet all of our lives, to achieve that ultimate goal, thinness? Fat women, much more than fat men, are taught to be thin-identified. Women are, and are constantly encouraged to be, on diets. We are always guilty about our fat, even if we have very little of it. Even a little fat is too much. We are taught to hate ourselves, our bodies and other fat women. On the streets, men and women look disapprovingly at fat women, and either pity or hate us.

Fatness is a refusal to do one part of the work expected of us. We must appear thin and feminine to fulfill our role as women. Dieting is work and fat women refuse to do this work. When women refuse part of their work, which means refusing part of their role, society responds by punishing us for our rebellion by saying that we are not real women. We are fat women and made to feel external to other women and their (our) struggles. It makes us feel so guilty that we join groups like Weight Watchers or go to fat farms where, in isolation from thin women, except those who are the instructors (tormentors and guilt producers), the guilt we feel for being fat is reinforced. We pay a high price for the torture.

Refusal of our work is not doing specific parts of women's role deemed necessary by this society. Refusing to be mothers; all of these are ways in which we women are struggling against the work that this society forces upon us. But when we refuse to do parts of our work, we are punished by this society for it. This often takes the form of self-hate. The taboos against women refusing parts of our role are so strong that we, the ones in struggle, are unable to help feeling at least slightly guilty. Just look at fat women and lesbians!

To refuse our work on a larger scale, we need more money. Money is power—it means less work, less time spent shopping and cooking. We might be losing money, and often we are, when we don't get the prostitutional office job or if we don't get attached to a man. We need money for the work we do, and money so we can refuse to do it.

The only valid reason for dieting are health reasons. It is true that fatness is hard on our hearts and lungs and may increase the chance of getting diabetes. But sun tans give us skin cancer, diet pills and losing weight rapidly are severe strains on the body, smoking causes ailments too numerous to list and drinking rots our livers. If clothing doesn't fit, we should organize to fight the companies that cater only to thin women. If someone tries to make us hate ourselves for being fat, we should be able to put ourselves in a position to love ourselves and our fat. Being fat is a struggle against the powerlessness of women and fatness is a point of struggle against women's role. Hating ourselves will not be stopped by changing our mental attitudes about fat. Only when fat women unite and fight capital and the discipline of thinness as a group, not as individuals, will we be able to feel good about ourselves. Fat women, unite and fight!

Lorna R. Boschman
Wages Due Collective

Toronto Wages for Housework Committee
Box 38, Station E
Toronto, Ontario

POETRY



A POEM

THE WITCH DOCTORS & THE WOMAN

somewhere

between what used to be alive
and what is living
are pumping red hearts
adrift on island continents.
estranged

from the stage props
of vein and artery
you, the clinically insane, inland woman
walk beaches with your dusky eyes
and scatter tracks too
transient for tides to swallow.

schools of doctors
follow in crude pursuit
running noses swift to the ground
hands rubbery and gloved clean
tracing copying recording
hoping to make plaster casts
of your old world headsplit spirit.

to spill the milk they break the bowl.
it is the western way.
god and freud are on their side.
it is the numbers game.

on your island
no stone is left unquestioned
while defenceless and trusting
large, 5-footed beasts
are strapped with electrodes,
given urinalyses
and from among these
sought-for informers
are promised Hollywood.

someone has to speak in the end,
before that, before the kill
will you tell the medicine men
your magic has no map
no nomenclature

that when you
eat small ball-eyed fish
and bury the bones alone
you do so first out of hunger
and not some archetypal search
for rude awakenings.

you are there, woman friend
rudely awake and cruelly white
you have been there longer
and lovelier than eden.
softened by freedom
even your back
is more supple
more listening
than the ear curve of their ever stethoscope.

Maureen Paxton

I see through life
off slant
like peering into
a capsulated tear drop.
Ocean
within ocean.
who can know us
unless we know
that we are Women.
Honed and pumiced
to a living arrow.
Whose hand
shall fit us to the bow?
loft us loose
to wound a sister.
Whose purpose
shall we serve
in our season
if not our own.
Now that I haven't
the time for pretense
or the stomach
for walking meek
I shall say
what I ought to be saying
I shall carve it
in stone or wood.
The world is lost
and dying
and it cries for
Sisterhood.

Gert Beadle.

Continued from pg. 4 ALTERNATIVES

everyone can do everything. Second, it prevents boredom if work can be rotated. Third, it may produce new creative ideas because there are more people involved and therefore more potential. Fourth, it would definitely weaken the strength of a collective/group if one or two members who knew everything had to leave. The others are in a very much weakened position and this in turn weakens the women's movement.

The professional educators would not at all be like professional educators today. Educators would be primarily resource persons and not people, as today, who tell you what to learn and how to learn it. They would be administrators who would operate the networks smoothly, a job similar to that of librarians and museum workers today. Other professional educators would help people in the selection and use of resources to reach their educational goals. A further kind of educator is difficult to describe but would be what might be called "leaders" or "masters". This sounds a bit like something out of a Herman Hesse novel or else sounds like people blindly following around the latest half-baked "guru". This is not what is meant. This kind of educator would exist for people who were in need of advice in undertaking difficult skills or intellectual pursuits. They would assist, when asked for, in peer relationships where it is difficult to know the soundness of one's own judgement.

And how would these networks be financed? There are many different suggestions here. While money, of course, is not the entire solution to the inequality among the classes, there are nevertheless some good proposals which would give the poor a better chance in an alternative educational system. One suggestion is that the learner be given a voucher for x many dollars to be used for co's education throughout life.

As for the networks of people and things, these networks might be self-supporting by charging each user for the approximate cost of whatever service co avails coself of. Or else, the networks could be free and pub-

lic educational funding would pay for them. And, of course, there are various combinations. Some services might be free; others not, and this might be based on the person's need, ability to pay and/or other factors.

The service exchange might work by having a system whereby in order to learn more skills a person would have to stop and teach some skills--an educational bank.

It is becoming abundantly clear that we can no longer afford to finance the present educational system and keep it at a level that we see as necessary. However, as Reimer writes:

The money that is now so insufficient for schools would be more than enough to support an enormous network of educational objects and to partially support a number of skill models, pedagogues, and educational leaders far in excess of the number of teachers employed today.

Much of the school's function today consists of just babysitting people--energetic young people who could be put to work doing all kinds of creative things and projects of social benefit. Schools keep kids off the streets and from asking pointed questions about the system in general and how it's run. The disestablishment of school will release a great deal of talent and energy (not to mention money) and this will be one of its main rewards.

Furthermore, we will only have a democratic society when no one is denied access to learning--and where no one is denied the right of assembly to present that learning.

Cindy Wright.

Recommended reading: Everett Reimer (School Is Dead) and particularly Ivan Illich (Deschooling Society; After Deschooling, What?)

struggle

This Paper on STRUGGLE came out of a feminist political rap group in the fall of 1974. It could serve as a topic of discussion for YOUR group.

STRUGGLE IS:

A technique, a tool, for resolving conflicts, for making decisions, for raising political consciousness, for changing, for political growth. Struggle works best in small groups, small enough for everyone to speak freely, as small as one.

The goals of struggle are:

- 1) Change.
- 2) Self-improvement.
- 3) Group unity.
- 4) Collective consciousness.

In order to struggle together everyone involved must agree to some basic assumptions about how everyone is going to relate to everyone else. These are:

- 1) Honesty.
- 2) Respect.
- 3) Trust.
- 4) Subjectivity.

This means that everyone has to be involved. Everyone has to care. There is no such thing as objectivity. Ask all the questions you have. Don't assume anybody knows anything that you haven't explained to them yourself, and don't assume you know anything that hasn't been thoroughly explained to you. Be equally as free with your praise as with your criticism. Give all of everyone's ideas careful, thorough, and respectful consideration. Don't leave things out to make yourself, or anyone else, look good or bad. Remember that this is for the good of all, both collectively and individually.

The steps in this process are:

- 1) Make sure everyone knows and agrees on all goals, basic assumptions, rules and procedure.
- 2) Define the problem on all levels.
- 3) Make sure that everyone is there, including members of the group that are not directly involved in this particular problem.
- 4) Everyone say what they want and why.
- 5) Offer compromises.
- 6) Discuss possible solutions until everyone feels a fair solution has been reached.
- 7) Check in regularly to make sure everyone is still satisfied. If not, start over again from the top.

There are a lot of ways to make yourself look like you are struggling when you really are not. Here are some rules to help you keep on the track:

- 1) One speaker at a time.
- 2) Stick to the topic.
- 3) LISTEN.
- 4) Make sure you understand.
- 5) Be honest.
- 6) Don't be defensive.
- 7) Speak your mind.
- 8) Let everyone finish.
- 9) TALK.
- 10) Stay until the end.
- 11) No guilt.
- 12) No half-truths.
- 13) Be fearless.
- 14) Remember that you're all in it together and that no one is there to prove that they are right.

RESISTANCES TO STRUGGLE

There are three ways to resist struggle. They are direct and in-

direct force, manipulation and defensiveness. Manipulation is knowing what you want and being willing to do anything to get it. Manipulation is being dishonest, indirect, insincere, and making the ends justify the means. Defensiveness is not trusting the people you are struggling with.

Resistances to beginning a struggle are mostly defensiveness. Defensiveness and manipulation are also used in blocking a struggle that has already begun. Ways people resist struggle are:

- 1) Creating phony emotional scenes to change the subject.
- 2) Shouting and/or crying.
- 3) Hiding or denying feelings.
- 4) Making excuses.
- 5) Keeping secrets.
- 6) Taking advantage of relationships between people.
- 7) Saying what people want to hear instead of what you really feel.
- 8) Dominating the discussion.
- 9) Not letting people think things through.
- 10) Deliberately misinterpreting.
- 11) Being self-negating.
- 12) Being passive.
- 13) Being sarcastic.
- 14) Setting people up.
- 15) Using or accepting guilt.
- 16) Refusing responsibility for yourself.
- 17) Attack and counter-attack.
- 18) Using or accepting ridicule.
- 19) Lobbying.
- 20) Blackmail.
- 21) Not caring enough to really listen.

For struggle to really work everyone has to be willing to change, everyone has to try as hard as they can.

ANOTHER OLD STORY

*it was dirty
small town dirt
why they chose her
two brothers and an old friend
chose her*

*pulled her legs apart
split the thinning carcass
hip to breast*

*the blood flowing easier
and easier*

*left the girl
ugly
draped over a garbage can
dead
Indian*

*the fight is the measure
to the waltz
one step at a time
in time
forever like spitting at the sky
and
the court case was
the boy's father*

*lawyer
judge
sympathetic to the time
the impetus
the night*

*disconnected
the death and the body
it was the oldest brother's idea
drunk
no other reason*

*they paid a fine
they had three months of jail*

*returned dancing
the most attractive women
across squaw hall
some say four
some five
the women dressed carefully*

*danced him
outside
castrated the bastard
with the jagged lid
from a can of brown beans*

Cathy Ford.

TORONTO RAPE CRISIS CENTRE
368-8383

24 HR. SERVICE

**A WOMEN'S GROUP OFFERING
SUPPORT TO RAPE VICTIMS
INFORMATION ON RAPE AVAILABLE**

P.O. BOX 6597 STA. A
TORONTO, ONTARIO

WOMEN IN TRANSITION

967-5227

TORONTO ONTARIO

We are now at 143 Spadina Road. This move shall permit us to accommodate more mothers and children, thereby improving the quality of our service.

starting a feminist newspaper

part three photo offset

For photo-offset printing, you first paste your articles and artwork onto a backing of paper or posterboard. A photographic negative is made from this layout, and a plate is made from the negative. This plate is mounted on a roller, and the parts which are not to be printed are dampened. An ink roller then inks the dry parts of the plate, and the image is offset onto a rubber-covered blanket cylinder. From that, the image is transferred onto the paper. When printing 8 x 11 sheets, the paper is usually fed in a single sheet at a time. For tabloid (newspaper) sizes, it is fed through in a continuous strip and cut into sheets after being printed.

If you want to use photo-offset printing, the first thing to do is find a printer who does not charge rip-off prices and who is willing to print a feminist paper. This will be easy in most large cities, harder in other areas. If there is already an offset printed alternative paper in your area, they should be able to tell you what is the best place to have printing done. Otherwise, you can check the yellow pages under "Printers", call them all up, and get approximate cost estimates. It is very important to check with as many places as possible before deciding on one, as some shops may charge two or three times what others charge. Before calling, have a good idea what size paper you'll be printing, how many copies and how many pages.

Once you have decided on a printer, talk to them and determine exactly what their requirements are for layouts. For example, photographs which have not been screened or have very fine screens will have to get special treatment. (Screening is a process which turns the shades of grey in a photograph into black dots of varying size, to give the illusion of grey.) Find out how much it costs to have this done--it will probably be \$1 to \$5 per photograph. You should also find out how long after you give them the layout it will take before the printing is done. Many places can have it finished the next day, others take up to four or five days. If it's more than a week, you should try to find a different printer. Also find out how large the actual printing area is--it will be slightly smaller than the size of the paper.

Finding a typewriter is the next problem. Hunt around and try to find the best possible machine to use. A typesetting machine is by far the best, but hard to find. Next best is an electric typewriter with or without proportional spacing, but preferably with. (Proportional spacing means that more space is given to larger letters. M, W, and X are wider than n or b, which in turn are wider than l or i. It looks better and is easier to read than typing in which all the letters are the same width.) If all else fails, you can use a manual typewriter.

There are a variety of places you can check with if you need to find a good typewriter to use in preparing copy. You may be able to get one through groups like the Canadian Civil Liberties Union, movement law offices, or other alternative papers.

In order for the typing to print well, it is important to use a ribbon which leaves a very black impression. Carbon ribbons, which come on many electric typewriters, are by far the best. These are plastic ribbons which can only be used once, but they are worth it because they leave a very sharp, black impression, and do not smear. If you must use a cloth ribbon, use a new silk one, not cotton. Show your printer a sample of something typed with that ribbon and make sure that it will print. Finally, use the same ribbon and print for all articles, so that everything will be of uniform darkness. Otherwise you may cause problems for the printer.

Once you have found a typewriter with a suitable ribbon and collected some articles, you can decide how wide the columns should be and start typing. Allowing for margins and borders, you would probably want two 3 and one half columns in a paper that is printed on 8 and a half x 11 sheets. For larger newspapers, decide how many columns you want and figure accordingly. Three or four columns is usually a good number.

The next step is to make a dummy. The dummy that you need is prepared by taking several sheets of paper, numbering them to correspond to the pages that will be in the final paper, and then figuring out on which page (and where on that page) each article and graphic will go. It

is important at this point to fit in lots of graphics--at least one good-sized photo or drawing per page is a good rule. You can get suitable graphics from other feminist newspapers, straight papers and magazines, as well as from artists and photographers on your staff. Keeping a file of photos and drawings for general use is not a bad idea, really.

Now, finally, you can begin layout. This is the best part of doing a paper, and offers plenty of chances to put creative touches into it. You'll need a paper cutter to trim the typed articles (scissors will do but they're much slower) and some rubber cement to paste them down. The usual procedure is to use a blue pencil and draw very light lines showing where the borders and margins are. Light blue does not show up when photographed, and so these lines will not need to be erased. Your printer may be able to supply you with sheets that already have grids on them, which will save time. While pasting down the material, try to handle everything as little as possible, since smudges, fingerprints, and other unwanted marks are easily picked up by the camera.

Titles for articles can be hand-drawn, or you can use one of the many commercial lettering devices which any stationary store will gladly sell you. One of the easiest and best ways to make lettering is using sheets of transfer type. These are sheets of clear plastic, which have black lettering on them. Placing the plastic on top of a sheet of paper and rubbing a letter makes that letter rub off onto the paper. A wide range of styles and sizes is available.

If you are going to have the printer screen, reduce or enlarge any graphics, do not paste them down. Also, do not write on the backs of any graphics and do not put paper clips on them--this may hurt the finish and keep them from reproducing well. Your printers will tell you what system they want you to use for marking them.

If the typewriter that you use has larger typing than you want to appear in the final paper, you may want to lay out your pages larger than what their printed size is to be, and have the printer reduce them. Of course, check and make sure that the printer will be able to reduce them first. Also, make sure that the proportion of width to height is the same on your layout as it will be on the printed page. A 14 x 16 layout cannot be reduced on a 10 x 15 page, no matter who your printer is.

This article is excerpted from a pamphlet, "How to Start a High School Underground", distributed by Youth Liberation.

VIETNAMESE WOMEN VISIT CANADA

During her recent visit to Canada with a delegation from Vietnam, Phan Thi An, Vice-President of the Vietnam Women's Union and a member of the DRV National Assembly spoke to a Toronto meeting about the situation of women in Vietnam, and their role in the struggle for equality. She quoted from Ho Chi Minh, "If we want to liberate people, we must liberate women first," and she went on to describe some of the ways in which this is happening in North Vietnam today.

Now, when almost unbelievably, the war in the South has been won, the women of Vietnam face monumental tasks of rebuilding their country, and helping many thousands of their people to repair and reconstruct their lives, their families and their communities. During the war, the Women's Union developed the "Three Responsibilities" campaign--three tasks for women to undertake:

- to replace men in both agricultural and industrial production
- to care for their families and relieve the men of family worries while fighting for liberation
- to form their own militia and defence force for defending the countryside whenever needed.

Although women are happily no longer required in the militia, those young women who sank ships and shot down planes with rifles during the war are now turning their minds to solving other problems. Millions of bomb craters throughout the countryside have to be filled or put to use. Factories and houses, bridges, roads and railways must be built. Quantities of materials are needed. (Canada could supply some of these.) Medical supplies are limited and the work of rehabilitating broken bodies and healing the other terrible scars of war is unending.

North Vietnam's health standards and services have remained extraordinarily high during the war. The secret of this achievement stems from political decisions made after the establishment of the Republic under Ho Chi Minh. With millions of sick people, with epidemics, parasite diseases, malaria and tuberculosis rampant, to build hospitals to care for all these people would be impossible. It was decided that education for prevention, and the involvement of all the people on every level of society was the only hope. So, thousands of cadres were trained in basic tasks and knowledge of hygiene, pledged to pass on their knowledge to old and young in every village and hamlet. They learned how to fil-



Kay MacPherson

Waitress at Hotel transformed at the first sound of the siren to a militia girl.

ter and obtain pure drinking water, how to prevent sewage contamination and to process and use human and animal waste for fertilizer, basic cleanliness for cooking and preserving food, eliminating flies, and many other techniques including first aid and later, immunization programmes. Doctors at first sometimes felt this was not what their medical training required, but gradually the wisdom of this decision became apparent. Today North Vietnam's infant mortality rate, for example, is one of the lowest in the world. The people themselves feel responsible for the change.



Kay MacPherson

Bui Thi Cau with one of the Heads of the Agricultural Cooperative

These priorities are now changing. Phan Thi An spoke of the great need for education, especially for older women and those in the South who had been denied even primary education under the colonial regimes. Staggered school hours are in force now for the 6 million school age children, until enough schools have been built or rebuilt. Child care centres are essential for women who are working but who also want to obtain education and further training to improve their qualifications to help in the rebuilding of their country. The number of women holding managerial and leading positions in all fields is growing all the time--in the legislatures, in factories, in agriculture, education, medicine, etc. However, there is still a need for many changes in attitudes and in old established customs which cannot be quickly wiped out. It was only in 1960 that the law against polygamy was passed. Many older women can remember the days when a man could take or discard his wives, particularly if one did not bear him a son.



Kay MacPherson

Dispersed Kindergarten in Mountains

Phan Thi An and the other members of her delegation were themselves examples of the determination and will of the Vietnamese people in their struggle for liberation. Vietnamese women, she said, can be both fierce and gentle, they can both struggle and love. At last for them their so often repeated salutation has come true:

Hua binh - Doc lap! -- Peace - Independence!

Kay MacPherson.

BILAN DU FRONT DE LIBERATION

DES FEMMES

novembre 69

Plus d'une centaine de femmes s'enchaînent les unes aux autres et se font arrêter alors qu'elles protestent contre le règlement anti-manifestation Drapeau-Saulnier no 3926. Cette action est une surprise pour tout le monde; et pour de nombreuses femmes c'est une première prise de conscience de leur force quand elles se mettent ensemble.

janvier a septembre 70

Au début du mois de janvier, les premières réunions de femmes québécoises ont lieu, sous l'influence de quelques militantes du Women's Lib. de Montréal. Il y a une rencontre par semaine mais les femmes y assistent de façon très irrégulière. Ces réunions sont surtout dominées par la peur du ridicule et la crainte de s'affirmer en tant que groupe de femmes. On appréhende de se faire accuser d'être des éléments de division au sein de la lutte de libération nationale. Mais la persistance des mouvements mixtes à ne pas reconnaître l'oppression spécifique que subissent les femmes dans la société nous fait comprendre le besoin d'un mouvement autonome de femmes. Tout reste à faire. Il n'y a encore aucune analyse solide de l'oppression des femmes et nous avançons à tâtons pour définir notre orientation. Les femmes qui ont été dans des mouvements mixtes se sentent obligées de répondre aux critiques de certains de ces mouvements et de se justifier à leurs yeux. Cela devient malheureusement la préoccupation principale du groupe même si on ne répond pas aux besoins réels des autres femmes qui sont là (secrétaires, ménagères, infirmières...). Ces femmes se découragent des débats inutiles et quittent le groupe une à une.

septembre 70

Au début du mois de septembre 70, nous organisons une fin de semaine de réflexion afin de faire le point sur l'année qui vient de passer et pour essayer de définir notre orientation plus clairement. Nous nous rallions autour de trois objectifs:

- 1--la libération des femmes
- 2--la libération nationale
- 3--le socialisme

Mais il nous est impossible de définir plus précisément le contenu de ces objectifs et les moyens d'action pour y parvenir. Donc, malgré cet accord minimum, il règne encore une grande confusion.

par Québécoises Deboutte

Un pied d'une garderie, pendant qu'une autre est surtout intéressée à ce que le groupe mène une campagne pour l'abrogation des lois sur l'avortement. Les autres femmes du groupe, principalement les jeunes et les célibataires, considèrent ces luttes importantes, mais ne veulent pas les assumer. Touchées plus directement par l'oppression culturelle, nous pensons ne pas être concernées par ces problèmes. Nous ne nous rendons pas compte que l'oppression culturelle (femme-objet, mode) est en fait l'expression de l'oppression économique et politique. Donc, nous suggérons à ces deux femmes de regrouper autour d'elles d'autres femmes afin de constituer une cellule garderie et une cellule avortement. D'après nous, il fallait bâtir une, deux, trois... plein de cellules à travers le Québec; ainsi se créerait le Front de Libération des Femmes du Québec. Mais celle qui croit en la nécessité d'une garderie, déçue de notre attitude, quitte momentanément le groupe; quelques mois plus tard elle travaillera pour mettre sur pied une "cellule garderie" qui commencera à fonctionner au printemps 71. L'autre femme ne veut plus travailler avec nous et elle forme le Mouvement d'Action pour la Libération des québécoises. Ce groupe est en fait l'aile féministe de la Ligue des Jeunes Socialistes (groupuscule de tendance trotskyste de Montréal). Il se donne comme priorité de changer la loi sur l'avortement. Il ne regroupe pas beaucoup de femmes et il se dissoudra finalement après plusieurs mois. Habituees à vivre isolées les unes des autres, dans une société individualiste, nous continuons à prêter plus d'attention à nos besoins individuels qu'à ceux du groupe. C'est cette attitude qui a fait que, tout en considérant la mise sur pied de garderies comme prioritaires, nous n'avons rien fait pour aider les femmes intéressées à les créer. Nous décidons de nous attaquer, par des actions spontanées, aux valeurs culturelles qui portent préjudice aux femmes. Nous créons la cellule "Action-choc".

janvier a septembre 71

Au cours de l'année 71, de nouvelles femmes nous contactent peu à peu et s'intègrent au F.L.F.

occupations de taverne à Longueuil. Nous voulons attirer l'attention sur cette loi discriminatoire, féodale et raciste envers les femmes.

En février 71, une militante du FLF prend en charge le "service d'avortement" qui est jusqu'alors assuré par un roulement de bénévoles anglophones et francophones. A ce service, on permet à toutes les femmes qui en ont besoin d'avoir un avortement médical.

cellule garderie

A peu près à la même époque, un groupe de femmes ouvre une garderie dans un quartier de l'Est de Montréal. A la fin de l'été, les mères du quartier qui participent à la garderie, la prennent entièrement en main et demandent aux femmes du F.L.F. de partir. En fait, on ne connaît pas très bien les raisons de ce rejet, car la cellule se dissout peu après sans faire une analyse de son travail. La cellule garderie a sûrement commis des erreurs, mais le mouvement n'ayant aucune structure de coordination, se voit incapable d'assurer son soutien aux cellules, et de leur fournir les instruments dont elles avaient besoin.

cellule journal

Pour palier au manque d'information sur la situation des femmes au Québec, un groupe de femmes décide de publier un journal. "Québécoises Deboutte" paraît en novembre 71; il ne connaîtra qu'un seul numéro. Son contenu dévoile une certaine confusion, mais malgré cela, la réception chaleureuse qu'il reçoit nous permet de vérifier qu'un journal féministe répond à un besoin réel d'information.

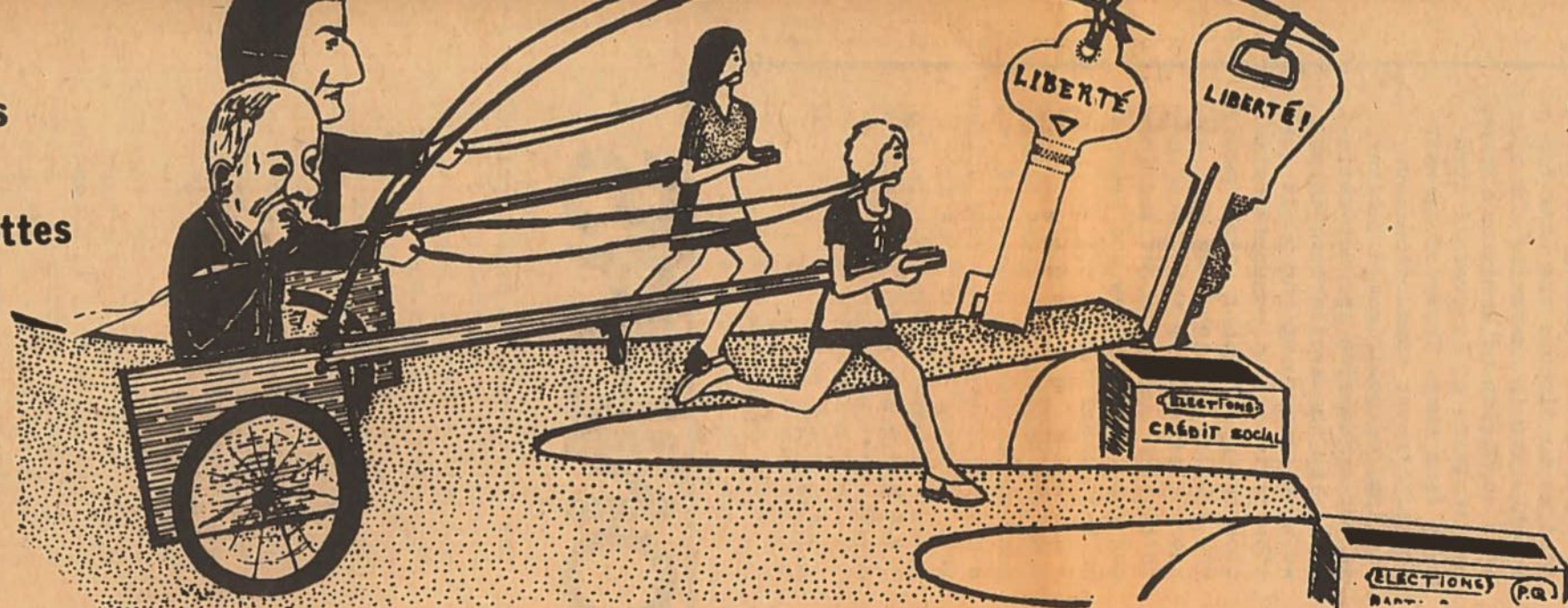
cellule 1 et 2

Au printemps, plusieurs nouvelles femmes intéressées à participer au FLF se regroupent dans différentes cellules, puis finalement dans une seule et même cellule la "cellule 1 et 2". Après leur avoir brièvement expliqué le fonctionnement et les vagues objectifs du FLF, nous leur suggérons de définir entre elles le type de travail qu'elles veulent entreprendre. Elles ont plusieurs rencontres et décident de faire de la recherche.

Pendant l'été 71, les cellules du F.L.F. essaient d'avoir des discussions communes pour définir une orientation précise. Ces rencontres aboutissent à un cul-de-sac. La cellule 1 et 2 quitte le F.L.F. Quelques mois plus tard elles rédigent une critique du F.L.F. qui est justifiable sur certains points, mais injustifiable sur d'autres. Peut-être à cause de leur court passage au F.L.F. ces femmes ont fait, à notre avis,

aux ânes

des carottes



aux femmes... une promesse de liberté

De plus, le problème de la présence majoritaire des anglophones au sein du groupe commence à se faire sentir de façon plus aigüe lors de cette fin de semaine. Dans les semaines qui suivent le problème s'aggrave: malgré leur bonne volonté, les anglophones ont une attitude colonisatrice vis-à-vis les francophones. Leur connaissance de l'anglais leur donne libre accès à tous les textes américains sur la libération des femmes et elles parachutent dans le groupe l'idéologie "Women's Lib" sans l'appliquer à la réalité québécoise. De plus, il nous semble urgent que les québécoises francophones définissent entre elles les luttes qu'elles doivent mener dans le cadre de la lutte de libération nationale. Pour cette raison nous décidons l'exclusion des anglophones à la fin du mois de septembre. D'ailleurs, à cette époque, au sein de certains groupements politiques, on sent le même besoin de se dégager du contrôle qu'exercent les anglophones pour s'affirmer en tant que québécois.

octobre 70

Pendant les événements d'octobre, le F.L.F. ne sait comment réagir et il se désintègre momentanément pendant près d'un mois. Et pourtant la répression envers les femmes, à cette époque, était encore assez faible.

novembre 70

A ce moment-là, huit femmes seulement assistent encore aux réunions; de plus, ce sont des femmes avec des besoins très différents. Il y en a une, mère de famille, qui est avant tout motivée par la mise sur

cellule x action - choc

Début mars, c'est l'action des "femmes-jurés": Lise Balcer refuse de témoigner en cour, au procès de Paul Rose, parce qu'il n'y a pas de femmes jurés ("puisqu'il n'y a pas de femmes jurés, pourquoi y aurait-il des femmes témoins?"). Elle est accusée d'outrage au tribunal. Le jour de sa comparution pour recevoir sa sentence, sept femmes du F.L.F., dissimulées dans l'assistance, se précipitent sur le banc des jurés en criant: "DISCRIMINATION" et "LA JUSTICE C'EST DE LA MARDE"; elles sont condamnées, sans autre forme de procès, à un mois de prison. Deux d'entre elles rétorquent: "On nous viole encore", ce qui leur vaut un mois de plus.

L'action a un certain retentissement, mais elle est vite oubliée. Quelques mois après la loi des jurés est modifiée mais dans le fond, cela ne change pas grand chose à la situation.

Au mois de mai, un groupe du F.L.F. décide de s'attaquer au Salon de la Femme et à l'image qu'il présente de la femme. Pour l'occasion, nous choisissons le nom de "Cellule Lé patatcol"; nous faisons le tour du Salon en criant divers slogans contre la course à la consommation dans laquelle les "businessmen" veulent entraîner les femmes. Cette action rejoint très peu de femmes, étant donné l'aspect légèrement agressif et farfelu.

À la demande d'un groupe de femmes de la Rive-Sud, quelques unes d'entre nous participent à plusieurs

de nombreuses erreurs tant dans la présentation des faits que dans l'interprétation qu'elles en donnent.

été 71 -- La cellule 1 et 2 quitte le F.L.F.

automne 71 -- La cellule garderie se dissout

novembre 71 -- La cellule journal se disloque après son premier effort pour le journal.

decembre 71

Alermée par cette impressionnante perte de membres, la cellule X fait des réunions de remise en question. Toutefois elles n'aboutissent pas: de moins en moins de femmes viennent aux réunions et le mouvement se disloque. Les quelques militantes qui restent décident de dissoudre le F.L.F.

Le F.L.F. a été la première étape d'une prise de conscience féministe radicale au Québec; ce fut l'étape de la révolte. Et une révolte qui n'est pas organisée s'attaque en général aux conséquences apparentes de l'oppression et non à ses causes réelles. C'est ce que le F.L.F. a fait.

La composition du F.L.F. serait un des éléments qui expliquerait en partie le type de révolte qui a eu lieu: la plupart des femmes étaient jeunes, célibataires et sans enfant; elles ne vivaient donc pas les mêmes problèmes que la majorité des québécoises. Comme nous n'avions fait aucune recherche sérieuse sur la situation des femmes au Québec, nous ne pouvions nous baser que sur nos propres expériences pour concevoir le développement de la lutte des femmes. De plus, les critiques virulentes de la droite aussi bien que de la gauche, nous ont poussées à nous replier un peu plus sur nous-mêmes et à être constamment sur la défensive. Sans en avoir conscience, nous avons donc cherché à créer un milieu sécurisant où nous pourrions vivre "de nouvelles valeurs". Comme nous n'avions rien de concret à proposer aux femmes qui étaient intéressées au F.L.F., sauf un milieu "sympathique", celles qui revenaient étaient des femmes qui vivaient des situations similaires à la nôtre. Les autres (menagères, travailleuses syndiquées ou non, etc.) ne restaient que le temps de s'apercevoir que nos actions ne correspondaient à leurs besoins.

Ce bilan peut paraître négatif; toutefois, il ne remet pas en question pour nous la nécessité d'un mouvement autonome de femmes au Québec. Il remet plutôt en question la forme que ce mouvement doit prendre et les objectifs qu'il doit se fixer. Pour cela, il était nécessaire de faire une critique de nos erreurs afin de ne pas les répéter. Nous faisons cette critique ouvertement, espérant que d'autres groupes féministes puissent éviter ces mêmes erreurs et qu'ils ne perdent pas autant d'énergie que nous en avons perdu.



Immigrant Women at Wages for Housework May 2nd Rally

Photo: Betty Burcher

IMMIGRANT WOMEN'S ACTION GROUP

At the recent "Women in the Work Force" conference held at Toronto's Humber College, a workshop was held on "special problems of immigrant women". The discussion was led by Evelyn Murialdo, of the Centre for Spanish Speaking Peoples, Judith McCallum, of the Women's Community Employment Centre and myself, representing Centro Donne. All three of us are immigrants to Canada and our work is among the south American, West Indian, and southern Mediterranean immigrant communities.

With the 25 participants we touched on a wide range of problems endemic to the situation of immigrant women--from the low-paying job ghettos reserved for her, to discrimination surrounding language study and retraining courses at Manpower, to social isolation within the immigrant communities themselves, to the vast amounts of housework and the oppressive controls the immigrant family involve for the woman.

Not surprisingly, what emerged clearly from our discussion was that the immigrant woman is even more trapped in the traditional role of wife and mother than her native born sister. And that because of this fact she is at an

even greater disadvantage when she looks for a second job outside the home. We focused on the extraordinary length of her cumulative work day--something which effectively prevents her from "taking advantage" of the "available opportunities" such as night school English courses, or organizing on the job for higher wages. Time seemed to be the central problem; no matter what we discussed we came up against the fact that immigrant women are overworked and unable to make time for themselves.

This emphasis caused some consternation among those who had come to the workshop from trade unions which professed to be interested in "helping immigrants". They couldn't understand why we weren't tackling the problem in terms of "advancement on the job" and acceptance of the union as a friend, so to speak, of the immigrant woman. But we were dealing with those who have always been ignored by the unions--women and immigrants--and who have no reason to think that any new found interest on the part of the unions is anything other than suspect. And this was only confirmed when the conference ended by passing a resolution advanced by the trade union women (who were in the vast

majority) to develop ties only with women in "bona-fide bargaining units", explicitly bypassing the "unorganized"!

Since the conference, several women from the workshop have been meeting to discuss the need for a fresh start in assessing the specific condition of immigrant women and arriving at an overall strategy from that. Those of us working within our communities and looking for political direction in our organizing are not satisfied with the available options; we want to open up the whole question of immigrant women in relation to work, unions, time, money, the family, etc., etc. We know we have to start from the ground up to analyse our own condition from our own point of view and organize on that basis alone

We are holding our first public meeting on Tuesday, August 19 at 8 pm, at Centro Donne, 368A College St., Toronto. Topic: "Does the Women's Movement Have Anything to Offer Immigrant Women Who Want to Organize?" Women only.

Judy Ramirez.

SPANISH PRISONERS

On June 20, Eva Forest and Maria Fernandez went before the courts in Spain. Women are oppressed all over the world but women here in Canada may find it a bit hard to understand the conditions for all people in an overtly fascist country such as Spain. The generation before us may well remember the revolutionary spirit of Spain during the Civil War and this ideal is still alive though fast going under unless there is wide support from western countries, and in particular the women's movement.

These two women will most likely be hanged. And what is their "crime"? They are charged with participating in the December 1973 assassination of the Spanish premier Admiral Carrero Blanco. This is a lie. While we cannot mourn the death of the Spanish premier (in fact, applaud the deed), these two Spanish feminists did not kill anyone.

The women's movement, as everything else that is not sanctioned by the government, can only be organized by underground methods. There can be no conferences, newspapers or demonstrations for women in Spain--or for any other cause either. At the time of Forest's initial arrest, a women's conference was planned for Barcelona. Since Forest was the prime element in the organizing of the conference, it fell through as they had relied entirely on her ability and contacts.

A psychiatrist, Forest was arrested by political police at her Madrid home on September 13, 1974. After being kept in solitary confinement for 40 days, she managed to smuggle a letter out of prison through an attorney.

A report of the facts describing her treatment was published

in the November 17-18 issue of the Paris daily Le Monde: police ransacked her apartment and dragged her to security headquarters. For 9 days she was subjected to insults, punches and kicks, until she passed out. Then buckets of water to start another round. And later, karate blows, sexual assaults, interrogation and blackmail threats against her daughter and husband Alfonso Sastre, one of Spain's leading playwrights.

But some good news too. Forest's husband and Lidia Falcon have been released. This is a result of a campaign supported by Amnesty International, the International Federation of Human Rights, a group of 200 European intellectuals including Simone de Beauvoir--and the French women's movement.

To keep informed on the condition of these two feminists, write to: Adhoc Committee to Save Spanish Political Prisoners, P.O. Box 108, Stn. P, Toronto, Ontario.

AFRICAN LIBERATION DAY

On May 24, there was a march for African Liberation Day, culminating in a rally at Christie Pitts. About 400 people came. A lot of very different people took part in the day. There was the Black Workers Alliance, Black Women's Alliance, Rosie Douglas, a Haitian who's being deported, Toronto Warrior Society, a native people's group and youths from a Black community centre in Montreal. The Rastafarian Brethren and the black press including Contrast and Black Labour were there. Needless to say, a wide variety. The rally started off on a high note as the marchers came into Christie Pitts with pickets "Black Women's Liberation--Black People's Liberation" in the front lines. It took a while for the 400 people to settle down in the park. People were buying some Caribbean food, hustling newspapers and watching the police as the police watched us. For the next 3-4 hours there were speeches, music and poetry.

African Liberation Day has been celebrated since 1972 as the day for sisters and brothers in Guinea Bissau and South Africa. Over the years the emphasis has changed from 'giving support' to a concentration on black activity in this hemisphere. This change in opinion is pretty important because although giving support may be useful and encouraging we actually help most when we make struggles for ourselves. In struggling for ourselves we make gains for more people than ourselves. For instance, the Vietnamese and Cambodians fought for themselves

but by winning a little against imperialism they started the chance for more Asian people to win.

Black activity in Canada covers a lot of ground. Blacks are organizing against the many forms of racial oppression. However, some events are generating more anger than others. There was talk at the rally of police repression, likewise the Western Guard, the murders of Michael Habib and Tracey Ann Bruney, the hearings of the Government's Green Paper (now called the waste paper), the deportations of Haitians, particularly the Rosie Douglas case. This is only a small part of racism but it is what the press is picking up on and the attention it is getting is significant. As blacks are speaking out on these issues they speak out at the State's efforts to keep them powerless. The State is threatened by their anger. Notice how the Globe and Mail in their controversial article on Rastafarians tried to equate all black anger with Rasta as they portrayed Rasta as simply being a weird religious cult.

Non-white people are being blamed for housing shortages, unemployment (they are supposedly, at one and the same time, too lazy to work and snatching up jobs), for the lack of space in cities, etc. In these attacks, racism is being used against non-white people. We are told that if some of us get any financial security (and money means power) then it must be at someone else's

expense. This is not the case. It is not a quarrel for a bigger share of the pie. When we work we create wealth and we struggle to win back as much of that money as we can. When blacks win against wagelessness and powerlessness, they've started the fight for other powerless people (racial/national groups, women, kids....)

Black Women's Liberation and black youth groups at the rally said that if there is a power relationship between white and non-white then there certainly is a power relationship in the black movement. Black women do a lot of housework; raising kids, supporting egos in a society that stomps on black egos. For all this work they end up being either very dependent on someone else's money or very poor. Black youth need the black movement but the black movement is also their parents and their authority. The people they depend on financially, the people who can say you must study or you must work. **

Black women and youth say that their commitment to understanding these divisions makes them absolutely crucial to the movement. Their struggles are about particular relations in the black movement that unless we are black women/youth we don't know about and don't experience. But their relations of powerlessness and wagelessness are also our relations in a capitalist world. They struggle for themselves but they win for all of us.

Patrice Simister.

** RACE TODAY, a British magazine, does an excellent job with these subjects.

IMMIGRATION...RACISM

On June 9, 10, 11 the Joint Parliamentary Committee on Immigration held its public hearings for the Green Paper at the Park Plaza Hotel. There were demonstrations to boycott the hearings and oppose the way the controversy over immigration is being handled. About 300 people came to picket in protest.

The hearings for the Green Paper are being used to stir up a popular racism and set the scene for a new immigration policy. The Green Paper states that people should be brought to Canada only if there is a job waiting for them. The State needs these people to do the work that other people are able to refuse. And it wants to boot them right out when the work is done. The Government needs to eliminate all the people who are coming in and for various reasons not getting jobs, because these people are organizing against their wagelessness and powerlessness.

Racism is good for the State and no good for us as long as we feel that the little money and free time we have is threat-

ened by someone who has a little less. We are told that our housing situation and jobs are threatened by immigrants (and, if we are brown immigrants, supposedly black immigrants are 'the problem'). But, in fact, if the Government can force immigrants into cheap labour on the State's terms then the little power and money we've won is threatened.

The biggest weakness of the demonstration was the inability to seriously address the immigration policy. There was front page press coverage, sure, but only to say fascists have no right to speak. It's a bit silly to say that when the State and the Western Guard are working hand in glove. Obviously the fascists are speaking and are being listened to. In the demonstration a few people had some interesting things to say but unfortunately they weren't the ones with the bull-horns.

Of the 300 people present, most of them were organized into pickets held by the Committee Against Racism (C.P.) and the Committee Against the Green Paper (CPC-ML,

Maoist). The rally was, for them, a show of strength to: the special committee, the press and the Western Guard. There was a third picket of Gay Alliance, Toronto Warrior Society, daycare people, Spartacus League, R.M.G. and quite a few unidentified people.

The presence of the Toronto Warrior Society (a native people's group) and Gay Alliance was a start to understanding how different people, though not threatened directly, are affected by the immigration proceedings. The upswing of racial and national discrimination means more harassment for native people. This harassment is for being native and for being militant. If the State can tighten its control of immigration it means crossing the border becomes more difficult for gays. Native people are supposed to be able to cross the borders freely but this isn't happening. Gay Alliance says that the question of discrimination against racial and national minorities is parallel to gay oppression. None of us has anything to gain (and a lot to lose) with this new immigration policy. Patrice Simister.

A Women's Union

SORWUC--AN INDEPENDENT CANADIAN UNION
Service Office and Retail Workers
Union of Canada

- **Each local elects all its own officers. The membership determines its own needs and interests.
- **All dues stay in Canada.
- **There is no fulltime paid staff in the union at this time. And by the SORWUC Constitution any one who takes a paid position in the union must be elected to that office. And any paid position in the union can only be held for 2 years at which point the member must return to work. We don't want trade union bureaucrats who haven't been on the job for 10 years to be telling us what our needs are!
- **We don't need professional negotiations or organizers. As workers on the job and in the union we can talk for ourselves.

THE EXISTING TRADE UNIONS

Unions are almost completely male dominated. Even in unions



INDEPENDENT & CANADIAN

where the majority of workers are women the executive of the union is still dominated by men. The specific needs of women have too often and for far too long been ignored. We cannot rely on the existing trade unions to organize us. They have failed to take on the struggle against our employers in dept. stores, restaurants, banks, offices. The argument they give about the "impossibility" of organizing women workers are the same arguments that were given against early organizers who started trade unions on this continent. The unions which came from a tradition of militancy have all too often become bureaucratic and dominated from the United States.

For these reasons several working women in Vancouver decided to form their own union.

There are 250,000 working women in B.C. But only one out of every 5 is a union member. SORWUC was formed by working women who believe that as working women we can and must organize ourselves into trade unions that will begin to meet our needs.

FOR MORE INFORMATION, write to:
SORWUC, 2049 Turner St., Vancouver.

*Ode to the Woman Librarian:
a song of agony and hope.*

*O gentle librarian, so sweet and so shy
Do you mind that your pay
Isn't really too high
Do you mind that after
Six years of learning
Your wages are less than a
Garbage worker is earning*

*Do you mind that only in
Matters so small
You have any decision making
At all
Do you think that a peaceful cocoon
Where you're told what to do
Is the best of all possible worlds
For you
Do you mind that your brain
Once so agile and dedicated
Through minimal use has become
Atrophied and dessicated*

*Do you think, my dear sisters
That you pay too great a price
For being in a profession
That's really oh so: "nice"
Then get with it, I say to you
Arise!
Untie your bonds
And organise!*

*Then when you've established
A union my dears
Don't think that that's
The end of your fears.
To be sure, your pay
And benefits will become higher
And you will be
Much harder to fire
You'll also have the power to negotiate
With Male Boards and Management
Concerning your fate.
But the Trade Union Leaders
Who preach equality, "OF COURSE"
Still themselves promote women
Who have TWIN FORTY FOURS.*

*The "little girl" in the union office
Still gets less pay
Than the unionized labourer
Who's outside all day.
Most male trade unionists
If they spoke honest and true
Think only of women
In terms of "good screw"
She's also of use to do housework
Bear children and launder
Anything else more taxing
And her poor mind would wander.*

*Sisters Betty, Gloria, Kate and Germaine
Have told you the cure
You have to have more
Than your sexy allure
You have to abandon
Dreams of satin and riches
Get out there and fight
And become ORNERY BITCHES
Join with the men to change the STATUS QUO
Remember, ALL INEQUALITY has to go!*

Christine Baird.
(Christine is a librarian for the North York library system and runs the shut-in service at her library. She is also president of her local of CUPE, winning the position by a landslide vote. Her opponent was male and had previously been union president for 10 years.)

SUPPORT THE GRAPE AND LETTUCE BOYCOTT
SUPPORT THE KRAFT BOYCOTT
SUPPORT THE POSTAL WORKERS
SUPPORT ALL UNION STRUGGLES!!
LOOK FOR THE UNION LABEL.

BOYCOTT POSTAL CODE



Joe Davidson, President of CUPW, blasted the P.O. Department for placing what he termed as the "most disgusting sexist advertising" he had ever seen in a Toronto publication.

The ad depicts a man painting the Postal Code on the posterior of a woman wearing only a string bikini. There is also a degrading poem with the ad which appeared in the latest edition of the Toronto Men's Press Club magazine, "Byliner".

This advertisement is another indication of the government's attitude towards women which is exemplified both, through its treatment of women in the workforce and its treatment of women in advertising.

The union felt the ad was particularly insulting because of the large number of women employees in the Post Office. It is discouraging when the union tries to fight sexual discrimination only to have the government promote sexism.

The union has always had as a national policy, equal pay for equal work. This year, we are attempting in our negotiations, to have only one classification for both women and men working in the Post Office. Another one of our demands is 15 weeks paid maternity leave.

The union's 6,000 part-time workers is composed mostly of women. The union has a full-time membership of 16,000. We feel, that once the automation program is implemented, the P.O. will reduce the workforce in order to justify its cost and also because many of the jobs will now be done by machine.

Because the government can arbitrarily decide on the new staffing requirements, the union has no guarantee that part-time workers will be kept in the workforce. The union is trying to gain some control over this however by demanding that there be guaranteed hours for part-time workers.

The P.O. also regularly uses casual labour and we estimate that over 80% are women. The union has a policy, which is also one of our contract demands the law prohibit us from negotiating, that the use of casuals be abolished in the P.O. Instead, the P.O. should hire enough full and part-time personnel to ensure there is enough people to adequately handle the work.

Casuals are paid lower wages than regular workers and receive no fringe benefits. Casuals cannot belong to the union and therefore cannot grieve or complain about any mistreatment. What this creates is an exploited docile workforce in the P.O. that management can bend to its will anytime it desires.

We're not "stringing" you along
Use Postal Codes - you'll "thing" our "thong"
Don't be cheeky - you've all got 'em
Please include them on the bottom



Dear Other Women:

We have recently established the first women's committee in the Post Office. 1 factual, 2 documented and 7 rumoured women have been raped lately going home from our shift (4.30-1 am). This has pushed the political potential to the surface and thus has enabled us to use this energy toward other woman-oriented issues. It's still new and as yet little has actually been accomplished other than forming a steering committee.

The next most basic unbelievable goal is to force management to provide a sanitary napkin dispenser in the bathroom (and some people are discussing the pros and cons of international unions--if this issue was to be mentioned in some circles it would most likely seem too mundane to bother with!)

Oh well--I suppose they're right to some extent--it's better to have control over your own sanitary napkins than pay Washington to dispense them. The only thing is this is a Canadian union --and we're still bleeding, unaided.

Love and Struggle
Bonnie Beckman
Vancouver.

Automation is eating away the livelihood of more than 22,000 Canadian workers and more important they have no say in what automation is doing to their lives.

The introduction of automated equipment causes layoffs, displaces employees, changes their classification resulting in an income loss and eliminates jobs because new people aren't hired. If automation occurs we want to make sure our members benefit from it through a better standard of living and full job protection.

The implementation of the Postal Code is only benefitting two segments of the Canadian public--the Post Office and the companies with huge mailings. For the average Canadian who foots the bill for automation, mail delivery isn't any faster or cheaper. In fact, the automated sorting equipment now in use in only 6 cities, only works for articles mailed between people in the same city and only during certain periods of the day.

WHY SHOULD WOMEN IN PARTICULAR SHOW SOLIDARITY BY TAKING PART IN THE BOYCOTT?--BECAUSE WOMEN ARE THE GREAT MAJORITY OF MAIL SORTERS.

Postal Workers, who all support the boycott, will be encouraged to give your mail better service if it is stamped:
BOYCOTT THE POSTAL CODE!!

FESTIVAL of WOMEN and the ARTS

For those women interested in the arts, Toronto was the place to be in June--from May 31st to June 30th there was something for everyone.

Then there was the arts and crafts exhibits and art displays and photographic exhibits and free women's films and poetry readings and every day dance events took place in various places inside and outside.

Every day there was a related panel discussion or lecture on the arts plus the six extravagant St. Lawrence Centre Celebrations. These musical events ranged from opera, comedy, dance, folk songs, solo artists, magicians and featured people like Rita MacNeil, Catherine McKinnon, Judy Jarvis, Salome Bey, Kate Reid, Sylvia Tyson and many, many others

A small magazine called "Title Unknown" was published especially for the Festival with writings by Ontario women. It is now sold for \$1.00 from 8 Admiral Road, Toronto

STRANGE FRUIT

The evening to stay with me for a long time to come is Saturday, June 7th - A Day With Black Women.

A dramatic evening showing the traditions of Black American and West Indian women was played to an overflow-crowd. While Salome Bey of international reputation and the more locally-known Beverly Glenn Copeland took part, every one of the black women participating made it, by far, the best Festival event.

It was a personally revealing experience to appreciate the Cari-

bbean skit which used their own dialect. On many occasions, I have heard West Indian women in public speaking in dialect and thinking ill of them but, when presented to me, in a "cultured" form, I see it more clearly for what it really is--a rich language full of life. For the first time this evening, I found myself straining to understand what was obviously a humorous dialogue.

It was while Billie Holiday was singing at Cafe Society Downtown, a Greenwich Village Club the likes of which we shall never see again, that a poet named Lewis Allen showed her his story of a lynching; Strange Fruit had an immediate message for Billie. It reminded her of how her father had died, stricken with pneumonia, carried from one hospital to another in Dallas and refused admittance; finally, too late, accepted at the Jim Crow ward in a veterans' hospital. In the post depression years, lynching took many insidious forms; the segregated hospital system was among the most flagrant.

The first time she sang it, as she reached the searing climatic line: 'here is a strange and bitter....crop' there was a brief silence; then the audience, stunned by the impact, found release in applause.

To Billie Holiday the message of the poem had a meaning more vital than any of the souffle songs she had been handed by record producers. This was the first significant protest in words and music, the first unmuted cry against racism. It was radical and defiant at a time when blacks and whites alike found it dangerous to make waves, to speak out against a deeply entrenched status quo. pat Leslie.



Beverly Glenn Copeland

Alexa DeWiel

women write for theatre

The Playwrights Co-op is honoured to announce that it has been awarded a grant from the Ontario Arts Council (from IWY) to co-ordinate a women's playwriting competition.

Plays by and about women are the focus--one act and full-length plays with women as major characters. The aim of the competition is to introduce more women writers into the existing theatre structure.

Further details will be available by August 31. Deadline for entries Jan. 31/76 with leading plays announced March 31/76.

Connie Brissenden
Co-ordinator/Women Write for Theatre
c/o Playwrights Co-op
344 Dupont Street
Toronto, Ontario 416-961-1800

women writing

There will be summer and fall writing sessions for women organized by 'Women and Their Writing Collective': a writing group which originated at the YWCA. This is not a creative writing course, but rather an attempt to explore new ways of expressing what is happening within ourselves through our writing.

In previous writing sessions we have shared a variety of writing forms and lengths. This has ranged from poetry and stream-of-consciousness to journals and novels. Through self-expression, group interaction and feedback, we have become convinced that we profit from each other's perspectives and consequently begin to write more effectively.

FALL SESSIONS: begin in September and October.
call the YWCA to be placed on a waiting list.

WOMEN'S PRESS — BOOK REVIEW

NEVER DONE-A very refreshing and enlightening look at women's work in Canada in the past. Written in a style that is both amusing and informative. The art work is superb. -I find myself leafing through the book time and time again re-reading the "comic strips" and studying the pictures.

The struggles and the challenges that woman met head on have resulted in woman being the stronger of the sexes. Man will never admit to this and we do not expect such an admission from him, but deep down in our hearts we know this to be so, for behind every successful man the woman has been there to give him strength and encouragement in all his undertakings.

Have we changed very much through the years? I think not. We are still subjected to the role that man has put us in.

Where the challenge for woman was rearing family, breaking new ground, a jacqueline of all trades, fighting against poverty and disease, against discrimination and so on, our challenge is to achieve our own identity, to insist that we are strong and will no longer take the back seat in regards to doing all the tedious tasks of the past. It is time man took on his responsibilities toward family and home. Providing the food is not enough. His working hours have been drastically reduced, should we settle for anything less? It is time to say thy will be done. Why Not? We have been never done too long.

I look forward to reading more books like this. Presented in this humorous way you get across your points. A most entertaining and informative book about our predecessors, the ordinary woman of Canada. Helen Middleton

WOMEN & SPORTS

POLITICS OF SPORTS

Let us look at the level to which sports in Canada has reached. Currently, Drapeau of Montreal, in order to finance his own personal monument to fame (1976 Olympics), has increased the city's water tax. Welfare recipients are the ones to bear the burden for his need to make the history books as they cannot pay a tax which is a direct outcome of Drapeau's overexpenditure. Furthermore, so many of them have refused to pay this tax that there is no legal recourse against them for fear of the obviously "bad" publicity.

Wang Wen-chuan, 18, holds a world record in women's archery at 30 meters. Unfortunately, she is a victim of political manoeuvres. China is not a member of the Olympic Committee.

Marjorie Bailey, a 27 year-old black single mother is the best female sprinter in Canada. She is also among the top 7 in the world.

Also, it wasn't so long ago that Olympic black athletes were censured for showing pride in being black. As well, many countries protest South Africa's participation in the Olympics, China's participation and who knows what else. Heads of States "deplore" all these headlines as ruining competitive sports but so long as we continue to live under a male-dominated system that sees sports as MONEY, COMPETITION, and for the PRESTIGE of the respective countries, politics must be the name of the game. Athletes cannot put themselves "above" all the evils of a patriarchal world.

This woman is on welfare to give herself enough time to train for the Olympics. Sports, these days, takes money to get to the top and women are always the last in line for MONEY.

She says, when it comes to patriotism and "running for one's country, I can get downright nasty talking about it--hell, I ain't running for nobody but myself."

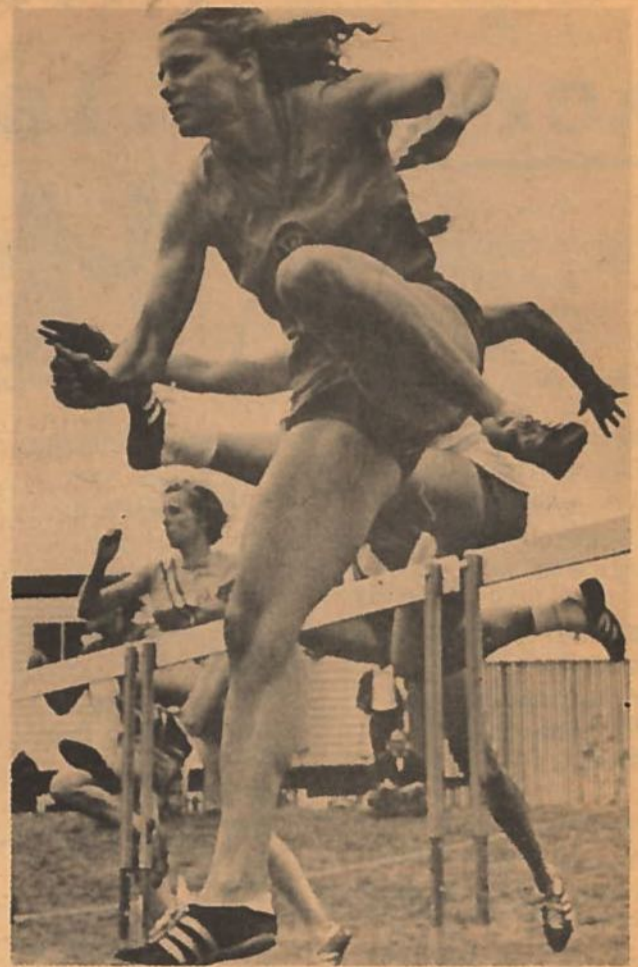
Jane Schwindt, an athlete at the University of Lethbridge:

"No matter what her age, race, education, talent, residence or riches, the female in sport is discriminated against. The funds, facilities, rewards, honours and publicity allotted to women are grossly inferior to those granted to men. In many cases, absolutely no support is given to women and females are barred by law, regulation, tradition, or hostility of males from sharing athletic pleasures and resources.

There is a publicly announced publicity supported notion that sports are good for people, that they develop better citizens, build more vigorous minds and bodies and promote a better society. Yet this doesn't apply to half the population--women. Sports may be good for people but they are considered a lot better for males than for females.

The discrimination against women in sports extends to newspapers....Some women's sports do get good coverage but these are the acceptable ones such as swimming, diving and skating. Other sports such as volleyball, basketball and hockey get little attention because these are not defined as women's sports.

The media also has a tendency to ignore "unconventional" women's sports such as wrestling,



The Women and Sport Conference, sponsored by the Department of National Health and Welfare, meeting in Toronto for the past 3 days and attended by 150 participants representing every province and territory in Canada unanimously adopted the following resolution, May 26th, 1974.

That each party leader, prior to June 25th, 1974 make public its commitment that within 90 days of assuming office as the Prime Minister he will have:

- a) effected the appointment of an adequately staffed Women's Division within the Fitness and Amateur Sport Branch charged with the responsibility for women's and girls' sport and recreation;
- b) established that the National Advisory Council on Fitness and Amateur Sport will have no less than 10 women on its 30 member board and that these appointments have been made; and
- c) begun action on the recommendations which come under the federal jurisdiction as passed by the Women and Sport Conference.

HOW MANY WOMEN REMEMBER ANY OF THE PARTY LEADERS TALKING ABOUT THIS ISSUE IN PUBLIC AS REQUESTED?

football and marathon running or to mock women athletes who have extreme body builds.

There is a double standard when interviewing women athletes. They are asked such questions as whether they have a boyfriend and other questions about their domestic lives. Male athletes are seldom asked such questions. Also the media does not always give credit where it is due. It is not the best athlete who is singled out but the best looking one (by male standards) and their physiques rather than their skills which gets the attention."

TWO FEMALE ATHLETES ON SEXISM

ABIGAIL HOFFMAN:

"It bothered me for a very long time that the women's movement debated and discussed many issues of urgent concern to women and yet for an equally long time managed to avoid completely those aspects of women in contemporary society which most of us are concerned about here. I think that many of us, while pushing for changes and expansion of the opportunities in sport available to women, felt very much that we were outside the more general picture of the issues. Essentially we felt that we had nothing in common with the women's movement. We felt that the women's movement, through its lack of interest in matters relating to sports and the physical development of women, was really ignoring us. There was a chasm between the two...I really do feel very strong that it's time we cast off whatever reluctance we may have to associate ourselves with other women pressing for other issues. I think some of us were perhaps too self-conscious and a little too ambiguous and ambivalent about our role as women in sport to take on an additional burden by becoming part of the women's movement."

spreading across the land

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

* has a newsletter



NOTE: There are many more women's centres across the country. We cannot list them all. For further information, you might try the Women's Programme, Sec. of State in Ottawa as they have just put out a Directory of Women's Groups in Canada in French and English.

WOMEN'S CENTRE **
P.O. Box 6072
77 Bond St.
St. John's, NFLD
753-0220

WOMEN'S CENTRE **
P.O. Box 5052
5673 Brenton Pl.
Armdale, N.S.
423-0643

WOMEN'S CENTRE **
YWCA
27 Wellington Row
St. John, N.B.
652-1722

WOMEN'S CENTRE **
28 Saunders
Fredericton, N.B.
454-1848

LES FAM **
80 Rue Church
Moncton, N.B.
854-3095

NEW WOMAN CENTRE
3465 Cote des Neiges
Room 71
Montreal, Quebec.
931-3807

LA CENTRE DES
FEMMES
4319 St. Denis
Montreal, Que.
514-288-4325

WOMEN'S INFO & **
REFERRAL CENTRE
3595 St. Urbain
Montreal, Que.
514-842-4781

WOMEN'S CENTRE
581 O'Connor
Ottawa, Ont.
613-235-4035

WOMEN'S CENTRE **
346 1/2 Princess
Kingston, Ont.
542-5226

WOMEN'S INFO CENTRE
P.O. Box 189, Stn. A
Toronto, Ont. **

WOMEN'S CENTRE
72 Centre St. N.
Oshawa, Ontario
725-2363

WOMEN'S RESOURCE
CENTRE **
56 Queen St., Box 310
St. Catharines, Ont.

WOMEN'S RESOURCE
CENTRE
P.O. Box 1162
35 Priory St.
Guelph, Ont.
823-5450

WOMEN'S PLACE **
25 Dupont St.
Waterloo, Ont.
744-7011

WOMEN'S RESOURCE
CENTRE **
322 Queens Ave.
London, Ont.
519-432-8693

WOMEN'S CENTRE
YWCA
476 Peel St.
Woodstock, Ont.

WOMEN'S CENTRE
261 Christina St.N.
Sarnia, Ont.
337-9642

WOMAN'S PLACE **
327 Ouellette, Rm. 202
Windsor, Ont.
252-0244

NATIVE & CULTURAL
WOMEN'S CENTRE
1696 Cadillac
Windsor, Ont.
944-3557

WOMEN'S CENTRE
2-236 Worthington St.W.
North Bay, Ontario
705-474-5474

NORTHERN WOMEN'S
CENTRE **
P.O. Box 314, Stn. F
132 N. Archibald
Thunder Bay, Ont.
623-3107

A WOMAN'S PLACE **
143 Walnut St.
Winnipeg, Man.
204-786-4581

WOMEN'S INFO CENTRE
148 - 11th St.
Brandon, Man.
727-5014

NATIVE WOMEN'S
CENTRE
Box 1362
Meadow Lake Sask.
236-6445

NATIVE WOMEN'S
CENTRE
1108 Central Ave.
Prince Albert, Sask.
764-5267

NATIVE WOMEN'S
COMMUNITY CENTRE
1770 Quebec St.
Regina, Sask.
532-2621 **

WOMEN'S CENTRE
2166 Broad St.
Regina, Saskatchewan
306-522-2777

WOMEN'S CENTRE **
124A 2nd Ave. N.
Saskatoon, Sask.
306-242-5830

WOMEN'S CENTRE
37 High St.
Moose Jaw, Sask.

WOMEN'S PLACE **
9917 - 116 St.
Edmonton, Alta.
482-5808

WOMEN'S CENTRE
9904 100 St.
Grand Prairie, Alta.
532-8345

WOMEN'S CENTRE
YWCA
Box 5564
Fort McMurray, Alta.
743-4950

WOMEN'S CENTRE
YWCA
320 5th Ave.S.E.
Calgary, Alberta
263-1550

WOMEN'S PLACE **
605 10th St. S.
Lethbridge, Alta.
327-6971

WOMEN'S CENTRE &
BOOKSTORE
804 Richards St.
Vancouver, B.C.
684-0523

WOMEN'S INFO CENTRE
580 Burrard
Vancouver, B.C.
683-253-1238

WOMEN'S CENTRE
P.O. Box 521
Nelson, B.C.

WOMEN'S CENTRE
2961 Jackman Road
Aldergrove, BC.
856-4204

WOMEN'S CENTRE
475 Nicola
Kamloops, B.C.

WOMEN'S CENTRE
1306 - 7th Ave.
Prince George, B.C.

WOMEN'S PLACE
25 Wallace St.
Nanaimo, B.C.

WOMEN'S CENTRE
4051 - 4th Ave.
Whitehorse, Y.T.
667-2693

WOMEN'S CENTRE
552 Pandora Ave.
Victoria, BC.
385-3843

WOMEN'S CENTRE
3000 30th St., #6
Vernon, B.C.

PERIODICALS

EQUAL TIMES
Cathedral Hall
Fredericton, N.B.
506-454-1848

A WOMEN'S NEWSLETTER
P.O. BOX 2037
Charlottetown, P.E.I.

LONG TIME COMING
Gay Women's Paper
Box 218, Stn. E
Montreal, Que.
\$5 per year
\$7 for institution

FEMINIST COMMUNICATION COLLECTIVE
P.O. Box 1238
Place D'Armes
Montreal, Que.
\$4 per year
\$5 for institution

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

THE NATIVE SISTERHOOD
Box 515
Kingston, Ont.

STATUS OF WOMEN
NEWS
121 Avenue Road
Toronto, Ont.
922-3246
\$ 3 per year

THE OTHER WOMAN
P.O. Box 928, Stn. Q
Toronto, Ontario
\$3 per year

CLEARINGHOUSE FOR
FEMINIST MEDIA
P.O. Box 207
Ancaster, Ont.

THE WITCH AND THE
CHAMELEON
c/o Amanda Bankier
Apt. 6
Hamilton, Ont.
\$3 per year
(Feminist sci-fi)

THE OTHER WOMAN
REGRETFULLY ANNOUNCES
THE DEMISE OF VIRAGO
(GUELPH)

EMERGENCY LIBRARIAN!
c/o Barbara Clubb
32 - 351 River Ave.
Winnipeg, Man.

BRANCHING OUT
Box 4098
Edmonton, Alta.

IMAGES
Box 1200
Castlegar, B.C.

THE PEDESTAL
6854 Inverness St.
Vancouver, B.C.
\$3 per year

PRIORITIES
(NDP Women)
c/o 2803 Wall St.
Vancouver, B.C.
\$2 per year

LESBIAN CONTACTS

HALIFAX WOMEN'S
CENTRE
Lesbian Drop-In
423-0643

MONTREAL GAY WOMEN
4391 Laval St.
Montreal, Que.
843-6431 or
Gay Line: 843-8849
(As of July 1st -
Not open in June)

OTTAWA WOMEN'S
CENTRE
Lesbian Drop-In
Fri. 8pm.

COMMUNITY HOMO-
PHILE ASSN. OF
TORONTO
201 Church St.
Toronto, Ont.
Thurs. 8pm
862-1544

WATERLOO WOMEN'S
PLACE
Lesbian Drop-In
Sat 8pm.

WINNIPEG WOMEN'S
PLACE
Lesbian Resource
Centre
786-4581

SASKATOON GAY COM-
MUNITY CENTRE
124A 2nd Ave. N.
Saskatoon, Sask.

LESBIAN FEMINIST
COLLECTIVE
10130 118 St.
Edmonton, Alberta
488-6348

VANCOUVER WOMEN'S
BOOKSTORE
Lesbian Drop-In
Mon. 8pm.

women's press

ads on: printing

VANCOUVER--TORONTO--MONTREAL

For the Spring 1975 Booklist of WOMEN'S PRESS, write to: Canadian Women's Educational Press, #305, 280 Bloor St. W., Toronto, Ontario.

The Women's Press was formed in the spring of 1972 with the objective of publishing and distributing material "by, for and about Canadian women".

The Women's Press is a non-profit volunteer co-operative of 18 women. Knowing that women can and should participate more fully in the publishing industry, the Women's Press manages every aspect of publishing from soliciting manuscripts to design, production and distribution. All editorial and policy decisions are made by the full collective of women.

The Women's Press is deeply committed to a view of publishing which is definitely responsible to its constituency. During International Women's Year, the Women's Press hopes to provide material that will stimulate critical discussion. IWY provides Canadian women the opportunity of acting in solidarity and demanding changes. At the same time, however, women must remain conscious that they are being misled organizationally and by the media into perceiving themselves as 'liberated' and into believing that real changes are being implemented. Despite what advertisers might have us believe, women have not progressed a great deal over the past 100 years. Although salaries have increased for both men and women since 1891, the average difference between the two has remained constant--women earning approximately half of men's income. Thus, for most women in Canada, the reality of our system means continued exploitation and discrimination at work and at home. For these reasons, the Women's Press works closely with and supports the efforts of those who are examining and challenging the present role and status of women in Canadian society. The Women's Press directs its publications toward the framing of questions which help bring important political and social issues into focus.

Since we believe that the Canadian publishing industry must be strengthened and more stringent laws passed to protect Canadian culture, we are active members of the Independent Publishers Association. Like other small Canadian publishers, the Women's Press is dependent on long term financial assistance from its supporters. We also depend on our friends to make suggestions about our future work, to tell others of our work and to help us distribute our material more widely.

Les presses de Mytilene was founded in October 1974 by a collective of 4 women. We are committed to doing printing for and by women.

We started out with one old printing press that we talked someone into giving us. Only one of us had any experience on a press.

In the space of a winter we have acquired and built more equipment so that we have now layout, stripping and plate making facilities, plus a cutter.

After much trial and error, we cleaned and made the necessary repairs on the press to get it into working order. Then we began to learn how to print by teaching each other what we knew and by taking evening courses. We visited other popular press shops in the city to see how they did things and were generally given lots of help and advice.

Our biggest problem has always been a financial one. So far we have paid for all supplies and repairs from our own pockets. We have applied for numerous grants

but due to the nature of our project as non-profit print shop doing commercial and political work we have been unable to get any grants. We are presently in need of another press and a camera, both very expensive pieces of equipment. We must do more printing with better machinery if we are to pay salaries and expand to the point of making enough money to become a full time established print shop.


At this point two of our now three member collective have been forced to take outside jobs in print shops leaving one person to run the press during the day with the other two working at night and weekends.

To make a success of this project we need the support of all the women and feminist groups in the city both by bringing us all your business and telling all your friends about us.

women running the presses.
women controlling their lives.

les presses de mytilène
3595 st. urbain, mtl.
tél. 844-4167

THE PEDESTAL
is
back! 

Subscribe  to

Make cheques payable to: The Pedestal
6854 Inverness
Vancouver, B.C.

Name _____

Address _____

3.00/yr.
3.50/u.s.a.
4.00/Forleqn
10.00/Libraries

A Lesbian-Feminist
Newspaper



THE PEDESTAL will be publishing again soon! We're a new collective and we're coming out as a lesbian feminist newspaper. Our focus is on women creating alternatives to the patriarchy. Hopefully the paper will be bi-monthly and will FEATURE....

- analysis of the women's movement
- international women's struggles
- true-life lesbian adventures

- reports from different parts of BC and Canada
- columns on herstory, art, music, city and country survival skills, food, magic and MUCH MUCH MORE!!!

We're trying to straighten out 6 months of unopened mail. If one of those letters was yours--be patient. Contributions and support needed in the form of subscriptions, reports from your area, feedback, articles, suggestions.

you are the Other Woman!

HELP THE NEWS TO GET AROUND!

Send us names and addresses of people who should receive sample copies of the paper.

Send us the mailing list from your organizations, newspapers, etc. so that we can send out a few sample copies to them.

Encourage bookstores to sell it.

OTHER WAYS TO HELP:

Send us clippings from your local paper.

Photographers: Send us photos (black and white)

Artists: Send sketches and illustrations (pen & black ink)

Poets: Send poetry

Writers: Send letters to the editor, essays, editorials, articles, analysis. Be a reporter for your area.

Researchers: Check your local libraries and museums for photos, pamphlets, etc. that should be reprinted.



THIS NEWSPAPER IS AVAILABLE AT:

Book Cellar
Book World
Goldberries Food Store
Glad Day Bookstore
Insight Books
Lichtman's News
Longhouse Bookshop
Minnie Price's Health Foods
Olympia Books
Reid's Bookstore
SCM Bookstore
Shadow Cabinet Books
Times Square Books
U of T Bookstore
Vanguard Bookstore
Varsity Books
Whole Earth Natural Foods
Yellow Ford Truck

subscribe to The Other Woman

Name.....

Address.....

\$3.00 a year (\$4, U.S.)
\$10. Institutions (\$12, U.S.)

six issues a year
BOX 928
STATION Q
TORONTO 7,
ONTARIO