
**THE
OTHER
WOMAN**

50¢

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OUR 5th ANNIVERSARY ISSUE!



**FEATURING: CLASS
WOMEN'S PRESS**

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REALITY IS ANOTHER ISSUE

This issue marks our fifth anniversary. (*tow* is more like a wife than child, so we won't use the word birthday.) At this stage we are reviewing our whole work herstory. We were weaned on the Work Ethic, which operates on the basis of guilt and anxiety. For the most part, this guilt and anxiety is hard to verbalize. Our concern for fairness and for 'making the revolution' often leads to long-time abnegation of one's personal life, which involves conflict and ambiguity in motive and attitude. This conflict perpetuates a systemized oppression of ourselves and of one another.

Often being direct about our feelings puts us in the position of appearing to be divisive, so we put aside our feelings for the political good. However, some people do more than others, on the basis of accepting other people's priorities (personal lives) as most important. The commitment not to burden one another in common work projects must be clear. By the nature of allowing one person or a few people to do the hard-core organizing and labour involved in keeping a project viable, we oppress that person or those people. There must be a clear sense of politics involved, and a clear commitment to share responsibility for what is done. The generation of a viable women's movement means placing our personal lives in perspective. We cannot afford to wallow in our 'individual' dilemmas.

tow has seen a passing parade of faces. 'Personal' lives have often meant short periods of commitment to the paper as a political project, not to mention burdening the collective with picking up the slack for work not done by alienated individuals. There is a real need for discipline in carrying out responsibilities to a collective. That discipline requires a clear analysis of the role of our political activities in bringing about feminist revolution.

Who does *tow* reach? Is our theory isolated to humanistic rhetoric on the is-

The feminist press has been known for its transience. After five long years, we are now making some hard decisions on this paper. We think we know what went wrong. Do you?



issues of class, race and sex oppression, absent of specific content directed at different streams of women? How, in fact, can we make ourselves accountable to native and working women so that *tow* fairly represents their vital economic concerns? We can always resort to lack of numbers as a legitimate reason for our limitations as a feminist vehicle. Sometimes, however, a lack of numbers can excuse us from making the grass-roots efforts we must in order to be an organ for liberation.

Each of *tow's* readers has a responsi-

bility in part for the content and survival of this paper. Either feminists value the issues and purpose of a newspaper as an instrument of female liberation or they see the paper as isolated from their own lives. Granted that we preach to the already converted, how do feminists see their role in making a revolution? Is *tow* an instrument of communication to various women's groups in Canada or potentially more than that? We have never clearly defined who our audience is; and even if we decided that, do we reach them? Womanpower is in short supply

on this paper. That is reality; it is not abstract or ideological. Or is there an inherent ideology in the women's movement that determines why *tow* is constantly short of finances, resources and woman energy? This is an urgent question of our survival as a feminist paper.

Our women's 'community' is largely a social rather than a political one. A community requires an affinity and support based on trust and mutual help. Within this definition of community, we don't even have a social network for common political action. Contact has often occurred through confrontation rather than communication. What we have is a lot of alienation hiding under the guise of sisterhood. It is difficult to trust feminists who are not open to struggle and change, who are not aware of the layers of our inherent oppressiveness to one another. A classless society will not evolve without a clear concept of class as it exists, and we ourselves perpetuate class differences. The women's movement has clearly lacked focus which is directly related to fear of a class analysis. Our early encounters with the Left led us to throw out the baby with the bathwater. A Marxist concept of class involves organizing the factories and/or the working class as a faceless mass, from the viewpoint of an advanced vanguard. However, feminists end up doing nothing about class at all, including examining our own class consciousness. This is highly reactionary. Class is not something out there.

Revolution is more than a redistribution of wealth. By aspiring to 'get the goodies', whether it is freedom to travel, accumulate savings or have unstructured time for oneself, we too often buy into middle class means of achieving them. Money is a privilege of class. The effort to achieve equal opportunity for all requires an essential breakdown of class values.

Since we're speaking of capitalism, **continued on page 22**

Feminist Credit Unions

A CREDIT TO THE COMMUNITY

Alternate institutions in the women's movement are intended to supply the needs of feminists under capitalism and, taken all together, to comprise a comprehensive strategy for the women's movement. **The Other Woman** finds it necessary to focus on one such alternative: the feminist credit union.

Does setting up a feminist credit union take control away from banks, finance companies and other credit unions, or change the policies of these financial institutions? The energy one puts into keeping a business going in and of itself hampers the process of ongoing analysis of direction and goals. A feminist credit union may very well join the present economic system by using its methods and operating by its laws, in order to keep afloat in a market economy.

What are the advantages of a feminist credit union? Feminist credit unions (1) supply the immediate financial needs of women who can't get credit from financial institutions (2) take deposit money away from imperialist banks (3) provide an egalitarian structure of voting—1 vote per share (4) develop a financial sense in women who run credit unions. (5) Specifically in Toronto, the Credit Union borrows from its own members when demands for loans are in excess of

"The inadequacy or lack of a broad enough political analysis by middle-class feminists has led to stagnation and the loss of political clout."

money available for loans.

The disadvantages to feminist banking services are: (1) the class structure of higher and lower on the economic scale is reinforced. Women who borrow are debased by having to reveal their credit history; meanwhile, middle class women who are in a position to lend are reinforced in a sense of power and control. (2) Feminist credit unions do not help women organize their limited economics except by saying yes or no to a loan. The organizers of a credit union do not use the knowledge of economics gained to help other women develop control of financial resources and agencies. (3) The Toronto Credit Union is offering full banking services as an eventual objective. How do full banking services embody the ideals of feminism? (4) Credit unions attached to a workplace tend to cater to people of similar economic levels. Feminists, however, do not represent a common financial/class base. How do feminist credit unions help women who are isolated/non-unionized in the workplace, or women who are economically dependent in the home?

Most money-lending agencies use a rigid system to determine eligibility for

loans, which eliminates anyone who does not have substantial income, a credit history, a job or prospect for employment and a certain period of residency. This system leaves little room for low-income working women, younger or older women, women with non-traditional sources of income (ie., self-employment, U.I.C. or public benefit payments) and women with no prior credit. A feminist credit union can and does give high risk loans. However, it is bound by the law of consistent returns, and the morality of being responsible enough to deny loans to women who cannot possibly repay.

Too, how much capital is made available to working women outside our own feminist ghetto? How much can a feminist credit union help sole support mothers or mothers on a limited social 'allowance' for parenting? No credit union can operate without loan security: collateral.

Feminists in business claim to be operating by non-hierarchical internal structures, and to be providing alternate services to women. But to provide these 'alternate services they must depoliticize feminism to fit into the structures of

business and capitalist theory. Middle class feminists are becoming content to merely develop and utilize their own business skills. The inadequacy or lack of a broad enough political analysis by middle class feminists has led to stagnation and the loss of political clout. The analysis of middle class women only meets short term or immediate needs. It does not generate long term political strategies.

Feminists in business must therefore be accountable to the 'community' they pose to serve, and accountable to the movement, if they want to be considered part of it. This should mean initially that any woman is welcome to attend a regular meeting of the credit union; instead of being permitted to come once annually. It should also mean that feminists can demand instruction in financial matters from the collective of the Toronto Women's Credit Union. Information must be made public property and subject to the politics of a woman's community.

Moreover, the fundamental source of female oppression is the workplace and the home. Short of organizing these areas, feminists cannot presume that their isolated 'alternative' workplaces are going to mean one jot of difference to the overview.

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Two years away from International Women's Year and we are still continuing to celebrate International Women's Day which has come to mean much more to the women's movement throughout the world.

DAUGHTER OF BOLTON CONFERENCE....

News and views on an explosive conference which punctured holes in a superficial women's community in Toronto around the issue of class.

COLLECTIVE

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Santa Barbara News & Review/cpf

speaking for nellies?

Dear Other Woman:

As residents and staff who were heavily involved at the time of the emergency occupation at Nellie's, we wonder exactly what the article on our struggle had in mind in suggesting that our anger needed to be expressed "more militantly". The entire terms of the occupation were based upon us defying our contract with the government and, in publicly increasing our occupancy, ignoring the laws (health and fire regulations).

tow says that we were "already realizing that the political game demands strong organized support". In reality, the bulk of the article (left unsigned) was lifted from material we had sent out **before** the occupation, to groups including **tow** specifically to solicit support. And as organizing our support, particularly prior to the struggle becoming public, entailed a lot of work and required more resources than we ourselves had, we relied heavily on the help of the Wages for Housework Campaign to make sure it would happen.

The Other Woman may also consider us organizing publicity as "smiling cheese at the Media" and being diverted "to soliciting token support from the press". Nonetheless, our experience proved the contrary: news coverage to be a critical weapon in **our** holding us to hold out before the government and in building our support and keeping the struggle before thousands of women who would otherwise never have heard of it.

The government and **tow** were the only ones to attempt to publicly discount the credibility of our actions. The government's interest in it is obvious, but what was **tow's**?

Shannon Armstrong, ex-resident
Ann Cada, resident
Paula Fainstat, ex-staff

reply to letter...

Whereas **tow** has no doubt that Wages for Housework are good at winning publicity, we question putting too much trust in straight press. The demonstration for Nellie's at Queen's Park also revealed a certain lack of strategy. No contingency plans were made for refusal by Queen's Park, other than to resort to the uncertain graces of the media. Also, we have reason to believe that Paula's letter represents her own views rather than those of the co-signers.

comments on class

Dear Other Woman:

As one who has been somewhat involved in the Women's Movement as well as in various left activities in recent years, I find myself utterly dismayed whenever I become aware of the ulterior motives (whether conscious or not) of many of the persons with whom I have come into contact. I have finally reached the inevitable and sad conclusion that superficial ideological disagreements are often nothing more than a clever method used to disguise personal power struggles within a group. Owing to a lack of conviction, or perhaps owing to a weakness of character which compels one to succumb to feelings of inadequacy,

cliques are formed, hierarchies develop, little empires are built and the whole damn structure begins to reek of liberal elitism. The players in this destructive, insane game vie for leadership positions, strive for recognition of any shape or form, compete for whatever 'prestigious' roles they think might impress certain members of the group (or themselves) and, of course, ultimately lose sight of the urgent objectives of the Struggle. The behaviour of those who profess to speak for the oppressed is, in too many cases, as elitist and condescending as any Bay Street bureaucrat, or university student or graduate who hasn't quite recovered from her/his university fetishism.

How can we even attempt to understand, let alone try to meet the needs of those very persons we forget about in our desperate endeavour to feed our own insatiable egos? Why is it that so many of us continue to submit to the false values, the ambitions and the shallow goals of those who oppress us? The greatest tragedy lies in the tendency we have to emulate those who undermine the quality of our daily lives. Yet many of us aspire to those values in one way or another. We do so when we strive for a university education with the sole purpose of becoming well respected in the eyes of some members of our community; when we silently accept laws which were created to protect our oppressors and to keep us in line; when we use up valuable energy for employers who underpay and exploit us; and when we allow competitiveness and petty grievances to splinter our groups.

The splintered condition of the Movement, as well as that of many left groups, keep our oppressors very content indeed. Their insidious tactics of divide and conquer (through indoctrination to an ego-centred individualism at every turn) have fulfilled their desired purpose — to stamp us out of effective and active political existence. Certainly we have fallen prey to them, even if unwittingly, when our actions contradict the ideology we profess to hold. We are not always successful in our appeals to working class women and I wonder if perhaps such women are more astute than some believe.

It is imperative that we continuously keep in mind the responsibility we have toward our Struggle. We cannot afford to squander valuable energy on selfish pursuits and to glory in superficial personal achievements — there is much too much at stake. We must make a concerted effort to overcome our differences, to develop common strategies and to work **together** diligently for the ends we all claim to be seeking.

Beverley Christie-McIntyre
Toronto

nude remarks

Dear Other Woman:

I found one of last issue's articles by Gay Bell entitled *Dancer at Lesbian Conference (re: Strip)* particularly thought-provoking and challenging. It provided me the opportunity of looking at a point of view which was quite at variance with my own on-the-spot analysis. I was therefore able to observe the strip from an entirely different perspective. However, perhaps my initial reaction had been somewhat coloured by remarks following the performance which led me to conclude that it has been appreciated by some for reasons most definitely contrary to Gay's. I should very much like to believe that the sexist sentiments expressed were representative of a minority of sisters only. In retrospect, I tend to believe that my great disappointment towards those sisters must have subdued my feelings of indignity. Else, why should I not have felt as I have on similar occasions when I have been exposed to

the same insufferable nonsense expressed by insensitive, boorish, sexist men? To hear such asinine jargon from women is disconcerting indeed and that one should expect more sensitivity and awareness from professed feminists is surely not an unreasonable expectation!!

Beverley Christie-McIntyre
Toronto

P.S. The much needed international enlightenment **tow** provides its readers is much appreciated, especially when the establishment media suppresses the publication of feminist activities throughout the world.

more on mothers

Dear Other Woman:

I began reading **The Other Woman** because a good friend has been involved in the publication of the paper, and find much of interest in it: particularly news about what women can do to know their own bodies better and to evaluate the various drugs produced for us, the struggles to open spheres of employment to women, and the news briefs from around the world.

But the high proportion of space given to sexuality, particularly sexuality as satisfied by the lesbian relationship, and the negative views with regard to reproduction and the lack of news and views with regard to raising healthy children make me question what you do, indeed mean by **The Other Woman**.

As a woman, and as the mother of two grown up young women as well as a grown son I would hope that a woman's paper would be devoted to the needs and interests of all women who see themselves as something more than sex objects.

Motherhood, when spoken of at all, is put down as a way of satisfying the needs of the powers that be for cheap labor; speaking for myself I believe it to be a very vital contribution to the continuity of life. Those of us who have battled through "to a general overall sensuality", aware of the marvelous ability of our bodies to appreciate color and shape and texture and fragrance and sound as well as the pleasures of sexual contact that are built into our bodies are naturally aware of the beauties and complexities of this earth and feel that our ability to bring forth new life is part of the wonder and the challenge. This awareness also creates a special concern that the ways in which the powers that be operate are often indifferent to the needs of the earth.

Emphasis in almost every country on weapons of destruction, the spread of nuclear plants when we have found no way to dispose of the wastes, chemicals that pollute and destroy, these are things all human beings should be concerned about and it would seem to me that if we do not negate women's role as the life givers and nurturers of life then these issues would find a place in a woman's paper and in some way women might help to bridge the gaps that exist between nations in trying to find ways of helping each of our countries to find creative uses for our energies.

I understand that just a few women have been volunteering most of their time, while supporting themselves with other jobs, in putting out this paper; and I do want to express my appreciation for the good job that is done in readability and good lay out. I just wish it was a paper I could share with other women than those I feel it is currently directed at.

Vivian Rosenberg
Germantown
New York

WOMEN'S PRESS — The First Five Years

Our friends at Women's Press will be having their fifth birthday in the same month as ourselves. We are taking this opportunity to wish them a very happy anniversary this February. We have both grown with the movement over the years and The Other Woman does, indeed, express solidarity with the work of Women's Press.

The Other Woman spoke with Janice Acton, Donna Bobier and Liz Martin on how the Press functions as a collective.

The first basic question is: Why was the Press started in the first place?

One of the reasons the Press got started was because a group of women who were involved in women's liberation in Toronto around 1970 began to collect articles for an anthology which would be Canadian. There was a lot of sensitivity at that point around the development of the women's movement in the States, and the fact that a lot of the printed material coming out was American. The women who put *Women Unite!* together attempted to gather articles from across Canada so that it would be a reflection of the state of the women's movement here. They tried to get a publisher for it without success. They found it was impossible to get published by anyone who could guarantee that they would have satisfactory editorial control, that the book wouldn't be changed radically. The women felt an unsympathetic publisher might make changes which would not reflect the realities of the women's movement at that time. The book concerned the women's movement in Canada and a lot of people were very doubtful about where there was a market. So they successfully applied for a LIP Grant; that was the beginning of Women's Press.

When the original members were working on Women Unite! did they already have ideas for further books?

Certainly when we first started to get the Press-going, it was to get *Women Unite!* out. The following year was a year in which we really didn't know whether we would stay together and, also, we really didn't have the material to work with. We were interested in doing more books but the problem was material. However, the response to *Women Unite!* in July of 1972 really gave us a solid basis for continuing. People were dying for this kind of material so we next put out the *Day Care Book* and two non-sexist children's books.

There are a lot of feminist presses in the States but very few here in English Canada. Generally, the presses in the States concentrate more on feminist issues rather than books like Cuban Women Now which is more of a combination of socialism and feminism.

Certainly there does seem to be a distinction in the politics of different women's presses. We find that, too, with the feminist publishing house in France, which is quite a bit different from us. There is also a Quebecois socialist-feminist press called Les Editions du Remue Menage (4801 Henri Julien, Montreal). We are very curious about them but they are just getting off the ground and we would really be interested in what they are doing. It seems that their collective has gone through some of the questions that we've discussed around different factions in the women's movement. They are very conscious of the problem of organizing women in Quebec.

The Women's Press has continued along the line of the analysis developed by some of the first people at Women's Press. It was an analysis which was outlined in the introduction to *Women Unite!* which attempted to deal with how the roots of women's oppression in Canada is distinct from that in the States. The early members of the Press outlined reasons for an autonomous women's movement in Canada and looked at some of the social movements in Canada of which women have been a part. From the beginning, we have identified ourselves with a definite political orientation. Our criteria for selecting books we publish is that they give recognition to the economic base of the oppression of women.

Speaking of your selection of books, do you have any comment on your publication of Marxism and Feminism? At the time of its publication in 1974, many feminists were directing criticism toward its marxist bias.

We haven't had a discussion about the book in the Press for a long time. People basically feel that it was a good thing to put out, partly reflected in the fact that so many people have wanted to pick it up. I am not sure that they wanted everything that was in the book but they certainly wanted to read about that whole question of marxism and feminism. It provided a real stimulus for people.

Charnie Guettel was very critical of a particular radical feminist perspective, and of several well-known feminist theoreticians and so she was challenging a lot of assumptions that certain feminists had. If you happen to share those assumptions, of course you would be critical of the book. It is difficult to have any kind of dialogue when there is a polarization.

Does the Press have the time to be politically involved with other groups?

A lot of it has been up to the individual members of the Press. Our outside involvement has helped us to formalize how we see ourselves as a feminist/socialist press and how we want to work within the Left. At times, we do find it very difficult to extend ourselves beyond just keeping and maintaining the Press because of our day-to-day work. The nature of the work is such that it requires a lot of intense, concentrated work for the development and production of manuscripts.

In terms of solidarity relationships, we have connections with fairly large and dispersed networks of leftist organizations in and around Toronto. That would include Dumont Press in Kitchener which started about the same time as we did. We have connections with them because we have had a working relationship and, to a certain extent, a political affinity with them, and that is also true of organizations in Toronto. Whereas these kinds of links have been made, our links with the women's movement have not been as concrete. We are certainly self-critical for not having been able to keep more in contact with women's groups.

As a whole, the Press has always wanted to make time to strengthen ties



Typesetting their first book, *Women Unite!*, wasn't always so much fun as shown in the picture by three of the earlier members.

with women's groups because, being a women's publishing house, we have a responsibility to give them support and vice versa, and this can be done only through working together. We have spent more time with individual women than with the organizations some of them have been involved with. The question could be turned around to also ask why other women's organizations don't work with some of the left organizations that we have worked with. Obviously, to a certain extent, we align ourselves with women's politics. We have retained a fairly independent stance. We do not fit neatly into a scheme of polarization.

Outside of the movement, there are groups with which you have some contact, like the Association of Canadian Publishers (ACP). You need to promote your books in a Canadian market.

We have been involved in the book trade but it hasn't absorbed a lot of our time. A number of the problems we experience in selling our material are problems shared by people working within the framework of the ACP. That has been critical in terms of getting our books sold, getting them into educational markets and talking to librarians. Around children's books, there has been some support. The number of Canadian titles for children that are published has gone down, despite what seems to be real interest in the field.

Would non-political groups see a publishing house run by women as a viable alternative? Will they relate to you as they would to another publishing house?

It certainly took us a while to establish any credibility as a serious publishing house. We began by doing our own

sales. Stores were often quite sure that we were a fly-by-night operation. We feel it is important to seriously try and get all our books into all the bookstores and the school system, to get the ideas in our books out to as large an audience as possible, and thus to try to influence change. It is quite a struggle; at this point in time, we have achieved a certain amount of credibility just because we dug in and we're still here. We are still going round to those bookstores. People have seen reviews of our books and have taken us seriously. So we can continue to put out really interesting material about the women's movement.

We have gone through a whole genesis in how we look upon our work as educational material. Originally, we saw our material as something that we, as an organization, could do political work around whereas now, because of circumstance and necessity, that has altered. We still do go to booktables because we like to be familiar with the people who are using the material as much as possible. It is very important to have a relationship with people who are reading the material, whether they are librarians, teachers or women in the movement. It is a contact we retain that a lot of publishing houses don't really deal with. We still retain certain ideals about the work being used as a popular educational tool.

Do you find that business and politics overlap so that one or the other must be given priority at any given time?

First and foremost, we consider ourselves to be a political group. One of our political aims is to exist within a capitalist framework and to try to 'beat them at their own game'. If it is possible to separate business and politics, one

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SPRAYING SEXISM

Safeway had plastered the city with outrageous billboards selling pantyhose—a replay of the Benson and Hedges ad "The longer the better"—that got feminists everywhere up in arms two years ago.

An ad-hoc group calling themselves WASA (Women Against Sexist Advertising) decided to act and keep up its guerilla tactics until Safeway removed all billboards.

One morning we woke up and found 16 billboards had been defaced with paint ("SEXIST" written across the legs). We received an anonymous press release, as did all women's groups and media representatives.

By the next morning, all Safeway billboards—"Eyecatcher" ads had been removed, even the ones that weren't defaced. Alas, most of them had been covered with Big Brother's: "It takes a man to help a boy".
—Yvette Perreault



WASA PRESS RELEASE

Today the WASA (Women Against Sexist Advertising) have defaced numerous billboards scattered throughout the city of Vancouver. This action focused on the Safeway "Eyecatcher" pantyhose ads. These billboards continue in the tradition of demeaning, sexist advertising which

portrays women solely as sexual objects.

We therefore demand the immediate removal of these and all other offensive, sexist examples of public advertising.

In the event that our demand is ignored, further action will be taken.

THREE YEARS OF FEDERATION

The third annual convention of the British Columbia Federation of Women took place on November 5, 6 and 7 in Vernon, B.C. This was a policy gathering convention, attended by delegates from the numerous member groups throughout B.C.

Kate Swann, a member of the convention planning committee, and a former coordinator of the BCFW gave her perspective on the significance of this convention. "The first convention was our founding convention. The second was devoted to developing our constitution, which makes our philosophy explicit. This convention, our third, was the policy-gathering one, and it is the one that will make action possible. Now we have the policy and the mechanics for acting upon that policy. This coming year should be action-oriented."

Policy was solicited from any interested member group. It was brought to the plenary session only after small-group discussion. Every member group had the power to write policy, and workshops, at which any delegate could propose policy amendments, were open to all delegates on every area of policy. The action will happen via the sub-committees which can enact policy at the community level and will grow up through the 'grass roots'.

Kate Swann was pleased with the way the convention dealt with its problematic issues, with the breadth of opinion expressed. "Women in the movement differ in terms of political ideology. This is something we must expect and something we must be constructive about. We are strong enough to be able to stop being timid about those differences which we all know do exist."

For those interested in the policies and the structure of the BCFW write care of Kinesis, 2029 West 4th Ave., Vancouver, B.C.

—Reprinted from Kinesis

Custody Case

The Ottawa child custody case involving a lesbian mother has been settled out of court.

The settlement comes prior to the divorce trial where the custody of the couple's one child was to have been decided. Interim custody had been granted to the father because the judge felt that the mother's relationship was not natural.

The mother is living with another woman.

The divorce trial will proceed, but the out-of-court settlement means that the custody question won't be brought up at the trial.

The settlement provides for joint custody of the child, with each parent having a say in important decisions affecting the child's future and with the mother taking care of the child for specified period during the year.

The lesbian mother involved in the case is very happy with the arrangement.

The out-of-court settlement does not constitute a legal precedent and therefore has little effect on the gay movement's continuing struggle against the denial of custody to gay parents because of their sexual orientation.

Some of the money raised by Gays of Ottawa's Equal Rights for Lesbians Fund may go to help pay legal costs incurred by the lesbian mother. The group has tentative plans to continue the fund, in cooperation with other groups, and to apply it to other cases as they arise and to other methods of fighting the child custody struggle.

(Reprinted from Body Politic)

DYKE DATA

Halifax

The Haligonian contingent of APPLE (Atlantic Provinces Political Lesbians for Equality) has organized a drop-in on Monday nights at the Universalist Unitarian Church, which has been semi-successful. We also held a lesbian dance on December 11, 1976 in Dartmouth which was by 40 to 50 women. We have also made contacts in New Brunswick and Cape Breton. Most activity has been of a social nature. There is only a very small core of actual lesbian feminist support in the community.

Winnipeg

Reactions from the women on organizing a national movement were quite positive. As far as being able to make contact with women in Saskatchewan and Alberta, we have been having some difficulty. Despite this, we have been keeping in contact with women in the provinces and also in Regina and Edmonton. We have formed the Winnipeg Lesbian Society in order to become more united and to deal with our social development more effectively.

Quebec

Gay Women of Montreal (GWM) held two dances on October 23rd and December 3rd. Over a hundred lesbians got together at each dance. We have held socials every Tuesday. The more successful ones were a film night and a body awareness session.

Ottawa

LOON has formed several committees which are responsible for planning, organizing and discussing decisions and presenting reports to the group. The various committees include one to plan women's dances, the first of which was a Christmas dance. There is also an advertising committee which will attempt to make the lesbian community in Ottawa more aware of the existence of LOON. This means we are able to devote our meetings to discussion topics like "Love and/or Sexuality". We have voted unanimously in favour of donating \$200.00 to the Lesbian Defense Fund.

DEFENSE FUND

A feminist mother is fighting in court for custody of her children. Her name cannot be published as the publicity might weaken her case, but the issues surrounding her case apply to us all.

She has been accused by her ex-husband of exposing her children to the influence of 'known lesbians' through her involvement in the women's movement. Her husband's lawyer plans to use, as evidence that she is an 'unfit mother', her assertion that she would allow her children the freedom to choose either a heterosexual lifestyle or a homosexual one. In addition, class and money enter the picture. This woman has chosen to live in communal houses in order to be able to share

mutual support with other single parents. She has chosen to work at part-time jobs rather than full-time jobs since her separation, so that she has more time to spend with her children. She has returned to school. None of these is in accordance with a solid, middle class lifestyle, and the courts may decide that the children's father is financially 'better fit' to take care of them, as he has a permanent full-time job and comes from a wealthy background.

This means he also has enough money for a long, drawn out court battle. She does not, and she needs our support. Her struggle is our struggle. Please send donations to: Custody Defense Fund, Metro Toronto Women's Credit Union, P.O. Box 595, Station F, Toronto, Ontario.

Toronto

The first meeting to discuss the needs of the Toronto lesbian community took place just after the lesbian conference in Ottawa at Thanksgiving. This gathering of women gave birth to LOOT and in the month that followed, it worked out that we could rent space, along with the Three of Cups and The Other Woman collectives, in a large house at 342 Jarvis. In December we sold tickets for LotoLesbian; by New Year's Eve we had collected \$240—\$120 for the lucky winner and \$120 to pay rent and buy supplies for the new LOOT office in the women's centre.

Now we are ready to make even more exciting plans for 1977. On Sunday, February 6, at 4:00 there was a LOOT meeting at 342 Jarvis to discuss a coordinating committee and special interest groups to plan activities such as:

An Open House, sponsored by the collectives at 342 Jarvis. This festive event is tentatively planned for a weekend in March around International Women's Day. We hope there will be exhibits, entertainment, and refreshments.

A Drop-in Centre. The house offers comfortable places where women can get together to share a cup of coffee, meet friends, and exchange the latest information about lesbian activities around the city.

A Political Interest Group. Since the Lesbian Conference in Ottawa, lesbians have been forming groups in cities across Canada. Future plans include a national lesbian organization and another national conference. Toronto lesbians may benefit greatly by keeping in touch with sisters in other cities, as well as planning local political action.

Music Library. Occasionally it has been suggested that we could hear more good, lesbian music if a collection of records and tapes could be assembled in one place. Such a collection might then be loaned to other groups such as CHAT or The 3 of Cups.

Using the newly acquired resources of LOOT, any number of other activities is possible: an interest group of rock musicians, a counselling group to help lesbians in crisis, and so on.

Get your friends together to plan something you've always wanted to see happen, or come meet other women who share interests similar to yours. If you have time for a more long-term commitment, come join the LOOT coordinating committee. Or just come out of curiosity to see what's new in Toronto.

LABYRIS BRUNCHES

Delicious home cooked brunches and live performances by women artists are offered at

342 Jarvis St.
by
LABYRIS
12pm - 3pm
Feb. 6
Feb. 20
Mar. 6
Mar. 20
Apr. 9
Apr. 17

Subscription series available at \$25 or individual tickets at \$5 each

Suggest early bookings as there is limited seating accommodation.

Send cheque or money order to:

CONNIE CHAPMAN

46 WALKER AVE., TORONTO

For further information contact Connie 968-3693 or Brenda 537-1820.

DEFEND INEZ GARCIA

It was in the summer of 1974 that Inez Garcia's case burst onto the consciousness of feminists in Berkeley, California. The women responded immediately by forming a defense committee and publicizing her case nationally.

Inez had just emerged from four months in the Monterey County jail in Salinas, where she had held out virtually alone, refusing to be pressured into calling her act of self-defense a crime.

It was not the act itself that made her case unusual. Many women have found themselves having to pick up a gun to protect themselves or their children. What was unusual was that Inez did not recant under the blackmail, intimidation, and deliberate confusion that are part of the routine 'justice' emanating from typical U.S. courts and D.A.'s offices.

It was this strength of Inez's that made it possible to rally support for her case and with that to support the right of self-defense for all women.

At the outset, active, vocal support came mainly from feminist women. And feminist women felt strongly enough about the issue to make themselves heard.

It was necessary to expose the betrayal committed by Inez's male attorney and to state the issues in a clearcut way, before support could grow from that of hundreds to that of thousands. This was done in the now-historic "Inez Was Right" statement, written after Inez was convicted and first circulated at a rally on the day of her sentencing.

Four months later, while Inez was serving time at the California Institute for Women, 300 women and a dozen male supporters occupied the State Building in San Francisco, demanding Inez's freedom.

Thirty-two women and six men were arrested that day, and one woman was

brutalized by police. But that night and the next morning, millions of readers and TV viewers learned that there were women ready to fight for a woman who fought for herself and them too.

Inez's case helped pave the way for the mass support for Joann Little, whose eventual acquittal in turn helped broaden the support for Inez.

But Inez's acquittal is still to be won. The State Court of Appeals overthrew the original conviction—the judge had overstepped even the bounds of racist and sexist courts in his fervour to convict. By the time of this Appeals decision, Inez had spent a total 19 months behind bars. But the State was not satisfied. Inez was re-indicted, this time on second-degree murder, and supporters had to put up \$5,000 bail before she could be released.

Lack of money forced Inez to seek a public defender in Salinas. Her second trial began on December 6 with jury selection. The P.D. had misled Inez and the Defense Committee as to his policy in the defense. It became obvious on the first day of the trial that the P.D. was going to be a full participant in the railroading of his client.

Many defendants, particularly women, Third World, and poor, have found themselves in this position. One could hardly blame a defendant for thinking there was no way out but to submit to the railroading. But not Inez. And in this she fights for the dignity of all women caught in the web of sexist courts.

Inez fired the public defender. She then entered a motion for dismissal of the charge, based on the bias already shown by the judge, the lack of a jury of her peers, and the deprivation, by the P.D., of her right to true representation.

Judge Agliano, a more subtle version of the notorious Judge Lawson of the

earlier trial, not only denied the motion but also refused to recognize the firing of the P.D. He then refused to postpone the trial until another attorney could be retained.

At this writing the mockery, temporarily suspended for the holidays, goes on; the jury is being impanelled.

An experienced feminist attorney already familiar with the case is now available. There is still a good chance that she can get these unjust proceedings thrown out and a new trial date set.

Money for legal fees and expenses and other defense activity costs is needed immediately. The defense committee must raise a total of \$7,000 in the next two months, most of it in the next few weeks.

Considering the historic importance of this case and the usual cost of criminal trials, this is not much. But it is vital.

Inez's case has already become required reading for a law course at UC

Berkeley. A male professor at San Jose State has benefitted from her case by publishing the transcript of her first trial. One woman has furthered her career as a playwright by basing a play on that trial. A male reporter for the San Francisco Chronicle is also cashing in on a book.

But Inez is in danger of going back to prison if money cannot be raised to win the vindication she has so long fought for.

Please help. Any contribution, even as small as three or four dollars, will help attain this goal. If you can afford \$10 or \$100, please send it. Perhaps you can pool resources with friends, or hold a benefit, and raise a few hundred dollars that way.

Let us hear from you. Make cheques payable to the Inez Garcia Defense Committee, 2486 Grove St., Berkeley, Ca. 94704.

Thank you for your moral and financial support.

INTERNATIONAL WOMEN'S DAY MARCH 8th Recognizing Women In Struggle

On March 8, International Women's Day will be proclaimed once more, and globally events and programs will be initiated in homage to women and in recognition of their struggles and oppression.

The entire idea for such a day originally developed from the dispute over women's suffrage. The Austrian Social Democrats believed that the vote for women could undermine the battle for male franchise, as in 1907 working class men were not franchised. Clara Zetkin (1857-1933) an active and leading socialist, demanded that the vote be extended to women. She and many others, always consistent in articulating and combatting women's oppression, raised this issue at the 1907 Congress of the Second International in Stuttgart. Here it was resolved that women should vote, and that the fight for suffrage should be in conjunction with the working class movement and not with bourgeois reformists.

In 1910 at the Second International Conference of Socialist Women, Zetkin proposed International Women's Day, which was to be a day of world-wide solidarity and action between women. The Conference's theme was: "the vote for women will unite our strength in the struggle for socialism."

In 1911, March 8th was observed in Austria, Denmark, Germany and Switzerland. The ensuing events quickly revealed that suffrage wasn't the only issue! Alexandra Kollontai (1872-1952) a Bolshevik feminist and member of the Party's Central Committee, recounted how "Germany...and Austria were one seething trembling sea of women. Meet-

ings were organized everywhere. Halls were packed so full that they had to ask workers to give up their places to women. This was certainly the first show of militancy by the working women. Men stayed at home with the children for a change, and their wives, the captive housewives, went to meetings." In Austria alone 30,000 women and men marched and demonstrated in the streets.

In 1913, Russia also observed March 8th, and Kollontai was one of the organizers of the illegal 'Morning Teach-In On the Woman Question'. Most of the organizers were arrested, but activities in the following years continued nonetheless. International Women's Day in 1917 heralded the inception of the Russian Revolution, as huge demonstrations manifested themselves everywhere, and thousands of women in Petrograd demanded bread for their children and an end to the imperialist war.

These early occurrences all indicate the real nature of International Women's Day and how it is firmly embedded within the larger, comprehensive movement for human liberation. Its roots are in the common woman—the working class woman, the Quebecoise woman, the Third World woman.

Much of the information and data on the history of March 8th is difficult to obtain, as is a lot of other historical evidence that discloses the tenacity and militancy of women. This obliteration of our story obscures the basis of our exploitation and how to eradicate it. To celebrate International Women's Day is to acknowledge our past and its lessons, our strength in the future.

to complain to the authorities. A complaint has been filed against the officer but no action has so far been taken against him.

(Women's Liberation News)

PHILIPPINES—Nelia Sancho, former beauty pageant queen who was imprisoned for protesting the martial law regime, is continuing her hunger strike begun October 11. She is subjected to frequent police interrogation, but despite her weakened condition has re-

fused to reveal names of others in revolutionary groups.

(Women's Liberation News)

SPAIN—Maria Immaculada Benito, a medical student separated from her husband (like thousands of Spanish women because of the impossibility of obtaining a divorce in Spain) was

continued on page 9

Italian Women Win Abortion

Italy's lower house of Parliament passed one of the world's most liberal abortion laws yesterday, allowing abortions on demand for women aged 18 and over during the first three months of pregnancy.

The measure, adopted by 310 votes to 296, now goes to the Senate where it is expected to win approval.

It was supported by parties ranging from the Communists to the conservative Liberals. Those opposed included the ruling Christian Democrats, the Vatican and the neo-Fascists.

The bill requires the woman to consult a doctor and wait at least a week before going through with the abortion.

After three months of pregnancy, abortion is allowed only in cases where doctors certify that there is a serious danger to the life of the mother or where serious malformations are expected in the baby.

SOUTH AFRICA—Fatima Meer, a sociologist who is acting head of her department at the University of Natal in Durban, and an outspoken opponent of apartheid, was arrested and imprisoned under the new security measures which allow her to be held indefinitely without trial. Recent information indicates that she is being kept in solitary confinement. Earlier this year she was prevented from taking up a fellowship at the London School of Economics—she was refused a passport. In July she was given a five year ban prohibiting her from entering any black area other than the residential part of Durban where she lived. She was unable to continue her career as a lecturer, and her books are virtually unobtainable.

SPAIN—Prostitutes in Madrid have organized themselves into a union and say that unless they get proper medical care and nationalized brothels they will reveal the names of top men in Government and business who use their services.

(Women's Liberation News)

SWEDEN—Swedish Tax Authorities are trying to make prostitutes declare their income, the tax on which would be high because they are self-employed. Some women seem prepared to agree, provided they get tax-refunded social benefits and are recognized as a professional group.

(Women's Liberation News)

U.S.—On October 22, a Federal court District Judge ruled that the recently imposed ban on Federal Medicaid payments for most abortions was unconstitutional. This means poor women will still be able to get abortions and it applies in all 50 states.

(Women's Liberation News)

U.S.—Jo Ann Yellow Bird was 7 months pregnant on September 15 when she came to the aid of her husband, Nebraska State American Indian Movement (AIM) Coordinator, who was being choked by a police officer. The latter kicked her in the stomach and two weeks later the foetus was born dead as a result. Nebraska AIM has called for a consumer boycott by all Native Americans to protest the police attack and the recent upsurge of violent repression of Indians in the region. The boycott has been effective enough for local business

WOMEN IN PORTUGAL:

STRUGGLE IN A FACTORY

WOMEN STRUGGLE AT SOGANTAL

In May 1974, 48 women workers of the Sogantal track-suit factory in Montijo, a town near Lisbon, occupied the factory. The French owner had previously refused their wage demands and when the new minimum pay law was introduced, which would have given the women more than they were demanding, he declared the factory closed. The women occupied, and began selling the track-suits which they produced in order to pay their wages.

After one attempt to regain control of the factory, in which a great deal of the building and machinery was smashed by his gang of armed men, the owner was arrested and the women were left without money or materials to continue production. They demanded nationalisation of the factory, and when this was refused they attempted to set up an official workers' co-operative. But as women they had no legal entitlement to sign the necessary forms, and when they asked

their husbands or fathers to do it...the men refused.

The following are extracts from an interview with the Sogantal workers:

What were the conditions of work before, what were the hours?

We worked from 8.00 until 1.00 and from 2.00 until 8.00. Our wage didn't include a bonus. We earned 24 pounds a month, to earn a little more we had to do 2 days work in one day. There was no coffee break and for lunch we had 10 minutes and then back to work. Every woman finished between 250 and 180 track suits every day. At Christmas they always gave us soap, perfume, handkerchiefs, every year, and that after one year's work. Many of us smashed those perfume bottles in front of their eyes—as if we were dirty! Every year soap and so on!

How old are you?

Between 15 and 24.

What is the proportion between married and single women?

Half and half.

Did you make any demands in the factory before 25 April?

In the carnival in 1974 we had a strike in the following way: in the afternoons we didn't go to work. We went dancing. They didn't want to give us the afternoon off so we decided to all go absent, except for three or four who went in.

At first there were 48 of you, now there are 18 of you still fighting for the factory. Where are the other 30?

Some work, others stay at home. Some work near Cortador in a factory which opened up just a while ago, but we know for sure that some would come back if Sogantal opened up again. They don't help us because they're frightened. When we started to sell the goods they

thought we wouldn't succeed. They look at the problem differently. There is also the repression at home. They are not allowed to do this or that.

How will you go on now with only 18 people left?

When we succeed in opening up the factory again there are many unemployed who want to work, particularly those who worked here before.

And if you don't succeed in reopening the factory?

We've been in this situation for a year now and can't go on like this. When we are finished with the material which is left we want to produce something else, something that brings more money. Sportsuits do not sell well enough and we can't export them. Instead we would like to produce shirts and trousers.

Isn't there the danger that the owner will return?

No, we wouldn't let him. Besides we don't think that he will come after what's happened. His mates in the office looked really intimidated. They are creepy dogs.

WOMEN IN THE PALESTINIAN REVOLUTION

Stereotypes imprison us. The notoriety Laila Khaled gained in 1970 fixed on her one stereotype—that of a militant fighter in a liberation movement. And how many of us would have slipped into our own stereotype by seeing Laila Khaled as a woman playing a counterfeited role in a man's world. In this interview Khaled breaks out of that stereotype and helps us to escape our own myth-making.

Liberation for Laila Khaled means more than an immediate political objective: her identification with the liberation of women sheds a new light on her thinking. Her passionate concern for her people is revealed not as a fanatic obsession but as part of a larger commitment to a liberated society. RISK is glad to have had the chance to put these questions to Khaled because her answers have been an education for us and we hope they will be so for others.

Khaled answered these questions in Beirut at the invitation of RISK.

What are women doing in the Palestine Revolution?

Just as the Palestinian man has revolted against colonialism and the political repression it represents as well as against social and economic subjugation, so too has the Palestinian woman. In addition, the woman is in revolt against her social status which has hitherto been tying her hands, and against her traditional female role.

Hence, as the Palestinian male is a victim of foreign occupation and economic exploitation in a capitalist or feudal society (a fate he shares not only with his fellow Palestinians and Arabs but also with most inhabitants of the Third World), so too the female is victimized, in addition, by her society. She is a victim of man's exploitation.

My purpose here is to clarify the degree of difficulty which the Palestinian woman faces when she joins the revolution. Tradition and custom, together with the economic structure of society, compel the woman to be totally dependent on the man, make it very difficult for the woman to decide to join the revolution and even more difficult to act upon that decision once taken.

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The achievements of the Palestinian woman in revolutionary work have been, in comparison to all her handicaps, considerable as well as admirable. They differ, however, from one group to another in the Palestinian resistance depending upon the ideological, social and political tenets of each group.

The woman's role in the Revolution is directly related to the ideological and social stand adopted by a particular political or revolutionary group, while keeping in mind that the liberation of the woman and her participation in the revolution cannot be effective and lasting except through organized channels. As far as the Popular Front for the Liberation of Palestine is concerned, women enjoy full equality with men; within the democratic structure of the Front a woman can reach the highest points of leadership commensurate with her abilities.

Aside from her combat role in which the Palestinian woman of the front has proved her mettle, she also contributes to the political and social education of the community, and works diligently in the fields of medicine and administration. Whatever work she does, the woman has proved that what held her back in the past was neither her will nor her ability but her subjugation to traditional social bonds and the freedom to play her proper role in a revolutionary organization. The contribution of the women of the Front in educating the illiterate in the camps and in training the girls of the community to use weaving and spinning machines so as to make them productive, has been outstanding.

This does not mean that we have solved the problem of women's liberation. In reality, we have achieved more than our adversaries expected and less than we ourselves hoped. Much time and effort are needed for this kind of struggle. Liberation will no doubt be achieved when a real change takes place in the ownership of the means of production. This will then liberate women economically and so the total liberation of women will become possible, make more sense and produce bigger and more rapid results.

Is the role of the woman in the Palestine Revolution affecting the role and status of the woman in the Arab Society in general? If so, how?

We must distinguish between one class and other. The phrase "Arab woman" is misleading in this context. What Arab woman are we talking about? The villager of South Lebanon or the student at the American University of Beirut? The conservative lady of Damascus or the "liberated" society woman of Beirut's Hamra Street? The Sudanese girl who boldly joins the national movement and works in it or the Bedouin woman of the Yemeni desert? I believe that we must adopt some sort of standard here so that this dialogue can be more meaningful. Since I am committed to the ideology of the P.F.L.P., the standard for me can only be one of classes. Therefore the question can be answered as follows. The Palestinian woman who has joined the revolution is daily giving an example to the Palestinian and Arab woman of how women can be liberated, how they can decide for themselves, how they can be truly free without losing "their honour", and how they can free themselves from man's tyranny and the tyranny of society in general. Such an example does not, of course, achieve immediate results, nor does it produce miracles overnight. At the beginning, the woman who has been subjugated is amazed and then begins to admire this example. By slow degrees, she begins to ponder the lesson which is being repeated and finally the example bears fruit. When we say that Aida or Shadia or Laila or Amina or Nadia are not important in themselves, we mean that they sow the seeds in our society for the deeper and more thorough revolution of the future.

How are the attitudes of Arab men changing—if they are—towards the role and place of women in the Arab society since the Palestinian Revolution?

We need to recognize that the Arab man, at least with reference to the classes we mentioned, is also exploited and colonized. His own liberation will doubtless contribute to the liberation of the



Did the Women's Movement give any support to you?

No, not at all. Once they came to do an interview with us. But no support was offered. They asked us more about our lives than about the factory.

Did the taking-over of the factory mean a great change in your lives?

Certainly, in every aspect, this was a new experience. We knew each other better after this struggle. Before we just had a limited understanding of each other. That's why we got disappointed in many women who wanted to accept the payoff the owner had offered. We didn't accept the payoff. We wanted the factory to stay open and to secure our workplace. The bribe was 240 pounds but we can't live on 240 pounds all our lives. What we need instead is a secure regular wage.

Did you get support from people outside the factory?

Yes, in the beginning. Later on most of the support was withdrawn. Outside they believe that what went on inside the factory had more to do with a warehouse than anything else. We started to sleep inside the factory, then people came

PROSTITUTION

by Kinjo Kiyoko

Reprinted from Japanese Women Speak Out (June 1975)

In taking up the problem of women in Okinawa there are two aspects which must be considered. First, this problem must be seen as one part of the so-called Okinawa problem. It is because Okinawa is under American military colonial rule, because it has vast bases and a great number of soldiers who have brought in with them the madness of the Vietnam war that Okinawan women are being injured and their persons violated. The majority of those whose lives and persons are directly hurt by the crimes of the American soldiers are women. Prostitution, as well, is fundamentally due to the presence of the bases and the American soldiers. There are also a great number of wives abandoned by American soldiers. Up until now it has usually been only these things that have been taken up as problems of Okinawan women. However the problem is much more than this. It must also be considered from the point of view of the problem of women in the general sense—women being placed in a position inferior to men in various aspects, politically, economically and socially. Sex discrimination is, of course, not only a problem in Okinawa; it is a problem in Japan proper and all over the world. But premodern customs hang on much more tenaciously in Okinawa than in Japan proper and sexual discrimination is likewise more severe.

With reversion and the application of the Anti-Prostitution Law to Okinawa, prostitution has gone under cover and it is now extremely difficult to get at the actual situation. Furthermore there have been no reliable surveys since reversion. Here I will introduce some pre-reversion materials and, based on these, speculate on what is the present situation. (The materials are rather old, but there have been no surveys on the current situation since then.)

Based on a March 1969 survey conducted by the Ryukyu Police Dept., the total number of persons engaged in prostitution would appear to be approximately 7,400, 38 per cent of whom are concentrated in Naha and 25 per cent in Koza. The actual number, however, is believed to exceed 10,000. Since the female population over 15 years of age in Okinawa is 344,000, the nominal figure would represent 2.2 per cent, and the actual figure 2.9 per cent of this total population. If we compare this with Japan proper at the time the Anti-Prostitution Law went into effect there in 1957—130,000 prostitutes representing 0.4 per cent of the female population over 15 years of age—there is a 5 or 7 (depending on the figure used) times higher ratio of prostitutes in Okinawa.

In most cases prostitution takes the form of organized forced prostitution run by racketeers for profit. These racketeers advance money to poor women and place them under their control. They make the women engage in prostitution and split the earnings, not on a 50-50 basis but on a 40-60 basis, taking moreover, the woman's share under the name of a payment on the advance. Furthermore, since items like high interest on the advance, cost of room and board (which the racketeer furnishes), fines for days off, expenses incurred for a search should a woman try to run away gradually pile up on top of the original advance, the system works in such a way that once a woman sets foot in this world, no matter how hard she works in the end her debt gets larger and larger.

The amounts advanced to women, according to a 1965 survey by the Ryukyu Government agency concerned, range on

per cent of women working as prostitutes had no advances to pay off. And these figures are from an 8 year-old survey. There are women at present with advances of over \$10,000 to pay off, and the average now has gone up to \$1,000 to \$1,800. The total debt amount for all of Okinawa exceeds \$3,000,000 and those with no debts do not exceed 1 per cent.

Okinawan prostitution is almost entirely organized prostitution and operates like a slave system, little different from the traffic in human cargo of a feudal society with its exploitative commission system and premodern advance loans.

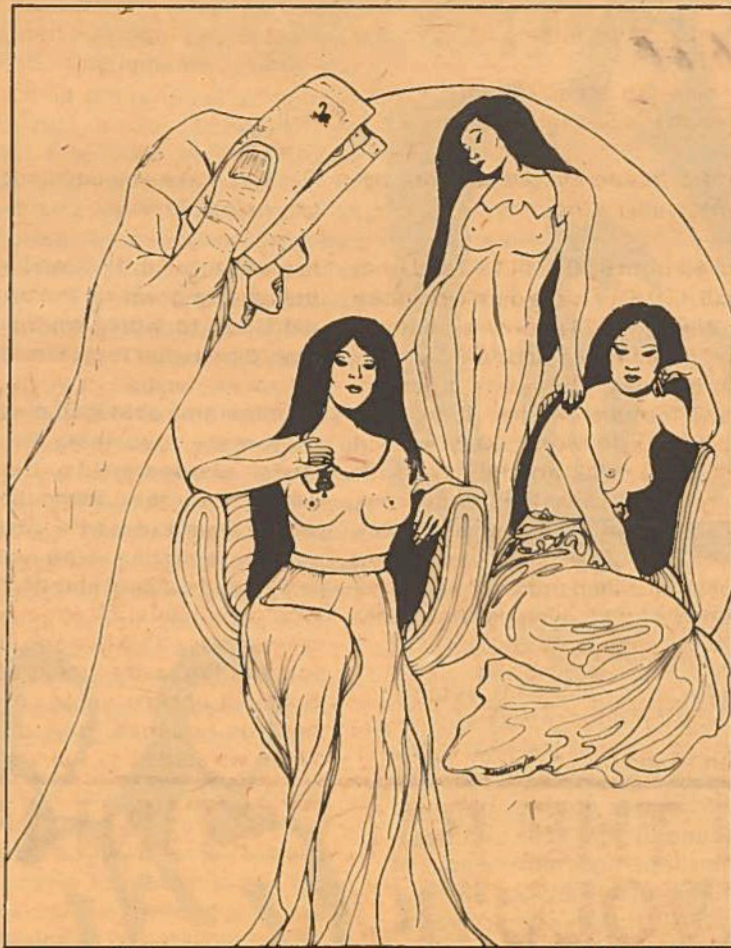
Sixty per cent of persons said to be prostitutes are divorced women, ten per cent are separated from their husbands or living in common law marriages, thirty per cent are single; thirty to forty per cent of these women are supporting children.

The principal cause of women falling into prostitution comes from having to raise children after separation from a husband through death or divorce; next, women are lured into it by people connected with gangs; thus poverty and ignorance are the two major reasons. While in Japan proper it is said that there has been a shift from poverty to involvement with misdemeanors as the starting point on the road to prostitution, in Okinawa it is still mainly poverty.

If there is such a high concentration of women engaged in prostitution in Okinawa—seven times that in Japan proper at the time the Anti-Prostitution Law went into effect alone—what is drawing women into prostitution on this scale is, fundamentally, the presence of U.S. military bases and the resultant distortion in the structure of the economy—poverty.

The Anti-Prostitution Law became universally applicable at the time of reversion of administrative authority over Okinawa to Japan on May 15th of 1972. Up until then prostitution was sanctioned as a kind of legitimate business, as a necessary evil, by the racketeers, the women involved and by society generally; but when it became illegal it was a crime.

The reversion of Okinawa, however, took place in such a way that, its change of legal status from an area under the control of U.S. administrative authorities



to a part of Japan notwithstanding, the bases remained and Self-Defense Force troops were stationed here as well, so that not only are the conditions of poverty resulting from the presence of the bases practically unchanged, there is, even after reversion, still no fundamental solution in sight to the problem of prostitution. It is thus no exaggeration to say that the situation is almost the same as it was before reversion.

In the base zones of Koza, Kin and Hennoko where soldiers are the object, the trade is carried on under the same conditions and in the same form as before reversion. In Naha prostitution aimed at tourists prevails. Here the operation of the trade is changing from the hitherto prevailing concentration in inns and eating places to a style similar to that in Japan proper centred on Turkish baths, motels, even call girls.

The Okinawan prefectural police headquarters published the results of a survey on organized prostitution before and after reversion. Of the 7 to 8,000 persons who were said to have been prostitutes, thirty per cent had changed their occupation to hostess and were still around, forty per cent had gone back to their native areas and were working hard in agriculture or in the home, what happened to the remaining thirty per cent was not known. But as business in the prostitution areas is as brisk as ever, this survey is rather hard to believe. Even granting that it might be right, it probably does not represent anything other than a case of operating undercover by cleverly changing the conditions of the trade.

If one looks at the February 1973 report on the disposition of prostitution cases from the Public Prosecutors Office, one has the impression of a very few number of cases. This does not mean, however, that there is not much prostitution since reversion. For one thing, the only leads in this investigation were complaints from victims or persons close to victims, and reports from consultation offices for women. What this says is that the police themselves have not set up a system of control and that they are new at investigating prostitution-related crimes, they do not have sufficient personnel and are presently not actively cracking down on prostitution.

This testimony by victims in a case in

which charges were brought against a racketeer for violating the Anti-Prostitution Law gives some idea of the situation of organized prostitution.

A racketeer in Koza had two women bound to him over a long period of time through advance loans and forced them to work as prostitutes. A-san, 39 years old, had gotten into working for him in 1962 through a \$1,200 advance and B-san, 37 years old, got involved through a \$3,000 advance in 1965; they were forced to work as prostitutes up until reversion in 1972. Though they had verbal agreements with the racketeer that the money obtained would be split 50-50, he kept the women's share saying that it would go toward paying off the advance and didn't even pay them a salary. Unable, thus, to make a living, the two decided to move to a bar in Hennoko. They went to the racketeer to find out how much of the advance still remained to be paid off, but when he figured in interest on the advances plus \$16 a day fines for days off, the original \$1,200 and \$3,000 debts had grown to \$3,000 and \$6,000. The women sought help out of their difficult situation from a consultation office for women and the police, on the basis of a report from the centre and after a time-consuming investigation, finally arrested the racketeer. According to the newspaper, through forcing the women into prostitution, he had gotten \$70,000 out of A-san and \$30,000 out of B-san.

Facilities and services to help women start a new life have not become available since reversion. It was thought that the Uruma shelter, a dormitory set up to accommodate 61 persons would do some good, but as it turns out, almost no one has entered—no more than a dozen or so persons at present. As of this writing there have been no more than 11 applications for rehabilitation loans and in only 5 cases has a loan actually been made. It seems that women don't apply because they are not able to find the guarantors that are required.

Since reversion the Anti-Prostitution Law has been universally applied in the manner indicated above; both the control of organized prostitution and the rehabilitation of women are finally at the stage of getting off the ground; prostitution, under cover, continues as always.

The greatest obstacle preventing these women from rehabilitating themselves are the advances. In spite of a ruling invalidating these advances, the mentality that 'money borrowed has to be paid back' remains very strong in Okinawa among the racketeers, the women, and in society generally. A respectable lawyer has filed a suit on behalf of a racketeer for reimbursement of an advance, and the case is currently pending in the Naha District Court. There is also a case of a prostitute borrowing money in which the creditor is a well-known local bank—the racketeer, in order to get around the ruling invalidating advances, is putting up the security and standing as guarantor. In spite of strong demands by 'groups to get rid of the problem of prostitution in Okinawa', the authorities concerned have still never announced the invalidity of advances.

The basic solution to the problem of Okinawan prostitution lies in the realization of a prosperous life for the Okinawan people—through removal of the bases and the development of a healthy economy. But Okinawan society as a whole must be severely admonished for allowing and tolerating organized prostitution with its exploitative commission system and premodern system of advances under the excuse of the presence of the

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WOMEN IN THE PALESTINIAN REVOLUTION

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woman who is herself subjugated to a double exploitation; she is exploited by those who exploit the man and then is exploited by man himself.

The man will assuredly not abandon his 'privileges' easily. But this does not mean that he will not abandon them if every sign points to the fact that such abandonment will not harm his interests in the long run. On the contrary, once these privileges are abandoned, he will find his way to a deeper and more fruitful and happy life. A large part of the subjection of women is present in men's mental make-up. Thus, an important step on the path of women's liberation is taken through the liberation of man.

We in the P.F.L.P. maintain that the question of women's liberation involves more than mere advice or persuasion or encouragement. Rather, it is part and parcel of the total efforts being made to liberate society from all forms of repression and exploitation, politically, economically and socially, and to free it also from obsolete customs and traditions, all of which form the roots of man's chauvinism.

Many men, especially of the older generation, find a great difficulty in associating "women's liberation" with anything other than free love, depravity and prostitution. We can understand this difficulty since the flood of western imported films, newspapers, TV shows and magazines picture women's liberation as if it were the freedom of the slave girl to choose her master. This flood in effect is telling us, "Look, the woman can now freely choose the man she wants to dominate her." Naturally, we refuse this since the "sexual dimension" in women's liberation has come to



preempt the true significance of the liberation we are fighting for.

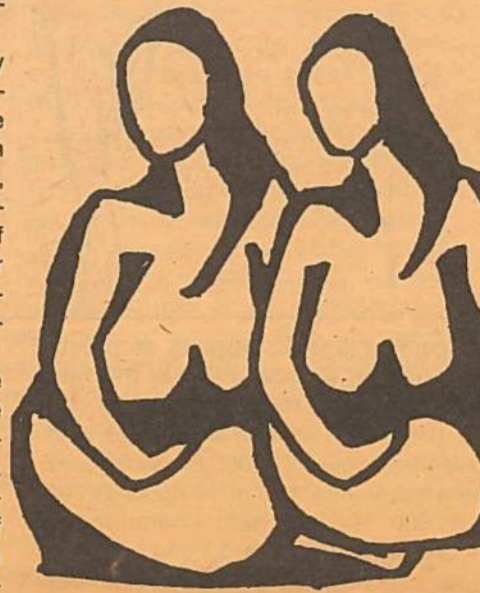
The media of a decadent society makes out that this flood of bogus liberation coming to us from the west is the fate of women's liberation in our own country. This scares not only our men, who are bound by traditions and deep-rooted beliefs inherited from the ages of nomadism and feudalism, but also our women, who feel that this sort of liberation is a travesty of our oriental conservative heritage.

In sum, we are fighting against the tyranny of the old society as well as the new. We are fighting for genuine equality and a genuine liberation. As a result, we find ourselves in an interesting situation. At first, our families put up a stiff resistance. It is extremely difficult to change their mind about women's liberation which to them means 'freedom to

be deprived'. Thus, when a woman leaves her family and throws off its shackles, this is always a moment of pain, drama, unhappiness and anger.

With time the family begins, perhaps under the influence of a brother, to realize that their daughter's liberation did not lead, as they feared, to depravity but, on the contrary, gave her a deeper confidence in herself, the respect of her comrades, a strength of character which she lacked and courage in the face of men. All this makes the family gradually abandon their earlier recalcitrance.

What further and what kind of changes do you foresee concerning the changing role of women in the Arab societies? Are other international influences from women's liberation movements affecting Arab women in their changing cultural identity?



I said in answer to the previous question that the battle we are waging with respect to women pits us against, not only a horde of national, class and social enemies, obsolete customs and traditions, etc....but also a sham image of freedom which the west is raining upon us day and night: sexual licence, the tyranny of fashion imposed by a consumer economy, the image of the 'baby doll' woman, which turns out to be a new and flashy version of the old tyranny, but this time comes to us with bare breasts and legs. It is an arduous struggle and the question of how best to wage it is time consuming. The initial solution suggested by many is to call for wider and better education. But the problem is not that simple since education itself must be revolutionized, when it is a question of woman's liberation.

I do not wish to appear as though I reject all the culture that comes to us from the west, especially as regarding women's liberation. But what I would like to emphasize is that we have, in one way or another, passed beyond the stage at which we stand amazed when faced with the flood of that culture. The key to the future lies in our ability to actualize all the potentialities of revolution in our society, in doing away with all the relationships of production which dominate our society where the roots of repression find a fertile soil. The question of women's liberation cannot be separated from all this, since freedom is one and indivisible. We are certain that the problem of women's liberation can receive only partial solution in a society which permits class or national, racial or religious discrimination. In certain cases, all we can do at present is to persuade, let alone generate the forces that could carry out a revolution along the lines described.

FACTORY STRUGGLE

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from Lisbon—workers, students—and with that the rumours started, this became really difficult because of the families.

How did your husbands react?

They reacted all right. Some didn't like the whole thing but didn't stop us from taking part in the action. Almost all the parents were against it. Some husbands even stayed a couple of nights in the factory. But they couldn't help us much, they had to go to work themselves. But most husbands for example want their food at certain times. That shows they don't care that their wives are involved in a struggle, that they make policies, that they continue the struggle. So if they want to support the women then they will have to help the women. There's always discussion about this because we can't be expected to be in two places at one time.

Do the problems at home continue?

It got better. Even though my husband wasn't here all the way through he always supported me.

Are you less dependent on your families today?

I am. Before I was not allowed to travel to Lisbon on my own. When I had to take two exams in Lisbon my mother had to come with me because my father believed it was absolutely ridiculous for a 20 year old girl to go to Lisbon on her own. After the struggle my father changed. Now, if I have to go to fight for my rights I am allowed to travel alone. We also started to go to Lisbon for other events which had nothing to do with Sogantal. We met many people there. Before that we didn't know anything except: factory—home—factory again. Today that's different. We have more liberties.

Have you changed through this contact or have you stayed the same?

Some of us still don't talk and are very shy.

Do you think there would have been more support in Sogantal had it been occupied by men? If instead of 'naughty girls' the factory had been occupied by 'good boys' wouldn't that have been different?

Yes. Maybe we could have had more support. We are mostly criticised because we are women. We think there should be a woman in the government so that women's liberation and our struggle could be strengthened. Men always have the power to rule. If both are equal then people say he is dominated by her. To be a female slave and to be beaten, that's all right, many people think that way. The man says she has to shut up and that's what she does, but what does that mean? If he says 'a car is a donkey' you have to repeat it after him, but now I can't say that if I know for sure it's a car.

And before you always agreed that a car is a donkey?

Before we always kept quiet, I never agreed with all that, but we've always listened and kept quiet when we shouldn't have.

—Reprinted from Red Rag, No. 10

We are watching with great interest the various movements of women's liberation presently raging in the capitalist world. For us, it signals the failure of the capitalist solution to the problem of women's subjection and the beginning of new attempts to find a different path. Naturally, some movements strike us as being suicidally angry, more akin to the frantic attempts of a drowning man to save himself which only lead to a quicker death. We recognize these developments as being a natural part of the attempt to find solutions. But we believe that collective revolutionary action, organized in a progressive manner and designed to undermine all the old relations which constitute the real foundation of our existence, is the only path. Admittedly, it is the more difficult path, but it is the only one.

Beirut, February 19, 1971

for Gay Women:

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CONFERENCE

Women in revolution

by Pat Leslie

The Feminist-Socialist Study Group affiliated with Queen's University in Kingston had been planning a conference for the last six months called "Women In Revolution" which in itself, is quite an exaggeration given the current status of women in Canada. The weekend of January 13-16 was to act as a catalyst for feminists in the area with socialist sympathies in a non-sectarian forum.

In Upper Canada, Queen's University is noted for its conservatism and its tradition of turning out our economic leaders. The smaller discussion groups during the weekend reflected this. It was also reflected in the Study Group who had considered at one point that they could actually invite marxist-leninists, communists and so on and still find themselves within a non-sectarian atmosphere.

Thursday and Friday evenings were film nights featuring Union Maids and Salt of the Earth. The films, as political/cultural events, produced a full audience. The small discussion groups each night after the films were, unfortunately, without guidance due to the inexperience of the organizers. On Friday evening, it was only as an afterthought that a Sunday afternoon discussion on lesbianism was set up due to the prompting of one Kingston lesbian. The four scheduled socialist speakers came from Toronto and the other, a francophone feminist, from Quebec City.

Cathy Beaman spoke on Friday afternoon on the revolutionary potential of women in the work force and in the home. Cathy is an active member of the Canadian Union of Public Employees, Organized Working Women (a trade union organization) and the Revolutionary Marxist Group.

Marcelle Dolment, a strong supporter of Quebec separatism, spoke on Saturday morning from a clearly feminist perspective. Marcelle came from the French-speaking stronghold of Quebec



City and was given the opportunity (welcome or not) to tone up her rusty English. She is a member of a Quebec-wide network of feminists called Le Reseau d'action et d'information pour les femmes, and is also co-author of a book—"La femme au Quebec; La liberation de la femme doit elle aller de pair avec l'indépendance du Quebec? (Women in Quebec: Should women's liberation go hand in hand with Quebec's independence?)" This book was the result of the Parti Quebecois national convention in an attempt to strengthen their programme for women, as she explained to us that their focus on women's issues had been gradually diluted.

Marcelle had repeatedly emphasized that she saw the family as the principal oppression of women. While this may be true, she did show an incomplete analysis by failing to make any connection to capitalism. She assured us that she does not support capitalism but neither did she link the family-as husband/wife/children to the superstructure of a capitalist system. She was

also quite ecstatic that women in Quebec were 'making a strike' as shown by the falling birth rate. Every political party in Quebec has been anxious about this 'problem' under the pressure of a steady flow of immigrants entering the province hindering the concept of a French nation. The birth rate in Quebec, however, has been decreasing at a slow rate ever since the second world war. The network of feminists has been attacked by the left as bourgeois. Marcelle felt this unjustified. Her group believes in sisterhood and is said to have a grassroots base, allowing for a great variety of members from professionals to women on welfare. If this is the case, then it is in contrast to feminist groups in Ontario who also pressure the government for changes in women's status. What will, however, be the determining factor is their lack of class analysis.

The slide presentation in the afternoon on women in the liberation struggle in Guinea-Bissau was given by Patsy Cunningham and Jini Stolk of TCLSAC (Toronto Committee for the Liberation of Southern Africa). They have just com-

pleted a tour of Southern Africa and are working on the final manuscript of a book studying the involvement of women in African liberation struggles. TCLSAC originally began in 1972 as TCLPAC which was a support group for the three liberation groups in Guinea-Bissau, Mozambique and Angola.

During the following discussion period, the changing role of women in the context of a country emerging from a colonial status was examined. Again, the idea of women within the family began to emerge and we were reminded by Patsy and Jini that each country must develop differently. It was pointed out that North America has gone through at least two generations of the nuclear family unit as an accepted form whereas colonized African women have been denied the privileges and stability of a family unit. So it is also a form of imperialism to not recognize objective conditions; what is good for us may not be good for someone else.

The last scheduled speaker for Saturday was Charnie Guettel who makes her living the hard way as a musician. She is a member of the Toronto group of political artists called Partisan. She has also been active in both the feminist and socialist movements for the last ten years. She is a member of the Communist Party of Canada and the author of *Marxism and Feminism*. Guettel gave the audience a short history of the beginnings of women's liberation in Toronto with a good overview. As well, she is probably one of the few political speakers I have heard that will patiently explain ideological terms and phrases so that they are no longer empty rhetoric.

The Kingston Study Group is to be congratulated on presenting this conference which was possibly quite a learning experience for them, and it is hoped that they will continue to fill the vacuum now existing in Ontario for socialist-feminism.

Setting Up Native Women

On January 7, 1977, the State Supreme Court of Washington reversed the second degree murder conviction of Yvonne Wanrow, a Colville Indian who shot William Wesler, a known child molester, when he burst drunkenly into the house at 5:00 a.m. Wesler had attempted to molest Wanrow's son the afternoon before, and had previously raped her babysitter's seven year old daughter, infecting her with venereal disease.

Wanrow was convicted on Mother's Day, 1973, but her conviction was overturned by the State Court of Appeals because a tape recording of her telephone conversation with the police immediately after the shooting was used at her trial. The prosecution used the tape to support its theory that the shooting was deliberate by claiming Wanrow's voice seemed calm. The prosecution appealed the reversal and the case was argued before the State Supreme Court in February 1976.

The Supreme Court upheld the lower court's ruling on the inadmissibility of the tape recording and also reversed on the additional ground that the trial judge's instruction to the jury concerning self defense did not "make clear that the defendant's actions are to be judged against her own subjective impressions and not those which a detached jury might determine to be objectively reasonable."

In a landmark statement the Court noted: "In our society women suffer from a conspicuous lack of access to...the means of developing those skills necessary to effectively repel a male assailant without resort-

ing to the use of deadly weapons." Regarding the trial judge's persistent use of the male gender in defining self defense to the jury the court said: "The impression created—that a 5' 4" woman with a cast on her leg and using a crutch must, under the law, somehow repel an assault by a 6' 2" intoxicated man without employing weapons in her defense...violates (her) right to equal protection of the law. (She) was entitled to have the jury consider her actions in the light of her own perceptions of the situation, including those perceptions which were the product of our nation's 'long and unfortunate history of sex discrimination'. Until such time as the effects of that history are eradicated, care must be taken to assure that our self-defense instructions afford women the right to have their conduct judged in light of the individual physical handicaps which are the product of sex discrimination. To fail to do so is to deny the right of the individual women involved to trial by the same rules which are applicable to male defendants."

Centre for Constitutional Rights attorneys, Liz Schneider and Nancy Stearns, who argued the case before the Washington State Supreme Court, praised the Court's decision, noting that "Its adoption of CCR's arguments concerning the sex discriminatory jury instruction will have a national impact on the treatment of women charged with self-defense related crimes. However, had the police responded to the requests for help that afternoon, when Wesler attempted to assault Yvonne's son

and it was discovered that he had raped the babysitter's daughter, self-defense would not have been necessary. Their failure to respond resulted in the death of the child molester and four and a half years of torment for Ms. Wanrow."

CCR will represent Yvonne Wanrow at trial if the State of Washington decides to re-prosecute her.

International News

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charged with adultery by her husband for a trip she had taken a year ago with a friend. If found guilty, they would both have been sentenced to five years in prison and fined 650 pounds which the husband would have pocketed. But the press seized on the case and Maria was supported by the Association of Democratic Women of Aragon Province who also wanted to publicize the hundreds of cases which do not get into the papers, and she was acquitted. It was not commonly known that the penalties for adultery are so high. A woman can be convicted for 'lying with a man not her husband'; men if prosecuted can use ignorance of the woman's marital status as a highly successful defence. To have her husband convicted of adultery a woman must demonstrate that he kept a 'mistress inside the conjugal house or flagrantly outside it'. There are few prosecutions of this kind.

(Women's Liberation News)

BELGIUM—In Baudour, near Mons, 200 women working for Siemens, have been occupying their factory since the 12th of October 1976. The management decided to close the factory, making 200 people, of whom 180 were women, redundant. The women are fighting the anti-social policy of their boss and also accusing the lack of responsibility of the Belgian state. They also want to show that women need work and want to fight the too common opinion that women like being unemployed. Such is the economic crisis in Wallonie that the solidarity is very big. Husbands look after the kids, and come to occupy the factory with the kids in order to give some rest to the women. After one of the husbands had complained about his wife coming more often than others, a collective discussion took place and the women decided that there would not be any use of pressure and repression. The ones who come more often are the more conscious ones and that's all. The struggle continues.

(Women's Liberation News)

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DAUGHTER OF BOLTON

Three views

Feminists Split Over Class

Last May, a conference was held at a lodge in the country near Bolton, Ontario. After the summer lull, the Bolton Organizing Committee began organizing the Daughter of Bolton Conference to be held at the Carpenters Union Hall in Toronto on December 4-5, 1976. The focus of this follow-up to the spring discussions was the institution of heterosexuality which had been seen as the main issue to come to the surface at that time. About a hundred women, mostly lesbian, attended the conference from Montreal, Ottawa, Toronto and smaller centres.

The committee saw the organizing of a second conference to be the "continuation of a political process and the continuation in the development of a feminist community". To realize this, the information package sent out to those who registered spoke of the need for respect and renewal of our commitment as a vital political force. With their libertarian perspective, the Committee believed that this could be best obtained by structuring 'Daughter' very loosely with guidelines and suggested topics.

Unfortunately, the Committee was not prepared for spontaneity and watched their control as organizers slipping away. As much as they guard themselves against rigid thinking, the Committee failed to sense that events were not frozen in time between the two Conferences. The result proved to be explosive. In fact, no more than ten lesbians were able to dominate the entire conference with their anger—an astounding fact when we recognize the activity and intelligence of all those present.

The majority of the participants brought with them the experiences of the first conference which, for the first couple of hours, provided an illusion of community and process. After a vegetarian lunch break, this illusion was shattered during the first large group session on Saturday afternoon. A melodrama began which would stretch far into the next week and beyond in all of our private lives and relationships. Some friendships would be broken; others strengthened.

The presence of a small group of women calling themselves the Working Class Women's Group, plus others who were not formally part of the group, were instrumental in changing the atmosphere and direction of the conference. The 'institution of heterosexuality' is a wide topic affecting our lives in many ways and, at this conference, it was broadened even further by these same women to include heterosexual class privilege. For the first time, discussion was demanded on the enemy lurking within the movement itself. It was not put forward as a method to fight an oppressive social system somewhere out there but, rather, it was laid on our very doorstep.

These working-class women made their presence known that afternoon as a visible group as opposed to isolated individuals. It was then that others began to feel threatened as there had been no recognizable force behind some of the isolated statements made in the morning groups. Many things were said on both sides which would be only a prelude to the disastrous session Sunday afternoon. The patriarchal system,

regardless of our rejection and our denial, is still so much a part of our behaviour pattern that it was impossible to achieve a true dialogue. Instead, direct communication only occurred through confrontation.

The Saturday night dance was tense and the delightful interlude of chamber music with Sunday brunch presented a sad contrast to the political tone of the conference. Neither those who were middle-class, working-class or those who were simply confused about the whole thing could admit to being prepared for what followed.

After several hours of accusation, attack and defensiveness all around, the hysteria level mounted to physical threats and tears of anguish. Several of the conference organizers refused to

ever again work themselves so hard for no results. Many middle-class women reacted defensively by remaining, even more than before, in support of the values of a class system. The working-class women also reacted by denying the validity of their previous years of commitment to a feminist movement.

A month after the fact, there are still bitter feelings and an unwillingness to be rational and objective. A layer of emotionalism overshadows the real issue of class privilege among feminists. Some may consider this purely a Toronto 'family affair'—well, why not? Toronto has always made a good scapegoat.

by Pat Leslie



Class Defying Women

Recently, a working-class women's rap group started meeting in Toronto. Although it was not specified, all the women who have attended have been lesbians. The group has not had enough meetings to cover a lot of topics in depth, but most of the women involved realized immediately that they had already arrived at certain conclusions individually. Much of the talk has had to do with class differences within the 'women's community' and it is this topic which seems particularly relevant to this conference.

Each of us is the product, in many ways, of the particular class of the male head of our original biological family. This background produces certain traits, assumptions, and perspectives.

From the point of view of the working or lower class woman, it usually seems to be women from a higher class who possess the necessary social skills to 'articulate' at meetings. Since the 'women's movement' seems to be comprised largely of meetings, this seems to lead to control of input and direction by women of middle and upper class backgrounds.

Since working and lower class women have grown up with a perpetual sense of urgency, in terms of survival or of "keeping up" with demands and expectations which always seem to be a little ahead of their actual resources, this urgency is often present in their tone of voices and approach to things, especially to topics which supposedly concern themselves with women's survival and conditions. However, it seems that this urgency, often labelled "emotionalism" or even worse "negativity", is readily put down or at best patronizingly tolerated in women's meetings. This reaction is simi-

lar to that of the male-controlled media when the women's movement as a whole initially took to the streets to voice demands for recognition.

There are certainly other skill discrepancies which also contribute to class divisions. A background of piano lessons, dance lessons, voice lessons, skin specialists, orthodontic specialists, and a high protein diet seem to determine to a large degree one's reception in the women's community.

And of course there's the matter of formal education and resource to well-paying jobs. Women's backgrounds certainly are a strong and pervasive factor in determining who they are in relation to other women, and it seems the perpetuation of this difference continues and compounds itself.

Class privileges—money, relatively carefree state of mind, access to Daddy's money, control of public meetings, revitalizing vacations—are not available to working and lower class women. The option to minimize or redistribute them is, again, an option of the privileged.

In the event that a restructuring of consciousness and conditions "cannot" or "will not" be accomplished, perhaps it is time to consider the alternatives.

Surely it isn't expected that working and lower class women will play the role of either active or passive martyr while the rich get richer, more and better paying jobs, and more social fulfillment under the banner of feminism. In this light the term takes on a tone of mockery in our ears, since it so nobly purports to concern itself with us as women and so blatantly does not.

Another alternative is the organizing of working and lower class women to determine and represent our own interests. Perhaps this would ultimately mean sabotage on some level of the present resources available primarily to middle and upper class women—i.e. credit unions and social facilities—since this would be our most available access to power and resources.

The other alternative, one which has already been adopted by some women in the above mentioned rap group, is to simply disavow feminism and thus to release ourselves from an allegiance and concern that feels one-sided. Anyone who has ever been in such a one-sided relationship realizes that the frustration and bitterness which are produced cannot be sustained for long without some release or outlet.

In the latter case all that remains for the "women's movement" to do is to re-define itself to more closely represent what it really is, perhaps the Women's Auxiliary of the Heterosexual Institution.

by Karen Sheehan

Woman Refuses Polarization

I wrote this piece on Sunday evening December 5th, just a few hours after conference ended. I wanted my thoughts down while still hot and before the process of rationalization and intellectualization set in. To hell with being careful any more.

Right at the outset let me state that I do not categorize myself as either 'working' or 'middle' class nor will I participate in any group which defines itself in those terms.

In many ways the Conference was a very exciting experience, eye-opening and liberating. What was exhibited were some of the best and some of the worst characteristics of the Movement. Here I want to deal mainly with what happened on Sunday but the process started earlier.

I was impressed with the courage and determination of the Working Class Women's Group. There is no question that had they been less insistent and more genteel they would not have had their say. Then two things became clear: they did not have much to say that made sense; they were quite right in their contention that most feminists are wishy-washy, lacking the courage of their convictions or strength of mind. The way the Conference reacted to the confrontation was ample proof of that. There was shock, pain, dismay, breast-beating, denials, attempts at appeasement, academic speeches, appeals to reason—all the classic ploys of the powerless. All this when what was called for was to reply in kind. The WCWG should have been challenged in the same terms they were using. Their claims and demands should have been examined with the gloves off.

A perfect example was the matter of the Feminist tax or tithe. The idea is an old one and in principle worthy of serious consideration. It may now have been put back indefinitely. I would welcome something along those lines but not on the conditions or for the purpose suggested by the WCWG. These were patently absurd in any political context. It was clear that most women viewed them

CONFERENCE

LETTER OF RESIGNATION

TO WHOM IT MAY CONCERN

9 December 1976

This is my official letter of resignation from **The Other Woman** newspaper collective, effective on Saturday, February 12th, 1977. I will work within the collective up to its fifth anniversary.

I was one of the five women to start this paper five years ago. (That was not a misprint. It is still possible to find long term commitment.) I can assure you that a decision to resign is not taken lightly and it is in the spirit of 'fair play' that I give two months notice.

This is a premeditated action and I will tell you why. There would really be no point to an open letter if I were merely quitting to further some other personal interests. (After all, shouldn't one be entitled to a rest after five years?) There are, however, two far more important reasons both internal and external to the paper, yet very much inter-related. What happens inside each of our collectives is only a microcosm of a movement as a whole. I believe what has happened to **The Other Woman** is a reflection of the feminist movement which it was supposed to represent. I can no longer find any self-interest in continuing to prop up a sagging foundation. Whether it be a paper or a movement, it is all the same. If there is one thing that feminism has taught us all, it is that the personal and political mesh together. And I do not have any personal interest in working on a political project which does not represent me as a whole person.

Back in early 1972 when the paper had its first meeting, there was optimism and a growing movement. I was never completely part of that optimism, though, or the movement. I can make an admission that, for a long time, I wanted to be a part of that power and privilege which was capable of feeling optimistic. But I never quite made it and it took me a long time to see that I really didn't want to, anyway. There is a lot of repressed anger in me, not as a woman but as a working-class

role is to participate in our own oppression. If we can do nothing else we can at least refuse to do that. Martyrdom sucks.

My differences with the WCWG go deeper. I care deeply about the movement. I have a very different concept of it. It is up to me to help it survive and flourish, not the other way round. Especially since that is a completely impractical and unrealistic expectation.

I need the Movement for my mental and psychic health; as an expression of my politics; as a focus for my struggle. I need a supportive, lively and exciting community. In a crisis I would expect help from my feminist friends to the same extent as I would provide it. BUT my personal, economic survival is up to me. I don't bring my weakness to the Movement, I bring my strength. I am there to give not to take. As far as I am concerned anyone who does not see it that way should bug out. We need a Movement of tough minded women, less emotional self-indulgence, more rigorous thinking, and effective action.

So what really happened this Sunday? For those who were not there and those who do not want to remember I will tell you just as it comes to me now.

A number of women, self defined as working class, along with a small Liberal Auxiliary, proceeded to make outrageous demands, statements and comments to a much larger group of women who took it all like lambs. There was a point when a scapegoat was picked out,



woman, and I was never conscious of this oppression until I met middle-class feminists, basically because our oppression as women was supposed to unite us all. That is easy enough to believe if you happen to be middle-class. The vision of sisterhood isn't so easy when your whole life is based on survival. The power gained from working in the women's movement only benefits middle-class women. And, finally, these same women have destroyed a movement. Their power was too corrupt to build anything.

As one person from a different class, I have no power to build anything. For years, it was a feeling of isolation, my difference had no reality. In the spring of 1975, I wrote an article expressing my feelings of alienation and not one thing came of it. Do you know what it is like to be a non-person? In the midst of putting together an issue of a feminist newspaper, I was recently confronted with this feeling of aloneness once more. A rap group was started with working-class women. I had been so desperate for so long that I couldn't have any faith in one rap group. In fact, it

fortunately we were not so far gone as to let her be sacrificed. But it was close!

How stunned the WCWG must have been to have been proven right! The level of Liberal guilt in our community is so high that these 'privileged' brains could not tell reality from bullshit or at least did not have the guts to call it that. It was essentially an Emperor's New Clothes caper. For me the spell is broken, and I am grateful to the WCWG for making it all happen, even inadvertently.

I think in the future, instead of taking Karate, Yoga, or 'getting in touch with our feelings', let's try to get in touch with some guts. There must be some around. There must be some tough minded women in the Movement. There better be or we have all had it, but good.

There is more I want to say but this is long enough.

P.S. All who want to punch me out will have to take a number and wait their turn.

by Eve Zaremba



LIBERATING MASTURBATION

A MEDITATION ON SELFLOVE
ILLUSTRATED BOOK \$4 POSTPAID
MAIL TO BETTY DODSON
BOX 1933, NEW YORK 10001

scared me. I had to make decisions. But the group kept on meeting. Maybe it was all right to be angry, after all. I think I became a whole person when I tried to say at a conference that I would not keep silent about class any more. It sounded real strange to my own ears to hear Pat Leslie say that.

I will be more specific about what this has to do with **The Other Woman**. I am quitting because of a lack of political faith in its readers and all the various women who have worked on the paper at different times. How many women really know that the existence of this newspaper is in a precarious position without the presence of one working-class woman? The herstory of my affair with the other woman will be saved for another time and place. What I do want to say is that a test of the strength of any organization is to take away what holds it together without exposing a superficial foundation. And, that is what will happen when I leave as I have carried the paper for far too long. After that statement, one would naturally think to point to a power base held by one person. Shall I remind you that there is no power in being a working-class lesbian?

For the last two years, there has not been a functioning collective on the newspaper, in the usual sense of the word. On the basis of a pure collective ideal, wrong decisions have been made in the past and, to a large extent, have been based on how middle-class women view the world. The only victor in a process of structurelessness (where everyone is supposed to do everything) is the one who is able to manipulate the situation. The victim is the one whose skills or opinions are often ignored because they were acquired by a lot of hard work and not by any professional training, and because the 'right way' is not always articulated in a convincing manner. I don't want to continue to allow myself to be victimized because that is what happens when an attempt at being rational fails in the face of real logic.

I never wanted to take on all of the responsibility that I was faced with two years ago as the oldest member left on the paper. But I did (and still do) firmly believe in the absolute importance of control over the media and really building a communication network. So I was faced with continual disillusionment. Each time I thought I had given away one of my jobs and trained someone, they gave it up and it fell back to me again. Of course, I did the things that other people didn't do (for lack of time or inclination) and, in the process, gave up a personal life. I allowed myself to feel used simply because I believed in what I was doing. It would be wrong to say that others don't feel the same but a lack of real foresight means that no one remembers the details that they all know about within an information-sharing structure. Knowledge is not necessarily power.

This brings me to the one question of most importance. Why have there never been droves of people begging to work on the newspaper? Is everyone so oblivious to the fact that active feminists across Canada read **The Other Woman** and not-so-active women depend on it? One person cannot and must not be afraid to leave. Is the lack of available womanpower indicative of the direction of the movement? I care about **The Other Woman**. Don't you? The issue of class aside, why must **The Other Woman** operate in a vacuum? Please help her. I have to begin to help myself.

by Pat Leslie



Polarization

I would urge all those who presented this idea to rethink their position on this. But if I can take the WCWG sisters at their word they are not interested in the growth and health of the movement. Their only concern is their own survival. But this is where we have some major differences in our perception of reality which cannot be explained away by saying I am 'middle-class'.

I am an immigrant at least 15 years older than any WCWG member. I had no privileges, no advantages, not even having English as a first language. In terms of the world at large ALL Anglo North Americans are privileged. And perhaps because of that, most of them, including the women at the Conference, live in a world of illusion which is the dominant characteristic of their culture and time.

It's a form of privilege to believe that anyone will listen or help, that one has any claims on anyone. I never had the illusion that I had any rights at all. I took the world as a hostile given and realized that I would have to struggle alone if I wanted to survive. So I learned what it took to survive. And I missed any liberal guilt about that.

One of the things, among other survival skills, which I learned was to control my anger, change the way I talked. I tried not to raise my voice or wave my arms. Certainly I was oppressed by the prevalent Anglo cult of gentility and I am now happy and grateful to get rid of it whenever I can.

Being poor and powerless is the shits. I did not expect to become rich and powerful but I was damned if I would stay quite as poor and powerless as I started. So I learned and worked to create some space for myself. I still don't know any other way of getting a minimum of independence and security, however precarious. She who believes in Santa Claus is bound to end up disillusioned.

In a number of ways I find that I don't need to compromise my real self quite so much now. Some of that is due to the Movement, some to my own efforts. Either way it's a relief. But if I judge that I have to I will put my mask (and a fancy pant suit) on again. Survival is the first imperative. I will not let the buggers grind me down.

Learning to survive in our society is not an elevating experience. But it has some things to recommend it. First thing is to get rid of self-pity. My experience has I think made me stronger, more self-reliant and unwilling to assume or condone the role of victim. Taking on that

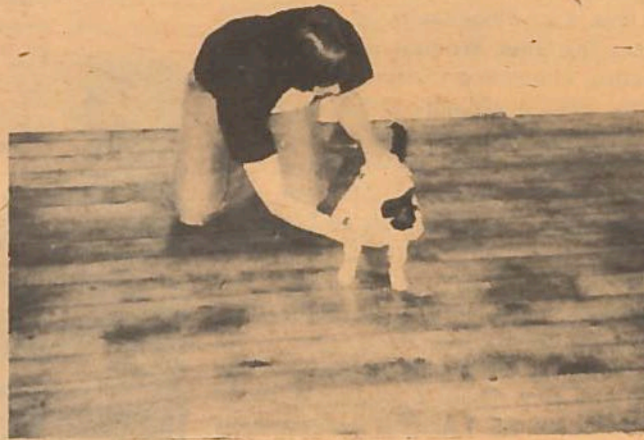
The Other Woman originated in 1972 as a partial response to the needs of the Canadian women's movement for a socialist feminist analysis.

An ad appeared in *Guerilla* in late December. The first meeting was held on a Sunday in February 1972 at the *Guerilla* office. There were at least 20 women present covering the whole political spectrum from gay liberation, radical feminism, marxism and women's liberation. This was an initial step in growing away from the limits of a newsletter style media. The only other newspaper, besides the *Velvet Fist* (TWC), was the *Pedestal* in Vancouver, neither of which were national in content.

This issue took about 4 months to produce and was financed (2,000 copies) entirely from the pockets of the 5 women then on staff. The paper was literally started on nothing but enthusiasm. We are no nearer to being economically self-sufficient now than we were then.

In 1975 we knew our political position 'challenged the state' when our office was broken into (by the RCMP?) *Bizarre joke!* Seriously, it has taken a good deal of effort and dedication to generate even a partial analysis of strategies for the women's movement in Canada. Our international content is an attempt to keep in touch with feminist struggles on a broader scale. Whether or not we continue to work towards a coherent analysis is probably dependent on a new collective with renewed energy.

We are looking forward to a March benefit, the proceeds from which must help pay our immediate printing costs. In March we need more than money; we need the commitment of a feminist community that this paper is important enough to work on. Otherwise five years with **The Other Woman** marks the end of a tumultuous, terrifying and tortuous love affair.



Connie Chapman

Don't open the closet door. It's a good place to have babies.



If a picture is worth
then there are two



photo by Gillean Chase

What do you mean it's too long—
everything is subordinated properly!

If she weren't a revolutionary, she'd be
a petty bureaucrat.



photo by Gillean Chase

The Post Office should be taken out and
shot.



Connie Chapman

I call this meeting to disorder. Who's
taking the seconds?

FEATURING OURSELVES



Connie Chapman



Connie Chapman

Hell hath no fury like a woman angry over a political error.

a thousand words,
photos per page.

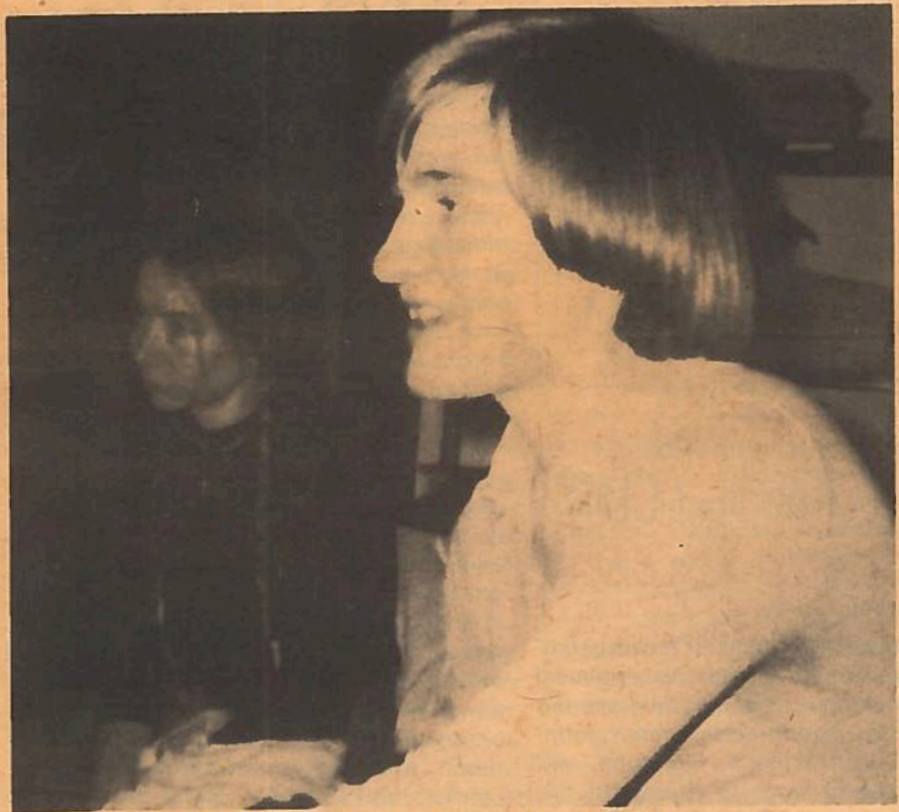


photo by Pat Leslie

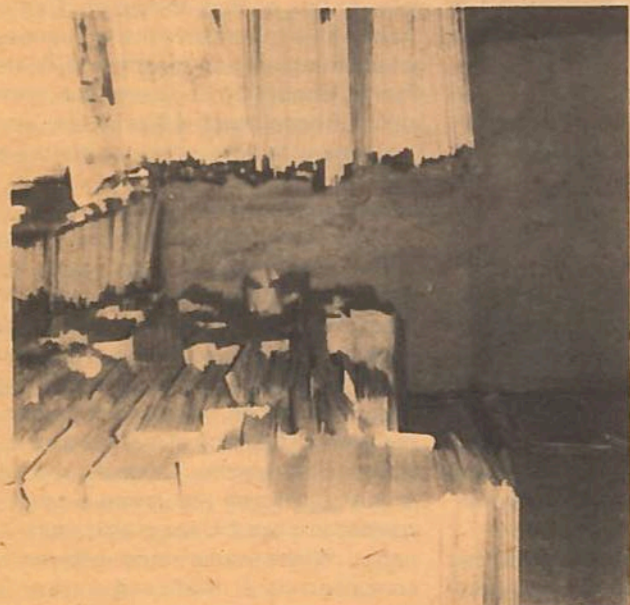
Lotteries are the new opiate of the working class.



Connie Chapman

Unite around sexual orientation and storm doors!

If you can't reprint from your own paper, who can you reprint from?



A file cabinet is coming—lucky file cabinet!



Connie Chapman

Did you see Pat Murphy at the Three of Cups with her baby bottle?

CLASS: THRASHING IT OUT IN ONTARIO

by Gillean Chase

That there are styles of behaviour and attitude which can be labelled middle or working class is undeniable. However before one uses the labels, it is necessary to clarify definitions. When Marx wrote about class, the issue was somewhat more simple. There were the propertied/privileged, and there were people who sold their labour to the ruling class. Anyone who sold his services became part of a working class. The concept of a middle class grew out of industrialization. There were those whose skills and services were needed by a changing technocracy. Industrial urbanization began to displace the privilege of the landowner.

Hence the development of a petty bourgeoisie. Capitalism faced its first major threat. How to incorporate those whose money was making demands for representation in government. The needs of industry for an educated working force also meant a less ignorant and hence less manageable class began to evolve. The issue became quite clear. Government had then to co-opt the possible revolutionary nature of this new class.

Credit has always been a privilege of the rich. Now credit could be extended to the petty bourgeoisie, along with other evidences of status both material and legal. Christianity had historically promoted the concept of the individual's worth. Democracy could then promote the idea of the healthy competition of individuals. The Protestant Ethic would preach unto each man according to his personal efforts.

The media was to take over when the church declined in authority. Television especially promotes consumer capitalism. The worker must be bought off. Without a stable work force capitalism could not function. So credit becomes increasingly extended to the poor, disarming the anger of the disprivileged with visions of cars, colour t.v.'s, and trips to the Bahamas. Material incentives to 'improve oneself'; what the sociologists came to call upward mobility. In other words, no one endangers a capitalist system who wants a large chunk of its material bribes.

Obviously what I have given is a very sketchy account of class. Class oppression varies from country to country dependent upon the specifics of historical and cultural evolution. Woman's position in the marketplace and hence in the class structure is even more complex. Her designated role in the promotion of capitalism has been as homemaker, mother and wife. Where capital permitted her, she could join the work force, often as supplementary or casual labour. The demand for a better and better material standard of living, fed by capitalist propaganda and economic exigencies, allows for her as a regular part of a modern work force. She is still secretary, clerk, waitress, teacher, nurse and social worker; areas of service and support. As teacher, nurse or social worker she is an instrument of an oppressive class system. In the schools she can filter people into technical business or academic streams, based largely on her students' verbal skills and ethnicity. That is to say, based on class privilege associated with being white anglo-saxon and protestant. As nurse, she can promote a concept of western medicine which is largely detached from holistic healing based on diet, massage, and self-help. As social worker, she can be the instrument of a paternalistic class system.

Bureaucratization promotes fundamental alienation as a method of social control. We live in a middle class world

of male academia, and with the nihilism fostered by male philosophies of alienation. The ideas which thrive are the ideas which are found to be politically innocuous. If nothing has meaning and the individual is a petty, manipulative anti-hero, we are all helpless victims, incapable of sharing and formulating workable alternatives. Women in particular have a sense of powerlessness. Sexist class privilege teaches her the fundamental need to shuffle to survive.

Woman cracks her ass to be part of it all; to be 'accepted' and 'secure'. Economically disprivileged because of her social role as wife and/or mother, discriminated against in all areas of the work force, and legally at the whim of patriarchy, she learns to smile and give the soft reply. She is not worth promot-

one's class and renouncing the obvious symbols of material accumulation. Meanwhile of course one does not reverse growing up in capital society overnight. Middle class youth still retained the privileges of daddy's money and status, and to a large extent the privileges of heterosexism where daddy's status was not immediately the issue.

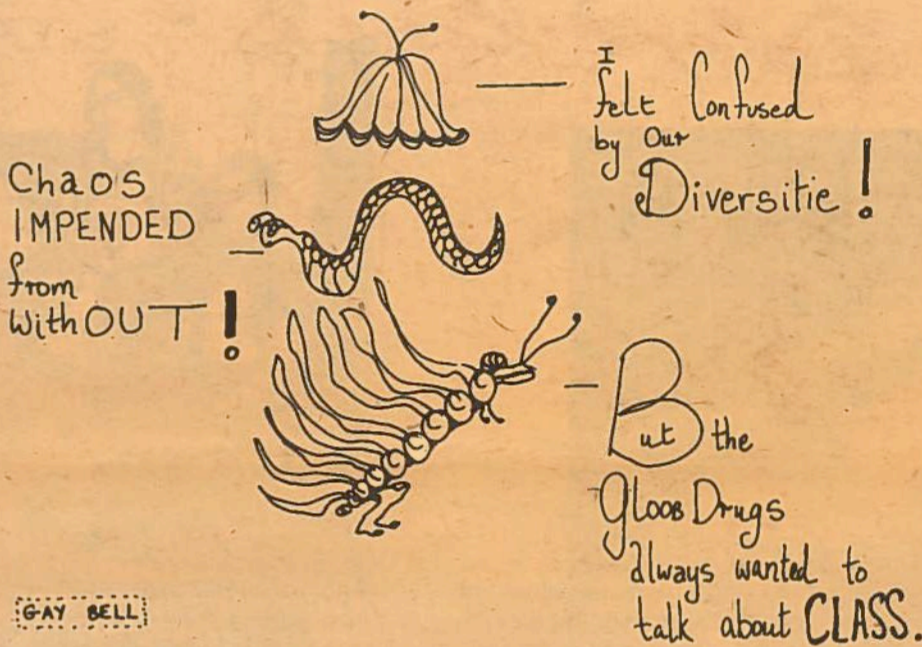
Where the youth movement included males of middle and working class origin, the automatic assumption of male right over women, sexist privilege, compounded a certain class privilege of being able to flirt with the trappings of poverty. 'Free love' got to be one more fuck-over of women even within the counter-culture. So did working with Leftist men, the majority with their underlying assumption that women were communal (male) property.

longer 'ladies'. They get treated to the open hostility of men who fear 'liberated' women. The basis of a class society is heterosexism; because women support and sustain sexist privilege, and because women are the key to the maintenance of a classist structure, it is fundamental that middle class women understand their roles as agents of socialization. Capitalism directs its whole spiel to people who aspire to middle class privilege and economic security. To be middle class is to be grounded in hierarchical privilege having to do with race, class and sex.

A pat on the head or a kick in the ass are related levels of human violence. It is hard to understand that 'nice' people are manipulative and that indirection is a form of violence. Good manners and helpfulness can disguise ritualized class behaviour. However, the tendency to focus on middle class oppressiveness has led to trashing middle class women for their supposed opportunism. If women are doing energy circles, massage, if they are vegetarian or involved in natural healing, they have been caricatured as individualistic, 'transcending' rather than 'revolutionary', part of the oppressive spirituality of male-defined religions. More, middle class women seeking the roots of patriarchy via witchcraft are accused of contra-historical and rather romantic behaviour. There has been a tendency to lump all therapy as individualistic solution-seeking which contravenes the necessity to remake society rather than adjust to it. All artists are 'privileged' since free time is a luxury bought from workers' backs. A woman's coffeehouse is oppressive to women, since it is too much like a women's coffee klatch with the addition of booze and music.

Part of all these criticisms are real. Eating lima beans does not a feminist make, nor do witches' covens per se; nor is our feminism indicated of itself by energy circles at the time of the full moon, or by chanting, or playing piano. However, the need for women to explore alternatives and develop restorative methods of dealing with political/social oppression is essential. We have all the sludge of patriarchy to wade through, all the historical distortion of woman history, the legal social and economic reality of being a sex without status of our own, or history, or culture, unless we make and remake it. Remaking is all women have; the consciousness of institutional limitations, the need for alternative social structures. We are all extremists in the tradition of western culture; things are clearly this or that, either/or. That one needs time to perceive the wholeness of anything, its complexity and its many facets, should be apparent. Our society did not develop as it has in any single way; many factors influence history and culture.

Working class women who feel the lack of a radical feminist analysis better get busy and develop one, along with the political strategies and tactics to actualize their ideas. We cannot do without each other entirely; the feminist community is entirely too small to further splinter without dialogue and confrontation, which is not merely accusation; or negation of real gains made by middle class women. There is a revolution to make; criticism and loving support are needed to make it. Class is an instrument of capital. Where women do not in themselves comprise a class, middle and working class women do have some similar issues to deal with: their roles as mothers and/or as workers, their treatment within a heterosexist and classist society.



ing because she may marry and leave, or get pregnant thus interrupting her work history. She is expected to work without the benefit of adequate day care facilities, to come home and function again as homemaker and parent, to please, placate, and propagate the (male) species.

Hence the nuclear family is reinforced over and over by capitalism. With this concept of individual family units is the ideology of individual consumerism. Democratic paternalism, by playing political football with the middle class, can obscure even further the fundamental classist and heterosexist nature of capitalism. He who does not 'work' does not prosper. He who has less skill and/or intelligence is justly low. Her biological role and nurturative function is exalted. So is her role as consumer. Her sexuality is the opiate of the working class.

Mass education along with a growing communications network has led to social unrest. Awareness of race, class and sex privilege began to filter through the policing agents of capital. The concept of the world as a global village evolved, along with an awareness of imperialist expansionism. Laws and traditions, as well as the institutions that enforce social mores, are relative to a specific culture. The youth movement, black liberation, the anti-war movement and the second tide of feminism were the results of increasing public awareness.

The youth movement in and of itself was rooted in an attempt to reverse the materialism of North American society. A new phenomenon developed: the concept of downward mobility, of dressing beneath

Obviously it was time for an autonomous Women's Movement. Every political movement requires its theoreticians and its ideology. Middle class women (Johnston, Millet, Atkinson, Firestone, and many others) were to formulate the basis, historically and socially, for radical feminism. Middle class women were largely responsible for setting up women's centres, and a number of 'alternate' feminist projects—funded by the government—since they had the skills to appeal to middle class priorities. Recently, hostels and credit unions have evolved, run by middle class women with a certain attitudinal bias towards those who might be labelled working class. Women of the middle class are particularly conditioned to be nice, and to operate from a sense of guilt and duty. Middle class women are brought up with a sense of liberalism and a 'healthy' respect for government and law. After all, government protects the rights of a majority; the privilege of a middle class woman's status and education frees her from dealing with blatant forms of legal and social discrimination. So the concerns of middle class feminists are not representative of all women, and reveal class biases both in their express range of concerns and their definition of political priorities.

Middle class women are taught that certain ways of behaving have concrete results. Professional women earn more than waitresses or clerks. Professional women get treated better by men, provided they smile, dress right, and act ladylike. Once middle class women realize how conditional is their status,

More on Bolton

FEMINIST WANTS CLASS ANALYSIS

by Pat Leslie

I have a few things to say about the Daughter of Bolton Conference. The idea was to discuss the institution of heterosexuality and that we surely did. We were supposed to take an objective look at the benefits derived from the institution which is used to keep females from realizing a common struggle. Heterosexual class privilege is very much a part of that institution. Our class as women is defined by the status of our fathers, sons, husbands and brothers. Class is also more exactly described as: access to power. Whether it be inadvertent in the case of marriage or a deliberate action by entering the executive boardrooms of the nation, women gain access to power.

Before we can realize a common struggle, then, we have to know how that institution works against feminism, in particular. We all live in a class value system and feminists are no less vulnerable to that than anyone else. The conference gave us a demonstration of that vulnerability. Let's face it—some women have more power than others (no matter what the amount on their U.I.C. cheque). You say it's not true—you believe that class is a male invention, you believe in social mobility? Well, all right, but Marx never invented class, it had already been around for hundreds of years. The issue is not one of sexism predating class at all. You can't "transcend" reality. Many women at the conference were refusing to look into their own backyard to see that it takes more than hard work for an independent woman to achieve "status". When a woman does achieve some limited power, she finds herself taking on a different set of values. Naturally, after all that ambitious work we don't want to slide downward again and those women at the Bolton Conference were putting up their protective defenses crying for unity at all costs.

Why fool ourselves? There never has been unity among feminists. The ideology of feminism over the last several years has been so twisted and perverted by capital that we can only agree to disagree. We can't even agree anymore on what the word feminism is supposed to mean, there was a time when feminism had only the one definition. The only real unity is among the various classes. Feminists from middle-class socio/economic environments are still denying the antagonism between classes. We are all oppressed as women first, they say. We can all be raped, for instance. Another oppression exists depending on the class status of the woman being raped (or the man doing the raping). Even our biological role as mothers (certainly something we all have in common) is not immune to an analysis of class.

It is the lack of a class analysis that has gotten us boxed into a corner.

Feminism itself, in the ideal sense, is not bourgeois or counter-productive but has great potential. It is the lack of a class analysis from women who call themselves feminist that has gotten us boxed into a corner. A feminist class analysis should speak to more than economic conditions. It is not the redistribution of wealth alone that should be the concern of feminists but also the redistribution of power. We know that, under a capitalist system, it is impossible for everyone to enjoy the same economic privileges. So the power structure needs to be changed as well, and can you tell me how best to do that without first seeing how it operates among ourselves?

The Working-Class Women's Group was saying that there is nothing wrong with power per se but there is when that

power is misused. Understand I am not just talking about economic power but psychological power. We can never entirely give up a way of life; it is easier to give up class values than class privilege. Those social attitudes and habits are like parasites, clinging to middle-class feminists for dear life. So, there was a defensive reaction at the conference, refusing to believe that anything we had to say just might be valid. There was no struggle going on at the conference.

Apparently, we were too "hysterical" and irrational. They didn't want to hear us when we said that there is nothing in a working-class background to be self-righteous about. Honesty becomes a joke. Instead, we were told that we were being deliberately "disruptive" by destroying the idea of process and that our

kind of power that toughens us and develops our awareness of ourselves as individuals. In this case, we are talking about the awareness of class oppression and how best to overcome that. Groups form as a matter of course when it is seen that individual power can be further strengthened by many voices. It was indeed a positive step then for working-class women to stand up and be "inarticulate with rage", the rage that we allowed ourselves to repress for years.

Perhaps we were not rational but we were pulling out and away from the feminist middle-class game of process where you talk about feelings without ever getting round to actually expressing those feelings in a real way. We raised our voices and all that unex-

velop a struggle for sisterhood. Those feminists who do not see this are not my friends as they misuse their power in the name of feminism. Myself and other working-class women working in the women's movement have advanced economically and acquired skills; it has put us more in touch with power. That is undeniable but we are still considered unfit for leadership positions. Look at how these so-called intellectuals have, historically, given the rebellions by the working people a revolutionary character and guided them into defeat under state power. All that power does is decide who will control and police us; it is never the working-people. We are never given any credit for being able to see where lies our oppression just because we have not been able to acquire the



only intention was to "guilt" them for the blameless act of being born in the better part of town. Well, let it be said that the "disruptive" element at the conference was in one way or another resisting that manipulation and social control. Why, some of us were even doped on valium to help control our anxiety and we were still accused of being "loud" and "aggressive". I will speak for others among the working-class group who know, beyond a doubt, that physical violence is a far better hurt than psychological manipulation. We have been familiar all our lives with oppression striking us in the face so we know what that is all about; we have been familiar also with the way in which our words have been turned around and used against us and we still didn't know what that is about because we didn't say near everything we wanted at the conference. It was clear enough to us afterward that we had forgotten obvious things.

We won't get anywhere without recognizing our differences and our strengths and it is through struggle that we reach a commonality. The idea is to reject the bad things from either class and work on the good things to be gained from that rejection together.

It is true that, to those at the conference, we were upholding their image of negativity. Our own image, though, was a positive one. Acting as a visible group, each of us gained strength by taking power into our own hands with others who shared the same understanding. For once, we would not be silenced; we no longer wanted to try conforming to certain expectations of a particular feminist lifestyle. I have just said that we "took power into our own hands" and at that people will, of course, nod their heads in agreement. I am sorry but in this case we are not talking about the same thing. The power that many of us took years ago by leaving bad marriages or coming out as lesbians is a personal

pected emotion made them cry which was only another middle-class play for sympathy at that point. A couple of times they found strength enough to break through their middle-class paralysis and yell back at us—now that was an encouraging sign. Their behaviour at the conference only confirmed for us that the "second wave" of feminism should be given a burial.

We left the conference still feeling a lack of power because there is nowhere for us to go with everything in fragments around us, knowing that there is a long road to changing the image of attackers to one of builders. We know on a gut level that there are so many things to attack right now, that feminists have stopped struggling for change and stopped looking for an ideology of theory and practice. The defeating thing about this is that they won't accept a gut response but look for an "intellectual rationalization" for everything. Well, go ahead, be cool and calm about it—we ain't got the time.

We are still considered unfit for leadership positions.

That's the real problem facing the current feminist movement—middle-class women (therapists, social workers, all professionals) are used to being listened to, looked up to for advice, practicing the qualities belonging to a leadership position, pretending to be an invisible vanguard and preaching to us about "visions" (see more of the same on page 14 by Gilleen Chase). They think they are different from other movements but they are not. I don't believe in sisterhood; I don't believe in fear, the fear that keeps women in their proper place in this social system of ours. Fear is real for many women but not for those who have consciously decided to define themselves as feminists. The practice of feminism denotes a certain consciousness and with that knowledge we are supposed to de-

power of articulation.

Feminism used to mean something. People seem to have forgotten that the movement goes back to the late sixties and that women active then were serious about political direction. Women around now see themselves getting older and wanting a comfortable life. Reform seems more realistic to them; revolutionary change takes up too much time and energy, too many demands on one's life. Middle-class women have been raised on individualism; they want time to develop their personal expression of the individual. Well, I am not so culturally impoverished myself; but coffeehouses serve individual needs not a movement.

In the earlier years some of us wanted to build but found ourselves powerless to act in the midst of a movement which lacked any kind of discipline. The quote below was part of a collective editorial written as far back as the fall of 1973. "Through working collectively and individually with other political groups, The Other Woman collective members have felt the lack of discipline in the women's movement and therefore the lack of any strategy. We have no criteria or explicit basis from which to criticize each other and to decide what the priorities of action should be. Without this basis, we continue to let the movement start and stop as society permits us or we do whatever is easiest or most comfortable for us as individuals rather than deciding to do what will be of most long-lasting effect." Does it really sound like things have changed any in the last three years?

For many working-class women who are not necessarily feminist though sometimes are, defeatism is forever present. Always being-fired, laid off, never wearing the right clothes or speaking the right way leads you to believe that you don't stand a chance anyway, so why bother. On the other hand, if you want something bad enough, you have

continued to page 22

REED'S GREED

Native rights, environmental protection, and corporate influence peddling come together in the latest issue to rock Ontario's Conservative minority government.

A near crisis erupted when it was disclosed that on October 28 the government had signed a "memorandum of agreement" with the Reed pulp and paper firm, giving Reed first option to develop a \$400 million mill and logging operation in Ontario's last 19,000 square miles of uncut forest.

Experiences with similar projects in the north has caused the 3-4,000 Cree and Ojibwa Indians in the Red Lake-Ear Falls area to fear devastation of the forest and their lifestyle. Treaty 9 Chief Andrew Rickard described the memorandum as "a

there be no development until a full royal commission inquiry into northern resources as a whole has been held. The NDP Official Opposition at Queen's Park has taken the same position, slamming the Tories regularly for the 'fait accompli' arrangement with the notorious pulp and paper firm.

Reed's reputation far precedes this latest would-be venture. From 1962 to 1975 Reed Paper Ltd. discharged over 20,000 pounds of mercury waste into rivers in Northwestern Ontario from its Dryden plants. This mercury continues to contaminate fish in the English-Wabigoon river system, and will for the next 70-100 years, poisoning the natives who rely on the fish as a staple food. A world renowned expert

sulted. But Reed did take the trouble to ask the government for a \$25 million grant to begin this project. And if their record of relations with the government is any indication, they should do well. In the last few years, the Dryden operations have received over \$2.5 million in government grants. In 1974, profits after taxes for Reed amounted to \$34,257,000.

But that's not all there is to Reed. The pulp and paper company is part of a much larger economic concern. It is one of a number of wholly owned subsidiaries of Reed International Ltd., a British based corporation operating in 44 countries, including Rhodesia and South Africa. Other domestic representatives include Anglo-Canadian Pulp and Paper, Dryden Pulp and Paper, Dryden Chemicals, Acme Paper Products, General Paints and National Drapery.

Overall problems in forest management that seem to be coming to a head have focused more attention on the Reed logging application. The fact is that for years the forest industry has been cutting down more trees than can be grown back. According to the 700 members of the Ontario's Professional Foresters' Association, more than half of the forest

requiring reseeded in 1974 — about 130,000 acres — was left barren and more than 200,000 acres were neglected in previous years. Catch-up programmes introduced in 1974 have been undermined by a re-ent resources ministry decision to raise the maximum allowable cut to 1.2 billion cubic feet, which in turn would require more than double current expenditures to recoup tree losses. The private logging companies (who control 73 per cent of licensed Crown forests) aren't too worried about this state of affairs. Many will be comfortable eventually, re-investing their capital elsewhere, say South America or the U.S.A., where there is a relatively fast rate of regeneration.

Meanwhile, Ontario faces the beginnings of a wood shortage particularly in black spruce by 1980—a problem that will get more serious decade by decade. Only new management policies based on scientific considerations, and an industry subject to the control of those who work and live in the areas concerned, can save our forests, and defend the rights of native people who have been the staunchest conservationists for centuries.

Reprinted from The Old Mole



death warrant for our people". The natives have promised to lie down in front of Reed bulldozers and eventually to go beyond peaceful obstruction to stop the project. They've said that the government will be responsible for whatever happens if the profiteers and their political stooges proceed to violate the international treaties signed over 70 years ago, that recognize much of the area in question as native territory.

The government approach is glaringly obvious. In continuing to treat the area in question as crown land, to be used as the government pleases, native treaty rights will be completely ignored. Deploring the two and a half years of secret negotiations between Reed and the government, Rickard has told Premier Davis that the native people of Northwestern Ontario will not take part in environmental assessment hearings the government has been forced by public pressure to organize. He said that to trust the Tories at Queen's Park on the Reed issue would be "like asking Colonel Sanders to babysit our chickens". A government offer of financial help in presenting the Indians' case to the hearings was rejected, Rickard describing it as coming "very close to bribery".

The natives are demanding that the agreement with Reed be scrapped, and that

in methyl-mercury poisoning, Dr. M. Harada, has found symptoms of early chronic mercury poisoning, or Minimata disease, in native people in the area. There's no cure for it.

The basic economy of two native communities downstream from Dryden, Grassy Narrows and Whitedog, was destroyed by the pollution. Little has been done, and no compensation has been paid for any of the damage.

Reed currently has cutting rights to 4 million acres of northwestern Ontario. Government foresters have stated that the company has the worst forest management record in the province.

Now Reed is asking for cutting rights to a total of 26,000 square miles of the boreal forest, an area the size of New Brunswick, stretching up to the tree line. The trees there are small, slow-growing, predominately black spruce. If Reed, which is the most highly mechanized Ontario firm in this business, engages in its usual clear-cutting logging practices, it is unlikely the forest will regenerate. This capital intensive process creates huge profits, but few jobs indeed. Ten Cree and Ojibwa communities in or very near the sought after cutting area face extinction if hunting and trapping is seriously affected.

Until now, natives have not been con-

Sylvia Ullich is a beautiful native woman. Physically and mentally, it shows itself. Yet, in the town of Geraldton, she has reason to believe the townspeople have not seen the person she is. They have dismissed her and her people as only Indians. She came to the Women's Council meeting to tell us that we have nothing to give her, that we are part of the structure that has taken away her pride and her heritage, that our problems are as nothing to the problems of her race. She is almost right. The structure that declared her Non-Indian when she married a white man is ours. It is obscene and utterly without a redeeming feature, but it's ours and it must be changed. Who will change it, if not women, for she is one of ours, beyond the Indian beyond the white, is woman blood and bone, doubly oppressed in her case because of her race and our indifference.

She struggles to teach 42 native children, away from their homes, billeted in white homes whom she feels have no personal interest in them. There are tears in her eyes as she tells of a social she planned for the pupils and their house parents, inviting them by letter, but "not one turned up". Does this make them racist? Probably not. Unthinking, insensitive, preoccupied with their own small affairs, more likely.

But she was wrong when she said she wanted nothing from us, for at the first sign that she was in the presence of women who truly cared and suffered with her, she broke and we wept together. Perhaps we wept for the things that divide us, for the love we deny each other, for the support we need from each other and perhaps we wept because there's a revolution going on and we know love is not enough. It will take controlled anger and we don't know who to be mad at.

No woman truly tuned into her own female core could make as loose a statement as "we support the native woman's cause" without realizing it is their own cause. She cannot be wounded unless the pain is general, the anger all-encompassing. When we know

this, and our native sister knows that we know it, she will forgive us for our patronizing pity, our sanctimonious rhetoric, our self-seeking indifference and lend to us the pride and power, the natural affection that sustained her through the nightmare our society has imposed on her. The poem Sylvia read to us is below and says it all and we in the Decade Council say Amen.

I am Indian and proud.
I am Indian you could pick me out
of a crowd.
I am Indian I stand tall.
I am Indian you'll never see me
crawl.
I am Indian I live on a reservation.
I am Indian.

I am Indian and proud.
I am Indian you could pick me out
of a crowd
I am Indian I stand tall.
I am Indian you'll never see me
crawl.

I am Indian I lived on a reservation
I am Indian I need the white man's
education.
I am Indian deep down inside.
I am Indian I've got my pride.

I am Indian I ain't greedy.
I am Indian I am not Treaty.
I am Indian without any land.
I am Indian Is that hard to
understand?

I am Indian proud of my race.
I am Indian not a disgrace.
I am Indian set me free.
I am Indian let me be.

I am Indian day and night.
I am Indian I'm not white.
I am Indian doing time.
I am Indian is that a crime?

Ronnie Syrette, Ojibway Nation

—Reprinted from The Northern Woman

Comité de Lutte pour L'Avortement

COMMUNIQUE:

Une fois de plus, le Dr Morgentaler vient d'être acquitté dans une cause d'avortement. Pour nous, cet acquittement représente bien sûr un pas énorme dans la lutte entreprise contre la loi canadienne de l'avortement.

Pourtant, malgré cette bonne nouvelle, nous sommes loin de croire que les acquittements successifs du Dr Morgentaler puissent aboutir, automatiquement et sans lutte, au retrait de l'article 251 du Code Criminel.

LES PROCES DE L'AVORTEMENT

Dès le premier procès Morgentaler, il était évident que cette affaire dépassait largement le cadre juridique dans lequel le pouvoir politique a tenté de l'enfermer. Sur le dos de Morgentaler, c'est du droit à l'avortement libre et gratuit dont on a fait le procès.

Pourtant, malgré la vague d'optimisme qu'a soulevé le dernier acquittement du médecin quant à l'avenir de la loi canadienne, nous tenons à vous faire part de notre inquiétude vis-à-vis d'éventuelles modifications à cette loi, modifications qui ne serviront probablement qu'à mieux masquer la volonté ferme de l'Etat bourgeois de continuer

Le Parti Québécois et Les Femmes

On connaît déjà les positions réactionnaires du parti Libéral de l'Union Nationale, des Créditistes sur la question femme.

Qu'en-est-il du P.Q.?

"Le Parti Québécois n'a pas de politique de l'avortement", annonçait René Lévesque devant une assemblée étudiante à l'université Concordia le mardi 5 octobre. En réponse à des questions posées par un certain nombre de femmes dans l'assistance, M. Lévesque a précisé que cette question était loin de constituer une priorité pour les dirigeants de son parti. S'il a bien voulu admettre la nécessité de méthodes anti-conceptionnelles, il s'est appuyé sur la position officielle de l'Eglise catholique et de la présence d'une majorité catholique dans la province pour écarter toute possibilité réelle de l'avortement sur demande. Il a indiqué que la loi actuelle permet déjà l'avortement thérapeutique, tout en ajoutant que, dans la plupart des hôpitaux francophones, des comités pour l'avortement thérapeutique n'ont pas été établis. Il n'a pas précisé quelle serait l'attitude de son gouvernement éventuel à l'égard de ces établissements qui continuent de priver les femmes d'un droit, pourtant minime, qui leur est accordé par la loi. A une des femmes qui a insisté sur cette question, M. Lévesque a répondu que cela n'appartenait pas au courant principal des préoccupations des Québécois. Le rappel que les femmes constituent 50 per cent des Québécois n'a pas évoqué de réponse.

—Reprinted from *Les Têtes de Pioches*

de nier, dans les faits, le droit pour toutes les femmes canadiennes d'avorter librement et gratuitement.

Pour expliquer notre inquiétude, essayons d'abord de comprendre les intérêts de l'Etat à maintenir l'esprit de cette loi.

En théorie, l'article 251 du Code Criminel existe pour empêcher tous les avortements sauf ceux qui sont nécessaires pour protéger la vie et la santé de la mère.

Or, nous savons qu'aucune loi ne peut réussir à empêcher la majorité des femmes qui veulent interrompre leur grossesse de le faire. Les chiffres en ce sens sont éloquentes: entre 10,000 à 25,000 femmes avortent chaque année au Québec. De ce nombre, moins de 4,000 le font dans le cadre de la loi.

Celle-ci, dans les faits, vise à nier le droit pour toute femme qui le desire d'avoir accès à l'avortement et ce librement et gratuitement.

Elle ne permet aux femmes d'avorter que sous le contrôle de l'Etat, à titre d'exception et de privilège. Par la politique des comités thérapeutiques, l'Etat vise à isoler chaque femme qui veut avorter, à en faire un cas particulier niant ainsi le caractère social et politique de la question de l'avortement.

En théorie aussi, elle s'applique indépendamment de l'appartenance de classe des femmes qui veulent avorter; considérant ainsi les femmes des classes laborieuses et les femmes de la bourgeoisie en un bloc monolithique, égal devant la loi.

Or, nous savons que comme toutes les lois répressives de l'Etat bourgeois, l'article 251 du Code Criminel vise principalement les femmes des classes laborieuses, qui ne peuvent, faute d'argent et de contacts, se procurer comme les bourgeoises des avortements rapidement et dans les conditions médicales les plus sûres.

En théorie toujours, elle doit être appliquée uniformément dans tout le territoire canadien.

Or nous savons que l'application de la loi est très intimement liée à la conjoncture économique et politique de chacune des provinces; permettant à celles-ci de tenir compte bien sûr des différentes attitudes morales et religieuses mais aussi des besoins futurs en main-d'oeuvre, du taux de chômage, des politiques de natalité, d'immigration, de santé, d'aide sociale etc...

Cette loi faisait donc parfaitement l'affaire de l'Etat jusqu'à ce que les procès Morgentaler en fassent éclater les contradictions de façon spectaculaire.

LES REPERCUSSIONS DE L'AFFAIRE MORGENTALER

Alors, suite à l'acquittement du Dr Morgentaler, qu'est-ce qui changera à court terme dans la situation de l'avortement au Québec?

Pour les hôpitaux: rien
Pour les agences de référence à but lucratif: rien

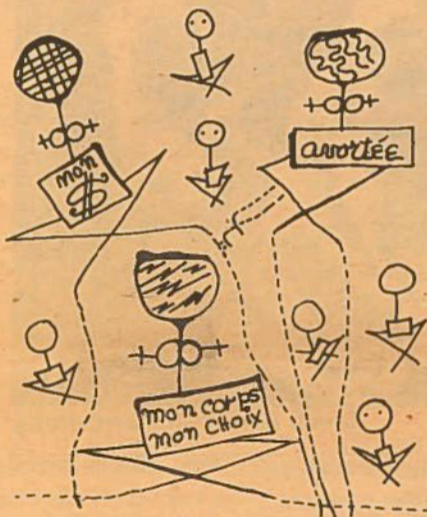
Pour les charlatans: rien
Pour les médecins qui pratiquent des avortements 'illégaux': beaucoup de choses...

Le réseau d'avortements médicaux clandestins, qui n'a jamais cessé d'exister, reprendra de plus belle. Suite à l'arrestation et aux procès de Morgentaler, plusieurs médecins avaient cessé de pratiquer des avortements illégaux de peur de subir le même sort. Ils pourront maintenant, recommencer sans crainte, rassurés par la défense de nécessité et les acquittements de Morgentaler. Notre expérience

quotidienne de référence en avortement nous permet d'affirmer qu'une femme qui a décidé d'interrompre sa grossesse peut toujours fournir des raisons valables qui rendent pour elle l'avortement 'nécessaire'. Quant à la qualité et au prix de ces avortements dits illégaux, ils dépendront de la conscience professionnelle et sociale de ces médecins dont certains sont loin d'être aussi scrupuleux que le Dr Morgentaler.

Pour les femmes donc, aucun changement; sauf peut-être la possibilité d'avorter au moins dans leur pays à défaut de pouvoir le faire dans leur milieu.

La reprise du réseau de ces avortements dits illégaux est certainement la conséquence la plus importante de l'Affaire Morgentaler. C'est justement pour l'éviter que les gouvernements fédéraux et provinciaux ont fait des pieds et des mains pour que dans le cas de Morgentaler, l'article 251 du Code Criminel soit appliqué à la lettre.



Ils ont échoué et en ce sens, c'est une victoire pour nous. A bout de souffle, ils seront maintenant forcés de colmater la brèche. Mais s'ils veulent que cette loi soit applicable, à tout le moins sur le plan juridique des modifications devront y être apportées.

Certains indices nous portent à croire que ces modifications pourraient consister, par exemple, à obliger tous les hôpitaux accrédités à mettre sur pied des comités thérapeutiques, du moins sur papier, pour le gouvernement, des modifications de ce type présenteraient plusieurs avantages:

Sur le plan juridique: empêcher que les médecins continuent à invoquer l'absence de comités thérapeutiques et le fait qu'ils soient forcés de pratiquer des avortements illégaux (défense de nécessité).

Sur le plan politique: maintenir le contrôle des provinces sur l'application de la loi par l'intermédiaire de leurs ad-

ministration hospitalières.

Sur le plan social: pouvoir présenter ces modifications comme un élargissement et une libéralisation de la loi.

En réalité, des modifications comme celle-ci, pourraient n'avoir comme seule conséquence que la prolifération de comités thérapeutiques fantômes, n'ayant d'existence que sur papier, sans que rien ne soit changé au niveau de la situation concrète.

Bien sûr il se peut que les modifications apportées se présentent différemment. Nous ne doutons pas que les législateurs excellent à ce petit jeu.

Quant à nous,

Nous dénonçons: toute réforme éventuelle qui ne serait qu'un correctif aux contradictions juridiques soulevées par les acquittements de Morgentaler et qui ne reconnaîtrait pas le droit pour toutes les femmes d'avorter librement et gratuitement

C'est pourquoi,

Nous exigeons: le retrait de toutes les accusations portées contre le Dr Morgentaler et tous les autres médecins arrêtés en vertu de l'article 251 du Code Criminel

l'abolition des comités thérapeutiques et de toute autre forme de consultation obligatoire

la possibilité pour toutes les femmes d'obtenir un avortement au même titre que n'importe quel acte médical, ceci, jusqu'à 12 semaines de grossesse, dans les cliniques ou les bureaux de médecins, et jusqu'à 24 semaines dans les hôpitaux

L'avortement libre et gratuit n'est pas le seul droit démocratique que l'Etat nous refuse. La répression qui entoure l'avortement n'est qu'une des manifestations de l'oppression que subissent les femmes en système capitaliste.

Nous devons aussi nous battre pour obtenir des garderies populaires, des congés de maternité, pour qu'à travail égal nous recevions un salaire égal...Et nous pourrions allonger la liste.

Et quand nous réussissons à arracher à l'Etat quelques concessions, on ne peut jamais les considérer comme des victoires définitives, comme des droits acquis. L'exemple des garderies en est une preuve parmi tant d'autres.

Tant que le peuple, hommes et femmes, n'aura pas le pouvoir dans une société socialiste, nous resteront à la merci de l'Etat bourgeois et nos luttes seront sans cesse à recommencer.

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THE STORY OF FOOD OR KILLING YOU SWEETLY WITH CAPITAL

by Gillean Chase

Once upon a time people were nurtured by the earth. They walked in woods and learned the ways of each plant, what it would do, how to use it. They began to cook with herbs, to use them medicinally, to cure with them. Some people gained reputations for being healers. People came to consult the healers, to trust their ministry to new life and to old, to whosoever came and was ailing. They learned the secrets of planting seeds, of making compost to return to the soil. They harvested foodstuff upon which

the burgeoning Spanish sugar industry (1510).

Skillful seamanship by the Dutch soon won them a piece of the slave trade. They established a sugar refinery in Antwerp. Raw sugar cane shipped from Lisbon, the Canary Islands, Brazil, Spain and the Barbary Coast was sent to Antwerp for processing, then exported to the Baltic, Germany, and England. The palaces in Madrid and Toledo were built on taxes from trade in sugar. By 1588 Queen Elizabeth 1 gave the 'Royal Adventurers'

natural healers sorcerers, from the Latin word which meant fortune teller. Priests felt they had a total monopoly on all mysteries. They would not countenance healing through herbs and potions. Mental asylums were to replace the stake or the snake pit as means of social control: much more 'enlightened' and 'humane' than death dealing.

Meanwhile the functioning of the brain and nervous tissue is sensitively dependent on the rate of chemical reactions. Today pioneers of orthomolecular psychiatry (Hoffer, Cott, Cherkin, Pauling) have confirmed that emotional disturbances can be merely the first symptom of the inability of the human system to handle the stress of sugar dependency. Such diseases as schizophrenia, paranoia, catatonia and psychoneuroses have been linked to sugar. Mental diseases for the most part are caused by abnormal reaction rates determined by genetic constitution and diet and by abnormal molecular concentrations of essential substances.

Mental illness has also been traced to a deficiency of vitamin B12. Vitamin C deficiency may cause depression. Restriction of sucrose and sucrose-rich foods has benefitted schizophrenics. Vitamin C diets have aided in the treatment of mental patients.

In 1940 an experiment of Dr. John Tintera involved having patients who complained of fatigue, nervousness, depression, apprehension, inability to handle alcohol or to concentrate, allergies, and low blood pressure, to submit to a four hour glucose test to find out whether or not they could handle sugar. He linked negativism, hyperactivity, and obstinate resentment of authority to sugar use. Alcoholism is linked to adrenals whipped by sugar abuse. Tuberculosis may actually be created by a sugar-rich diet. The incidence of tuberculosis is highest in sugar factories and refineries. Today in Britain and America the per capita consumption of sugar is seventy-five pounds.

When sugar cane or sugar beet is re-

fined, all the vitamins including Vitamin C are lost. Natural sugar in raw fruit and vegetables supplies the body with Vitamin C; other vitamins are supplied by nuts and grains also containing natural sugar.

Carbohydrates from whole unrefined grains are different from the carbohydrates in potatoes, white bread, processed grains and refined table sugar. Food is bleached, gassed and coloured, roasted, toasted, frosted with sugar, embalmed with chemical preservatives. The germ and bran of wheat is removed. The engeberg machine strips rice of its intermediate and inner shells, removing precious nutrients and minerals. Little is left but the pure white hydrate of its carbon core (polished white rice). This is called capitalism.

A vogue for natural grains could raise havoc with the vitamin pushers, sugar pushers, pharmaceutical companies and doctors. Can you imagine feeding people vitamin-depleted foods and then selling them vitamins to balance their nutritional needs? Refined sugar provides only empty or naked calories, drains and leeches the body of precious vitamins and minerals through the demand its digestion, detoxification and elimination make upon one's entire system. Sugar taken every day produces a continuously over-acid condition in the body.

How much sugar comes in the form of soda pop and ice cream, candy bars and laden pastries. Coca-cola contains known poisons, destroys teeth and stomach lining. Orange pop contains food colouring and coal-tar artificial flavours. Spirits, wine and beer contain blood-empoisoning adulterations. In sugar refining, carbonic acid gas is passed through the liquid juice of cane or beet to precipitate impurities like lime or strontia. When this carbonic acid is obtained from coal, sugar shows traces of arsenic! This arsenical malt can be used in fermenting alcohol.

Food additives are added to canned

continued to p.22



Credit MANITOBA ARCHIVES

rain, sun and their tending would smile. They gathered wild rice and learned the ways of domesticating grains. They had nuts, fruits, olives, barley, wheat, rye millet cucumbers and melon carob and mint onion and anise, garlic and leeks, lentils and mustard and milk and honey containing a multitude of natural sugars. Even ginseng, but no man-refined sugar. None of the ancient books make mention of it: Mosaic Law, the Code of Manu, the I Ching, the New Testament, or the Koran.

Then came the Crusades. In the interest of preserving Christianity men began the exploration of other lands, developed a taste for exotic things. One of these things was sugar. The far country of the sweet cane may have been India. There is evidence that China exacted tribute from India in the form of imported sweet cane. It seems to have been native to tropical climes. Islam in its spread brought cane with it from the Persian Empire, fermented the cane juice and made sugar candy. If Christians could seize the lands of the Sultan, they could seize control of the sugar industry, from whence the Sultan drew large incomes and taxes.

The Saracens had introduced cultivation of sugar cane to the Iberian peninsula. Great cane plantations were set up in Valencia and Granada. Henry the Navigator of Portugal explored the West Coast of Africa, searching for fields of sugar cane outside Arab dominion. In 1444, Henry took 235 Negroes from Lagos to Seville where they were sold as slaves to work the cane. This was the beginning of racist imperialism. Whites were not acclimatized to the tropical conditions required to grow cane. Columbus suggested transporting West Indian natives to work in the Spanish sugar cane plantations. After Isabella's death, King Ferdinand recruited the first large contingent of African slaves needed in

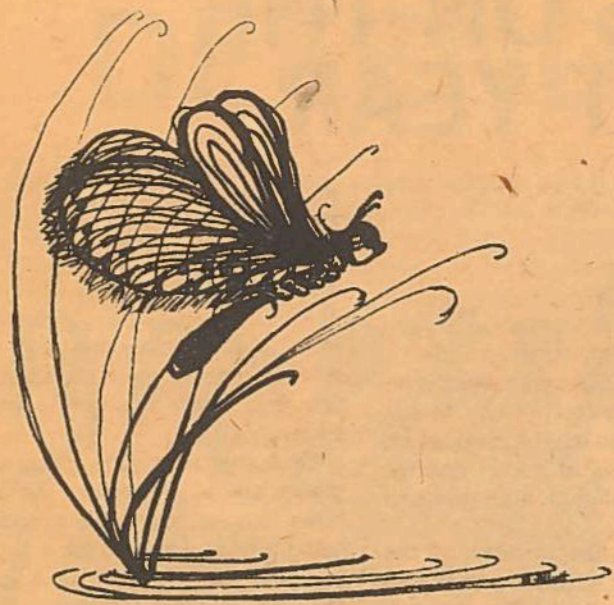
state monopoly on West African slave trade.

The British annexed the West Indies by formal treaty, installed overseers on the plantations, and took over the Spanish slave trade. Fermented raw sugar cane juice became the rum that would be brought to New England to be 'traded' to North American Indians for furs which could be sold in Europe for a small fortune. Barbados and other British islands were exhausted to the extent that no further crops could grow.

Napoleon, cut off from sugar cane by a British blockade, came up with the sugar beet. The French were first to abolish the slave trade by law in 1807. Britain was unwillingly to follow in 1833. That left American technology to make a business of refining sugar. The invention of the steam engine, charcoal, and the vacuum pan did not displace the need for cheap labour since growing sugar can not be mechanized. Cuba got to be modern America's playground. The best Cuban land after British Islands were depleted was used to supply America with raw materials for their giant refineries. By 1893, America was consuming more sugar than the world produced in 1865. By 1920 that figure had doubled.

Back to the natural healers. Called Saga, Sage Femme, the Good Woman, The Beautiful Lady or Belladonna. (Hmmm. Must have been women, mainly.) These healers believed that the universe is governed by law and order, of which every petal of every plant is a part. They cured by using plants, through 'laying on of hands' (massage?) common sense advice about diet, fasting and prayer. Refined sugar is not a whole food, hence not holy/healthy. In the 14th century, the Church and State were inseparable. Catholicism declared any woman a witch who 'dared to cure without having studied'. The penalty for witchcraft was death. Christians called





Poetry

she came down to the well

she came down to the well not too often.

She never looked down into the well or into the bucket of water. She never spilled a drop, and rarely touched her hands to it.

As though the darkness in it could destroy her own. Dark under the sun and always in the shadows of the door.

She hid her eyes away even from her mother. Her pain the pain of her darkness. Her breasts small fruits of poison they withheld moisture.

In her grew a child who gave no cry when born.

She never looked into the shadows for a lizard. Then the sun grew big and it bit her. Where was her pain. In the tears she lost.

Her brother killed her. Was she dead or was she clearer. She became ashes never to be destroyed, sharp in the wind like a voice.

She was angry and so much clearer.

S. Gautreau

midsummer, isolated

Now is the season when oak-bushes lose their acorns in the wind. You startle, brought back from your distant thinking by their sharp reports upon the overturned canoe.

At first you think it's something I've done, some trick to draw your attention. You face me and I am caught.

The yellow lamplight shows the disapproval in your look. I have been watching you. Unfair. You trim the wick down gathering in the shadows, turning away again.

Deborah Godin



self, image

Downhill to the shore she picks her way among the rocks, against the wind which binds her skirts about her legs. Ankle-thin, she glances off a loose stone but is saved by sturdy flanks. Her scarf unfolds in scrolls, catching a bush. The sun shines blindly on the thawing lake and lights forgotten auburn in her hair. The hot sun warms her neck like withers, and her shoulders yearn for jolting contact with the earth. Her leather shoes strike like hooves on the half frozen ground but the wind takes the sound of her approach. She is more beautiful than I, moves with equine grace which does not fade in her captivity, this horse-limbed woman I have trapped inside.

Deborah Godin

homecoming

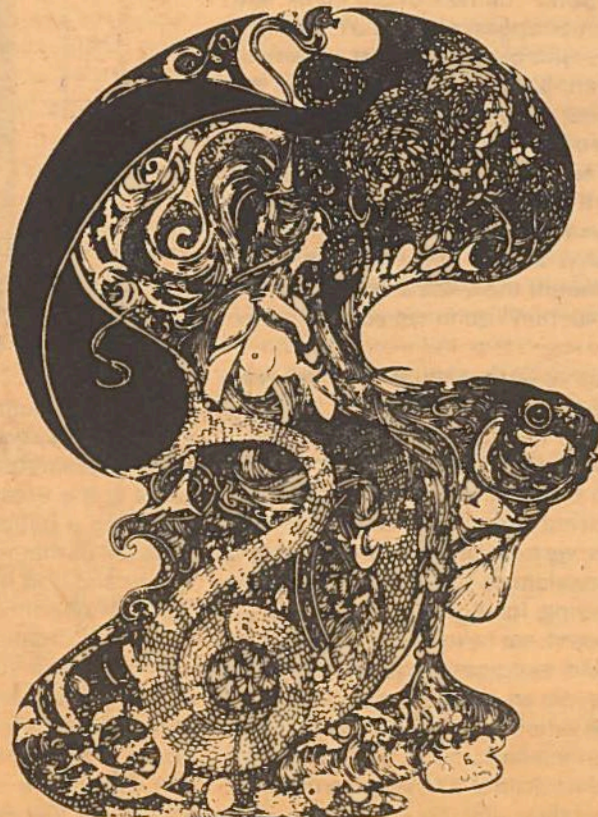
Around the bend we stop sit on our packs, short-breathed from striding quickly in the night. Our small beam shows the unfamiliar road ahead is safe, and so we cut it off trusting to starshine.

At once the warm night rushes in close. I rise and shoulder up. The road shines faintly phosphorous across the wide dark sightless clearing, only a few livid trees slip in and out along the rim.

My own foot falls sound far too distant through the inverted telescope of night. their jabbering voices shrink. Have I become more separated in this mad night field than any of them, sane, can recognize? So easy, sibilant breezes mock. Why not? the soft night coaxes and a hundred tiny voices titter.

Somewhere far off small paws dig; close by a mothmiller sighs. Every fiber of me sways with longing to give in, both to release and to fulfill my terror. To go spinning, arms outstretched until my eyes go blank, my hair turns white, and I belong.

Deborah Godin



her dying

the words
the words travelled
towards me
a cable car
out of control
moving
with the meaning

she's dead
my friend's dead

a steel strung web
of railway tracks
held her bus
for the train
that came in
for the kill

lights flashed
bells banged
in the train
and in her temples
until the mashing
that made the trolley
wretch its insides out

now the out/side
has come in/side
I'm overtaken
with tremors
that ransack my body
leaving me littered
with new found fears
of moving things

it's not just her dying
it's the dread of the way
her way was horrid
but at least she's across

I'm still in line
with sounds of slaughter
up ahead

Karen Hood

MAKARA: NOTES ON THE FIRST YEAR

by Pat Leslie

MAKARA Publishing and Design began as a collective of ten women three years ago. We wanted to train ourselves and each other in the graphic arts, and were finding it hard, as many of us were on welfare and/or were single parents. With the help of LEAP (Local Employment Assistance Programme) funds we established the Pacific Women's Graphic Arts Cooperative in January 1973. One of the salaries went to a day care worker who worked with our children downstairs in a special day care space, and the others went to nine artists and technicians who taught themselves and each other graphic arts skills.

When our business, the Ad Company, opened its doors, we started doing work for companies, groups, and individuals who needed services like design, layout, typesetting, copy camera work. We were hoping to survive in the commercial market, at the same time offering ourselves a warm, supportive, human environment and charging competitive rates for our services. We wanted to make sure all workers got paid for what they did. These aims could be realized, we hoped, as soon as possible, so we could operate independently of government financial assistance.

As our skills improved, we began to feel the frustration of just doing work for

others and not having much chance to produce what we felt was visually pleasing. So we arrived at the point where we decided to have our own product—*makara* Magazine. A lot of policy meetings followed, because our Ad Company work was taking up a lot of time and energy that we wanted to devote to the magazine. Our hope of turning MAKARA into a monthly rather than a bimonthly effort meant that the Ad Company might have to be phased out altogether. Training each other, producing a good magazine, and doing outside graphic work was a big order. So we concentrated on the magazine. Each person's work has its 'creative' side and its 'administrative' side, but we kept job divisions at a minimum, to keep us flexible and leave enough room for every worker to learn the new skills she wanted.

We still work as a collective of ten people. Within the general structure there are two magazine teams, each of which is responsible for certain subject areas of the magazine: fiction, art, politics, history, poetry, etc. It is these teams who decide on a piece of work and take responsibility for accepting it or sending it back, but others in the collective have input too. Once it happened that a manuscript was accepted by a team, who sent it on to be typeset. The typesetter thought it was awful, so about three other people read it. It ended up not

open to the idea. Even for authors who theoretically agree with the concept, the process of collective editing is a real struggle. A collective editing group is very untraditional and people who have never experienced it (and that would include most people) almost always feel apprehensive about it. They have to defend their positions against not one person but several, and feel cornered.

By the time it gets down to dealing with questions of style and expression, it can be extremely difficult to establish communication between the author and a collective work group. Our practice has recently been to establish a final editor from the work group to carry the process through to its conclusion with the author.

Our structure now is for a work group to form around every manuscript we decide to publish. One of those people is the editor. The function of the work group as a whole is to evaluate the content of the manuscript, and suggest areas where it is weak and requires additional work. The task of the editor is to take these suggestions to the author and to work with her on the best ways of incorporating them into the work. In this way some of the more negative features of collective editing are avoided.

It is not a strict business transaction either. It is a very intense situation but, then, an author would be idealizing a relationship with a straight publisher if they thought they would have less conflicts than they had in collective editing.

Has your structure changed over the years as a conscious decision?

We have been able to go along with the ebb and flow of working here but, as far as being able to provide people with salaries, we have been able in the past to accommodate people to a certain extent by applying for government grants. At the present, we have so much work that we could accommodate as many full time people as possible, but that situation has varied. Everybody has the same decision-making power, whether or not they work full time. The staff are the employees of the collective.

Although there are people who have been on salary who aren't now, we have



being used. The larger collective meets once a week for regular business and also meets to brainstorm for each new issue of the magazine. Policy decisions are made here, usually by consensus. Rarely is a vote needed, as we take enough time to discuss things. This is especially important in a large collective like ours, where staff changes, the pressure of deadlines, and assorted crises must be dealt with constantly.

Our magazine is not only trying to fulfill its workers' hopes, but is also one place in Canada for women to see their work published, and be paid for it. We've noticed women are still fairly timid about their work, so we try to spend enough energy on inviting manuscripts. Naturally we don't use everything we get. This is hard for us to deal with personally, as each one of us has been in the position of having her work turned down. But our readers are still our best supporters,

sending rave notices and spreading the word.

Lately our concerns have been centred around surviving. Our LEAP project has ended. We have had to go back to hustling Ad Company work to support ourselves, because a magazine like MAKARA cannot be self-sufficient. The collective is open to new people, so we can build up a support staff and share our skills. We're also paying a bit more attention to the more administrative side of things, since we aren't any longer a group on a grant, but a small, worker-owned business.

Our belief that people should be paid for their work has had to be put aside for the time being, as a core of volunteers carry on our stronger belief in a beautiful and political magazine by Canadian women. Eventually we hope to have all this and a salary too.



considered volunteers; that is, they are non-paid members of the collective but some of them have worked two or three years at the Press. We have thought of choosing a better name for volunteers because of that whole idea of volunteer labour and how it is used to exploit us. It has a lot of connotations from other institutional organizations. We hope that we don't have such a cavalier attitude toward volunteers. There certainly has always been tension between the integration of the work that those people do and that of the staff. That is a natural watershed. We will always have to struggle with it. There are certainly lots of things we could do to improve it.

In terms of making decisions, the collective process always involves 1) how these two groups relate to each other and 2) how the paid members relate to each other. Does that dynamic get worked out?

The volunteers now comprise a high percentage of people who have been on salary. Because of this, they have greater ability to deal with both volunteers and staff and to know what problems exist in both groups. The volunteers now meet as a separate group to talk about difficulties that they have, and what they would like the staff to do to improve things.

women's press

example of how these two things conflict is simply the length of time it takes to produce a manuscript. There is a certain contradiction in seeing a book as being extremely important politically and then finding it requires one or two years to publish. If that isn't a compromise, it is certainly a frustration.

The *Women at Work* book is one illustration of this conflict. Right from the beginning, we felt it was the kind of manuscript we should be doing and women needed. We initiated the project by first forming a sub-collective within the Press which began to work with women outside the Press. When the project started everyone felt it could be done in a matter of a year, but in fact, it took us two years. That was partly a problem of not knowing our limitations, and having to learn what the process of book-making meant when done in a collective situation, as opposed to the usual transaction between a writer and an editor.

The whole time the Press has gotten together has been a real struggle around collective work in the sense that the easiest, the most expedient thing to do, would have been to be a business. One thing that the Press has always felt strongly about, and continues to, is that the material we do is as much as possible done through a collective process. The work is done collectively, skills are developed in a collective sense, and decisions are made collectively, whether it's about distribution or manuscript work we do. In general, our decisions have been by consensus. There have been a few times when decisions have been close so we end up by taking a vote. If we take a vote and we find the vote is close, then we feel it basically indicates an unresolved problem and it requires more time for discussion. Major policy decisions, what books we publish, etc. are always made by the collective.

I would like to ask how you relate to authors who are not particularly into collective editing?

That's certainly a problem. It's not just a problem created by women who aren't

Moving Through the Flower

HERSTORY

In the spring of 1975, several women artists in the Vancouver area began meeting to discuss the need for a communal studio. Such a studio would provide the community needed for the development of a feminist art consciousness. WANTED: a space where women could share resources, inspiration and information.

It was an ambitious and demanding undertaking. What was needed was a large space which could accommodate not only a shared darkroom and kiln and numerous individual studio spaces, but also public performances of dance, poetry and song, skills workshops and critiques.

The group began meeting regularly to shuffle the formidable forms which would transform them into a legal co-op, and to develop their common goals. Twelve months and many meetings later, they located a large area under the Avalon Hotel, at 165 East Pender. It was dim and dusty, but it was a home. Co-op members painted the whole space white, and rented out a total of 10 studios at 20 dollars a month each. Gradually, women began to put up walls and shelves and to build desks. The workspaces took shape.

DARKROOM

Several co-op members built them-

selves a darkroom, which is now well-equipped with enlarger, trays and so on. At present, it is used by five members who purchase chemicals communally and who share expenses. Darkroom instruction is available and any new member may use the darkroom. If you are interested in becoming a member-user, call Judith Sandiford at 733-3681 or Maggie Shore at 738-9454.

Interests of the co-op members are diverse: painting (oils and acrylics), drawing, ceramics, sculpture, film-making, puppetry, photography, fibre art, plastics, graphics and urban design, writing and printmaking.

WORKSHOPS, SEMINARS, READINGS, CRITIQUES

As the co-op has grown over the summer and fall, women with information and skills in particular areas have begun to give workshops and to hold seminars. Recently there have been darkroom workshops on developing and enlarging techniques; lecture-and-slide presentations on Brigit Riley and Barbara Hepworth; seminars and demonstrations on fibre and plastic arts. There have also been a number of poetry and journal

readings, and any woman writer is invited to participate. These events will continue to develop over the winter months, and a calendar of co-op events is contained in their monthly newsletter.

Periodically there are meetings at the studio or in women's homes where co-op members gather with their most recent works for critical discussion and analysis.

SEARCH FOR FUNDING

Over the past 18 months, the Inter-Art Co-op has grown into a fully functioning studio where women can explore together what it means to be a woman and an artist in this society. Already, the co-op's skills workshops and educationals have reached out into the community and the co-op women have found that there are many eager to share their facilities and resources. Because the Inter-Art Co-op has much to offer the community, we hope that the powers-that-be will provide it with the necessary funding so that it can become an integrated and energetic part of this city's art community.

—Reprinted from *Kinesis*
by Gayla Reid and Maggie Shore

Getting Inter Art

by Judy Lynne

I joined the Women's Inter-Art Co-op in May of last year at the Vancouver School of Art. Making the decision to study art at the age of 33 is pretty scary, so I was rather nervous about renting studio space shared by several women artists. At the same time, it was a demystification of 'art' and 'artists' and 'studios' and I needed to give myself that push to get rid of those barriers, barriers which got in the way of my own growth and creativity.

My experience with the co-op was just that—a demystifying of ourselves as women artists, of the 'art community', and the 'art history' from which we have been so thoroughly excluded and our female expressions undermined. I discovered again (as with all my experiences as a feminist) that my fears were not unique; that we all, as artists, but especially as women, need the motivation and support we get from each other to 'set our talents free'.

We were a diverse group. Many of us were mothers and, of those, several were sole-support mothers. Consequently, we were limited in terms of time and emotional energy. Children were brought to work parties and meetings and a play area set up (which they, of course, ignored). A lot of woman power was needed to make the space a liveable one. A large basement requires extra ingenuity to make it inviting to work in, relax in, and meet in, and this one was definitely no exception.

However, summer on the West Coast is a rough time to organize and make things happen. West Coast artists are a pretty transient lot and our membership was changing every month. Attempts were being made to fill the nine studio spaces so we could make the monthly rent, and we were constantly juggling with money for survival. Women weren't using their studio spaces for work, so the place was pretty lonely and bleak whenever someone came in to do some work. Due to the lack of natural light, this may always be a problem.

Despite this discouraging atmosphere, a small core of us managed to meet regularly, and slowly but surely laboured at repairs and painting and decorating. We even set up a cozy sitting room area with bookshelves and reading material and photographs, bulletins and paraphernalia on the wall.

We brainstormed 'why a woman's co-op?': We shared deep personal feelings, our fears and our skills: we held a few seminars on well-known women artists: we had poetry and journal readings: and we had 'open house' every so often, so we could all be together at one time and pat each other on the back. We started to put out a newsletter.

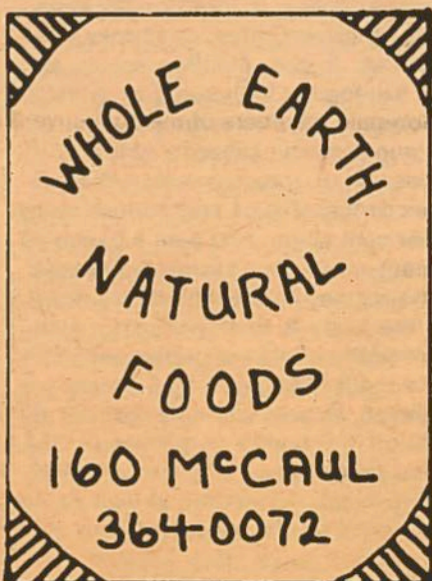
The moment of reckoning came when we began to talk seriously about a group show. It was easy for us to make excuses for why we weren't ready, but we all really knew we were just putting ourselves down again. Well, it happened, and it was successful. I must point out here that I cannot give a thoroughly accurate description of the events and process after September 1976. That was when I came to Toronto unexpectedly and have had to remain here. But we have kept in touch and the Women's Inter-art Co-op appears to be alive and well and living in Vancouver. And I do so wish I were there.

Work shown at the herstorical first exhibition included photography, paintings, fibre sculpture, collage, ceramics, sculpture, puppets, monoprints, poetry, films and a slide presentation. During the 2 weeks of the show, events were held for poetry and journal reading, films, and music. It was definitely a time of consolidation and confidence building. Out of it has come a lot of strength for the women as a group, and permanence for the co-op itself.

The co-op is in the process of incorporating as a non-profit society, and have applied for an 'Explorations' Grant (they may be incorporated by the time this goes to print). Programmes are held regularly on Sunday nights and life-drawing sessions are starting any day now.

A lot of energy of every kind has been put out to make co-op work, and it is working. It is now another visible women's organization in Vancouver and I miss it very much.

The Women's Inter-Art Co-op is located at 165 W. Pender (near Cambie) underneath the Helen Pitt Gallery. New memberships can be directed to Julie Kemble, No. 1-2604 West 4th Ave., 731-9694 either by phone or by mail.



The Proper Sphere

by Cindy Wright

The Proper Sphere: Woman's Place in Canadian Society
edited by Ramsay Cook and Wendy Michinson
Toronto: Oxford University Press
334 pages

What is the basis of women's political power? This has always been one of the central questions of the women's movement. *The Proper Sphere* is a collection of documents by feminists and anti-feminists written during the time of the early Canadian women's movement. The writings are primarily from middle-class, mainstream women and illuminate how they dealt with the question of women's political power.

We know that many of the early feminists believed that the basis of their political power would be the vote. But political liberty by itself is always an illusion and some women did indeed recognize this. A woman who lives in economic subjection five, six, seven days of the week working inside and outside the home, does not become free by marking a ballot every four years.

"Woman's place is in the home", they were told. Yet there was a contradiction here. In the early days of white settlement of this country, men and women had shared a lot of the responsibility. The home was not only a family, but also an industrial unit. But then, as one woman, in 1913, wrote: "...it gradually began to dawn upon humanity...that it would be profitable to extend the principle of collective enterprise...to the feeding and clothing of society. Food, from being a thing to eat, became a thing to sell. It became more profitable to sell adulterated food and adulterated cloth and shoddy articles of clothing, deliberately manufactured so as not to last and in order that the consumer might have to purchase again. It became profitable to carry on these collective industries by the sweated labour of men, and especially of women and children, and the most profitable forms of collective enterprise left, and still leave, behind them a trail of broken health and broken lives and broken morals as inevitable by-products...and have wrenched from her hands her exclusive control and responsibility for the health and for the

well-being of the household." *Urbanization and industrialization made economic self-sufficiency of the family unit more and more impossible. Perhaps, for this reason, many feminist's directed reforms at society with a view to preserving the home and family.*

Many of the early feminists were strongly influenced by Christian moral values, and their writing makes them sound like high-minded little bourgeois. They believed that women, by virtue of their superior moral fibre would 'elevate' politics and society if only they were allowed to exert their influence in these spheres. They became involved in a movement to prohibit alcohol and prostitution, without a full awareness of the economic realities behind these 'evils'.

The herstory of women's organizations is particularly interesting given the overwhelming circumstances against it. The editors of *The Proper Sphere* write: "At a very early stage in the history of Canada—first in New France and later in English-speaking parts of the country—women had organized to provide education, hospitals, and orphanages..." (Yes ma'am, women built this country!)

I got a bit of a jolt as I read: "One of the greatest dangers which has threatened, and still threatens, women's national organizations is the tendency to keep all business and all the authority in one city...The peculiar difficulty and temptation of Ontario is that the central board originated and has remained in Ontario" That was written in 1916 and, over sixty years later, that's where we still sit.

The Proper Sphere is a useful sourcebook but, as a part of the 'liberal social history' genre, it is limited. It should be supplemented by a book such as *Women at Work, Ontario 1850-1930* (from Canadian Women's Educational Press, 280 Bloor Street, Toronto) which offers a more comprehensive feminist/class analysis of women's economic role, inside and outside the home.

Both books are excellent introductions, yet the crucial fact remains that Canadian women's herstory, and particularly the herstory of Native women, is largely unwritten.

Editorial

here are the facts: Our bank balance is \$50. Not only must we have an economic analysis but we must also survive. Our monthly operating cost is \$425. This includes our printing bill, rent and utilities, business phone and mailing supplies. However, we pay our printing bill every two months so we need \$450 in one lump sum for that. The printing bill includes rental of a perforator, a useful addition for typesetting but a financial commitment we can barely meet. Our monthly revenue from bookstores, subscriptions, advertising, plus occasional donations amounts to \$240. Newspapers rely on advertising for much of their income. Because we do not accept sexist, racist, ageist, or classist advertising we certainly do not rake in money from these sources. Our method of survival has been grants from the Ontario Arts Council which we have received for the last two years, regularly saving us from financial ruin. Benefits and loans from the Women's Credit Union have tided us over from square to square. Benefits require the output of our energy and having the money to begin with for outlay.

We do not intend to convey the idea that we are merely purist about advertising. Obviously there are sources we could tap had we the womanpower to follow them up. Our circulation could also be improved if we had more women to distribute the paper.

Each issue is printed at Dumont Press Graphix in Kitchener. Our choice of Dumont is based on the fact that they are worker-controlled, affordable and supportive of our political stance. Dumont taught us to typeset and turned over the use of the computer to us. Their role in helping *to* look professional is invaluable. Nonetheless, using Dumont necessitates the use of a car, a commodity in short supply.

We have recently acquired the Amazon Press, with all the costs attendant on housing and moving it. We feel it is politically important to keep media resources in the hands of feminists. We are willing to take the financial risk for the long haul because it gives us access, as feminists, to these resources. Through *to* the presses can be made available to other feminist or leftist groups. We must not always rely on male/female presses to print our work for us.

We were a shaky collective of six more or less stable people. With one person resigning on principle (see her letter on page 11) and the resignation of two other collective members, we are down to three and disheartened. We have only a tenuous connection with yet another. Ironically, we are now in a new office in a building we share with the Three of Cups and LOOT (the Lesbian Organization of Toronto). The difference between this apparent solidarity and our continued economic crisis is not an easy discrepancy to live with.

We need cash and bodies. Womanpower would help us with distribution, advertising and writing. We continue to need graphics, and help with production (layout and typesetting). We need feedback from our readers, ideas about articles, and news. Our fifth year could be our last. We have made repeated appeals for support, and are making another one now.

This paper exists for you, but we can't do it without you.

Japan

bases and poverty. The existence of women who are forced to sell their bodies and racketeers who take advantage of this situation to make a profit off these women are problems of two entirely different dimensions.

Women's Press

They make demands and describe ways in which the staff and the larger collective can work together.

You keep on working and developing new ideas so that when these other books are published you have more to work on continually. Are there any subject areas?

The history of women is something which we feel is an area that requires work; we would be very interested in other books on the history of women, possibly in the area of suffrage. We would really like to do a book that studies domestic labour. We are interested in all the components of feminism. The ideological manipulation of the women's issue is incredible. We would like to get some insight on that, both for women who consider themselves part of the women's movement and for people who are still basically ignoring the importance of really dealing women's politics.

As one of the few socialist/feminist presses in North America, we feel a certain responsibility to keep raising some basic and essential questions. A few women continue to make it in the big world, and since Inter-

national Women's Year, those women have been focussed on by the media out of proportion to their actual numbers. The fact is that the majority of women continue to be oppressed and exploited in our system, and studies coming out now show that wage differentials are greater; the eroding cost of living means a greater struggle for women to stretch the dollar. Economically, women are in a more tenuous situation than they've been for years—both in Canada and the Third World. We feel that we can publish a wide variety of materials—rape, birth control, novels, children's books, women in labour movements, women in the Third World—and in all of these books confront what we see to be the primary reason for women's oppression.

Many thanks to Janice Acton and Liz Martin for their kind cooperation during the editing phase of this interview.

Canadian Women's Educational Press
280 Bloor St. W.
Suite 313
Toronto, Canada
For price list and brochure on 22 fall titles write to above address.

From around 1964 groups such as the Okinawan Women's Association time and again appealed for a pre-reversion anti-prostitution law, but it wasn't until 1970 that one was finally enacted. Its enforcement generally, however, was put off until reversion. Although not anti-prostitution laws, measures did exist (Legislation on punishment of persons who make women engage in prostitution—1953; Ordinance 144-1955), under which it would have been possible to control prostitution. However, it was left to run rampant and organized prostitution came to pass for a legitimate business. Looking at this past, people have been inclined to take a light view of the existence of this pre-modern system of traffic in human cargo under the pretext of the presence of the bases. And I am afraid that this tendency is hanging on in post-reversion Okinawa as well.

The problem of prostitution has up to now been treated chiefly as an outgrowth of an Okinawa under the colonial military rule of the U.S. But organized prostitution has a heavy aspect of oppression of Okinawans by Okinawans and furthermore is a miniature of the position of women in Okinawa. It is precisely because women have come to be treated as value-bearing sexual merchandise that a social climate which allows the buying and selling of human beings and regards organized prostitution as a legitimate business continues to exist long after the war.

Bolton

to develop some discipline because you can bet that there will be many more things working against you than for a middle-class woman who was taught all about fulfillment and opportunity.

Just as there are many definitions of feminism, so there are for the word discipline. I will mention: state discipline as practiced by 'socialist' countries where workers (male and female) are controlled for the 'good of the state' but not necessarily for the 'good of the people'; management discipline where workers (male and female) are controlled for the good of the corporation; labour discipline where the trade union bureaucrats collaborate with the government in power instead of resistance through strikes that are not called off at the last minute. I will talk about the need for self-discipline to be practiced by all feminists. It is, admittedly, hard for women to intellectualize and come up with theoretical conclusions, regardless of class. Also, women sometimes find it hard to act—they would sooner leave a room that they find too hot than try to open a stuck window, always walking around the real problem. Well, just where is this self-discipline now? Where is the stuff that a movement is built on? Goodbye to women's hostels, women's therapy collectives, women's credit unions, women's covens for the witches among us. I am looking for something else, thank you.

Food

and bottled food, bread and meat. Boric acid, borax, salicylic acid, salicylates, benzoic acid, benzoates, sulphur dioxide, sulfites, formaldehyde, and sulphate of copper appear in foods on the supermarket shelves. Coffee, soft drinks, milk, beer, tea, juices, distilled spirits and wine are loaded with sugar or artificial sweeteners. Cigarettes are sugar-cured. It is sugar-curing tobacco, rather than the essential tobacco leaf, which induces cancer. Cigars may contain up to 20 per cent sugar, and pipe tobacco 40 per cent, mostly in the form of molasses.

Obesity may be the most flagrant sign that the body is malfunctioning. Many overweight people are undernourished, nutritionally starving in fact. Ulcers are the result of acid stomach, caused by abuse of the body's sugar needs. The tremendous excess of sugar and artificial chemicals in our food as well as the chemicalized animal protein eaten may be involved in causing lung cancer. Menstrual cramps can be related to

sugar intake. Caffeine, chlorine, fluorine, sodium and monosodium glutamate are all poisons.

What are the politics of Capital that strips live food of its natural value and replaces it with empty calories. Profit. And profit-making corporations. The American Sugar Refining Co., Coca-Cola, Pepsi-Cola, Curtis Candy Co., General Foods, General Mills, Nestlé's, and so on. All trying to prove instant crap is better for you, spending on advertising and packaging, and paying psychologists to figure out what makes people buy.

We're a nation hooked on hamburgers and white bread, coffee and soda pop. We can continue in a state of less and less comfortable ignorance about food, or find wholesome alternatives. More, we can exercise greater and greater pressure as purchasers to change the nature of what we are offered to eat. Stock that does not sell is not a good investment. Capital relies on profit-making; and on ignorance.

—Information from William Duffy's Sugar Blues.



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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 put out a Directory of Women's Groups in Canada in French and English.

Also for complete B.C. listings, contact: Western Canadian News Service 2029 West Fourth Ave. Vancouver, B.C. 736-3746

EAST

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 Place
Armdale, N.S.
423-0643

WOMEN'S CENTRE
64 University Ave.
Charlottetown, P.E.I.

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

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

QUEBEC

WOMEN'S CENTRE
YWCA
1355 Dorchester St. W.
Montreal, Quebec
(514) 866-9941-44

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

WOMEN'S INFO AND
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3585 St. Urbain
Montreal, Quebec
(514) 842-4781

POWERHOUSE GALLERY
3738 St. Dominique
Montreal, Quebec
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art gallery in Canada)

ONTARIO

WOMEN'S CENTRE
200 Montreal St.
Kingston, Ontario
542-5226

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

WOMEN'S DEVELOPMENT
CENTRE
15 Birch Ave.
Toronto, Ont.
925-1154

TORONTO WOMEN'S
BOOKSTORE
85 Harbord St.
Toronto, Ont.
922-8744

AMAZON PRESS
P.O. Box 928, Stn. Q
Toronto, Ont.

WOMEN'S CENTRE
65 Main Street North
Brampton, Ont.
453-3243

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

WOMEN'S PLACE
42B King St. S.
Waterloo, Ont.
886-1620

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

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

WOMEN'S PLACE
709 Ouellette, Room 8
Windsor, Ont.
252-0244

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

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

WOMEN'S CENTRE
821 Somerset St. W.
Ottawa, Ontario

WOMEN'S CENTRE
Carleton University
Ottawa

WOMEN'S CENTRE
Cambrian College
Barrydowne Road
Sudbury, Ont.

WOMEN'S CENTRE
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North Bay, Ont.

WOMEN'S RESOURCE
CENTRE
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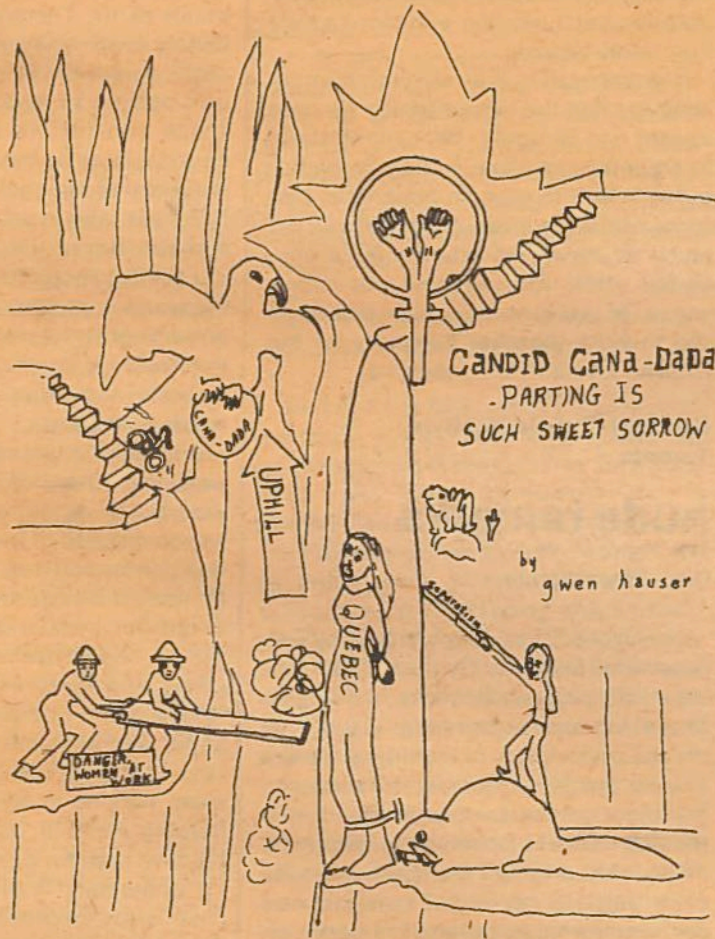
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We urge all of our readers to send in to us feedback on this statement and on the question of separatism.



THIS IS A QUESTIONNAIRE! READER RESPONSE REQUESTED...

The Parti Quebecois is now in power in Quebec. This will mean the possibility of future political separation from English Canada. The Parti Quebecois, like its counterpart in English Canada—the N.D.P., is nationalist (state nationalization of industry) rather than socialist (an economy run by the people).

It is a complicated issue feeding on an emotional history. 'In actual fact, Anglo-Canadian military forces conquered Quebec. From 1760 to 1763, Quebec was under direct foreign military occupation. Stanley Ryerson, the marxist, and Lord Durham, the Conservative, referred to a people with a distinct language, culture, religion, historical tradition and geographical territory. These are criteria for a nation.'

From the start of Confederation, the English Prime Ministers always maintained a political partner from Quebec. Bilingualism as an issue goes back to the Metis in 1870. The history of separatism does have its roots. 'English-Canada used certain concessions on language and religious rights; and in turn, Quebec was forced into confederation. Confederation completed the task of politically reducing Quebec to the status of a province. No Lower-Canada opposition was allowed to attend the Charlottetown and Quebec conferences. The deliberations were carried on exclusively in English. It was not decided upon by the Quebec people—only by the bourgeoisie and the Church.'

Now, in 1977, Pierre Trudeau does not want to go down in history as the French Prime Minister to lose Quebec from Confederation. There is, however, much more at stake. 'The struggle for socialism and independence are interrelated in one single revolutionary process in Quebec.'

What will happen to women's liberation as part of this conflict? Should feminists in English Canada and Quebec care about this political problem?

Quotes taken from "Imperialism and the National Question in Canada" by Steve Moore and Debi Wells

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