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rites of spring

To any child with a rudimentary knowledge of zoology, the Easter Bunny distributing eggs is bound to be a bit puzzling. Sunday School can teach that the egg is symbolic of the stone that was rolled away from the tomb of Christ, but that does not explain that rabbit standing there with his basket of coloured eggs. (At times he wears a bow-tie I believe.) Like the reason for many of the strange side events of Christian holidays, this one has its roots in the early Church practice of superimposing Christian religious ceremonies on popular pagan festivals. The purpose was to make the transition from pagan gods to Christian God less jolting for the masses. So our word Easter comes from the Anglo-Saxon goddess of Spring, Eostre or Ostara, whose festival was celebrated on the Sunday after the first full moon on or following March 21. Eostre's consort was a rabbit - gods and goddesses seemed to have very liberal attitudes regarding sex and anyway willing suspension of disbelief is a prime requirement for the adherents of any religious ideology. Both the egg and the rabbit are fertility symbols, hence the Easter Bunny, egg hunts, egg rollings and gifts of coloured eggs that were once very serious rituals to promote fertility at the season of renewal of life (both animal and vegetable) and which have now become games for children.

Many Germanic and Slavic countries also follow the old custom of Schmeckostern or "Easter smacks" in which the men strike women with newly sprouted willow, birch, cherry or grape vine branches, in order that the new life inherent in the green branch be bestowed on the females. In gratitude the women give their beaters eggs dyed red. It is amazing how many fertility rites involved the beating of women. Fortunately, this custom does not seem to be as popular as it once was, at least, not from the female point of view.

Every ancient culture, whose livelihood depended upon agriculture, had ceremonies which petitioned gods and goddesses to favour their land and people with fruitfulness. In many areas, not yet a part of the mainstream of modern civilization, these ceremonies are still practised. Most common are the dances and offerings to gods in hope of bringing the life-giving rain needed for crops. The Zuñi Indians of the New Mexico desert believe that rain increases the production of both their gardens and their women.

It is probable that Greek drama originated with the ancient festival in honour of Dionysus, god of fecundity, when the participants donned goat-skins and masks to impersonate the god. During the festival an enormous, exaggerated phallus was carried by phallophoroi ("phallus bearers") and the celebrants would become so exhilerated by the dancing, imbibing of the ceremonial wine and the general religious fervour that they would shout out highly erotic and physically detailed suggestions to anyone they encountered. The explanation was that by reference to the organs and actions of procreation, the fertility of the community would be increased. Often the comments included unlikely sexual deformities and afflictions so that evil spirits would be deceived and go elsewhere. It would be interesting to see if a judge in Eyebrow Saskatchewan would condone a showing of Deep Throat in hopes that it would encourage a bumper wheat crop. I don't think there exists the same respect for religious drama in rural Canada that there apparently did in the country villages of ancient Greece.

An interesting explanation for the degraded position that women occupied in the ancient Israelite society involves a fertility cult. It was

believed that the sexual union of the god and goddess of fertility was responsible for the renewal of life every year. A cult grew up in which the worshipers shared in the divine life force by imitating the god and engaging in intercourse with sacred prostitutes, representatives of the goddess. This cult became so popular (all year round) that it threatened the Hebrew religious establishment. A curse was uttered on both man and woman, but because woman (that evil temptress) was responsible for encouraging man to try to rise to the level of a god, she lost her right to her position as man's partner and was relegated to an inferior status.

However many societies have believed that the sexual participation of humans encourages the fruitfulness of their crops. Among the Pepile Indians of Central America, it is considered a religious duty to have sexual intercourse before planting the seeds upon which their food supply depends. In parts of Java, husbands and wives make love in their fields at night to ensure a good crop. But an Indian tribe of Peru stage the most dramatic demonstration of this belief. In December when the alligator pears, their principle crop, begin to ripen, the men and boys refrain from sexual contact and fast for five days. Then they assemble naked in the orchard and run from there to a distant spot, violating any woman that they meet on the way. This is supposed to ensure a good harvest - of babies as well as alligator pears it is imagined.

In most societies where husbands and wives were encouraged to promote crop growth, it was believed that illicit love acts such as adultry and incest interfered with fertility and would actually blight the crops. It is recorded that the land of Thebes suffered from blight, pestilence and sterility both of women and cattle, under Oedipus who unwittingly wedded his mother. The Third Century Celtic kingdom of Munster endured failure of crops and other misfortunes for three generations because a king had committed incest with his sister. It would certainly make you pause and think.

But if you were legally married you were not only in a favourable position to influence the year's food supply, but you were expected to prove your own fertility....repeatedly....continuously ....endlessly. A Chinese proverb states, "Birth is a woman's career." And women were, and still are in most societies, expected to devote themselves wholeheartedly to this career. The Zuñi Indians pray for happy blessed women,

> "who are with child,
> Carrying one child on the back,
> Holding another on a cradle board,
> Leading one by the hand,
> With yet another going before."

The Hindu philosopher Manu referred to woman as the field and man as the grain. The wife carried the seed and provided it with a place to grow. The history of woman throughout the ages has been a history of "being sown" and "bearing fruit" until exhausted and unable to produce any longer. Royalty and commoner alike, her value has been her ability to carry and deliver and care for her husband's children.

But there are children and children! The very foundation stone of the patriarchal system is that a man have sons to ensure his immortality. In fact, to refer to the Hindu teachings again, being born a girl was penalty for some sin committed in a previous incarnation. Failure to produce boy children has often been used as grounds for divorce or the taking of a second wife or concubine. Notice that while the blame for the lack of boy children was placed on the wife, the birth of a son was usually ascribed to the virility of the husband. A nice little double play - sort of the Catch 22 of the baby business.

Shameful enough to be the producers of mere girls - but to be barren! In many societies a barren wife could be returned to her parents - would you keep defective goods? Temples and churches around the world have always been filled with women praying that they will conceive so that they might fulfill their purpose in life. For "a woman is born to marry" - still today there is a stigma attached to being an unmarried woman and it is virtually impossible to convince anyone that it is by choice. And the purpose of marriage is procreation. There is not a marriage ceremony in the world that does not incorporate some type of symbolism referring to this purpose. The accompaniment of the bride by a small child, the breaking of a wine glass or other object to facilitate consummation, the sprinkling of fruit or grain (eg. rice) over a newly wedded couple to ensure fruitfulness and the untying of knots or laces to ease future childbirth all reassert the biological nature of marriage.

For all today's modern talk about "togetherness" and "companionship" and "common interests", it is a rare childless couple, and especially the wife, who is not subjected to family and social pressure to produce offspring. And this automatic linking of woman and child pervades every aspect of a female's life from the toys she is given to play with, to the educational guidance she receives, to the questions she is subjected to on job applications. It is doubtful that many women are still praying to Eostre for fertility but modern woman is turning desperately to the new god Science, to help her control her fertility and so make it possible for her to take control of her own life. No longer to be a vessel through which the mainstream of society passes, but to enter the mainstream herself.

- Jo Lazenby

volunteers

Orientation meetings are now every 2nd and 4th Wednesday at 8:00 p.m. at the office; April 10th, 24th, May 8th, 22nd, etc. All members are invited to attend these meetings. They provide a brief, informal introduction to Status of Women Volunteer activities.

April 10th, we invite women to attend with their men (husbands, etc.) to discuss women's and men's liberation together. It should be fun.

April 24th, Kate Braid, a member who has recently returned from Cuba, will show slides and discuss the progress of the women's movement in Cuba.

Fund-Raising

Because we are faced with the possibility of having no money to continue operating our office, we are seriously trying to form a fund-raising committee which will investigate sources of funds. If anyone has ideas, time or energy call Pamela at the office and volunteer to help! 736 - 3746

We still need help staffing the office on Mondays and Wednesdays. Drop in or call in! Ask for Pam at the office.

Editorial Committee: Kathy Sopko, Dianne Ryals, Carol Gordon, Monica Mui, Jo Lazenby, Viviane Hotz, Trish French, Margie Colclough, Eloah Giacomelli

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The Newsletter is published monthly by the Vancouver Status of Women. Its objective is to provide an open channel of communication between the members of the organization and to promote understanding about the changing position of women in society. The Newsletter is dedicated to a philosophy consistent with the women's movement.

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THE COURT GIVETH and the Court taketh away

Kathy Sopkc

The article is based on an interview with Nancy Conrod, member of the working committee on Matrimonial Property. The opinions expressed are not necessarily those of Ms. Conrod.

BACKGROUND

The Family Law Commission is a five-person committee operating under the auspices of the Attorney General and the Minister of Human Resources. The Commission was formed to investigate and to recommend reforms in the areas of Family and Children's Law.

Sub-committees also have formed to investigate specific areas such as: Alimony and maintenance, property, children, and the Family Court Pilot Project.

Justice Tom Berger (Judge of the Supreme Court) heads the commission composed of vice-chairperson, Judge Ross Colver (County Court, Penticton), Mish Vadasz (social worker), Rita MacDonald (child care worker), and Dr. Sydney Segal (pediatrician).

The finest work produced by the Commission to date has come from the committee on matrimonial property. (Excerpts from their working paper will follow this article)

FAMILY GOURT PILOT PROJEGT

The most immediate results of the commission will be seen in the Family Court pilot project. Legislation intended to set up the Family Court pilot project has already had its first reading. If the legislation passes, projects will operate in the Surrey, Delta, and Richmond areas.

The project would simplify the court process and make it uniform throughout the province. At present, family law actions are divided between the two courts. Supreme Court handles only divorce settlements only divorce and its attendant settlements. Family Court deals with separation agreements, maintenance, child support - all the legal needs that arise prior to a divorce. Family Court has also recently been authorized to enforce Supreme Court support orders and to deal with custody cases.

Under the new legislation both courts will be housed in the same building and will use the same registry. There will be one place to go, one form to file for all actions on family law, and one place to file your action.

However, simplification of the legal processes alone is not sufficient to ease people's fears about going to court. No attempt has been made to consult with a good industrial architect about the layout of the building or about the use of informational signs to minimize confusion. No consideration has been given to gra ics to relieve the institutional feeling of the court. Yet, these suggestions have been made many times. Berger wants the court to be informal, but he believes that this can be achieved if the judge dispenses with his robes and sits at a low desk.

REPRESENTATION

Under the present family court system women receive very poor representation. In Vancouver a woman has no choice but to use the court counsel provided by the court. The provision of legal assistance is a measure intended to protect the woman. But court counsel is generally so overworked that he or she can scarcely skim the clients file before court convenes. If a woman can affor to retain her own lawyer, the lawyer is not permitted to represent her in court. (This is not the case in Victoria.) The male party in family court is, therfore, at a definite advantage because of his ability to retain private legal counsel. Yet, the law is unfair to him too. Even if he is in a financial bind, he is not offerend the services of court counsel. The logical anser lies in providing a sufficient number of competent lawyers attached to the court and permitting either party to avail him/herself of the service if necessary.

Instead, court counsel has been abolished and replaced by the family court advocate. The advocate will advise social work staff on legal matters and perhaps dispense advice to those who come to court. But, the advocate will not represent them. (He will represent children in cases where the judge decides that the child needs a representative.)

Now both parties must retain their own lawyers even to obtain a maintenance order. The lower middle class gets it in the ear again. People who don't qualify for legal aid and can't afford a lawyer are left in the lurch. Most family court cases drag on with people appearing in court three and four times a year. Not only do they lose pay and incur childcare expenses, they now face high legal fees.

Even those who can afford to retain a lawyer anticipate problems. Lawyers hate to go to family court. It is time consuming, low prestige work. And if putting Family Court in the same building as Supreme Court increases its prestige, then it could also increase legal fees.

Legal Aid thinks it can interest more lawyers in handling Family Court cases by raising the tariff paid to legal aid attorneys. They would then allow people in slightly higher income brackets to qualify for the service.

Clearly the only people who profit from the new advocate arrangement are lawyers. In short, what Family Court is giving to wives and children with one hand, it is taking away with the other hand clutching at legal fees.

SUPPORT SERVICES

The proposed family court counsellor currently operates in Vancouver under the name of probation officer. The new title will eliminate the coorectio- al idea associated with the old name. The position will provide counselling service in all family courts throughout the province. Many courts like Port Moody presently have no staff. People receive no advice (lega, social, or otherwise) through these courts.

The pilot project committee has proposed no significant changes. It eliminates court counsel, extends counselling services, and demystifies application processes, but the essence of the court remains the same. Most of the thirty members of the social support services committee were court employees who didn't envision new approaches to taking people through the court process. The pilot project committee consulted with lawyers, social workers, and feminists. The only group not consulted were the people who had actually used family court. Which brings us to the question of public hearings.

Berger opposes public hearings on the basis that they are vast circuses which contribute no useful information. He preferes informal discussions. Commissioners decide who is competent to comment on family law and invite them to do so. Other input is limited to those who know that the commission exists and how to contact the commissioners.

To quote Gene Errington, "Public hearings and formal briefs that become public documents are absolute necessities". The public must know what people are pressuring for. At present if our recommendations are dismissed we have no way to know that 15 other groups aren't asking for the same changes.

Jean Assimakos of the Support Services Committee suggested that a team of counsellors be

attached to the court. Para-legal and social workers would do all the initial interviewing to determine the area in which a person needs and wants assistance. One of the counsellor's functions would entail referring people to follow-up counselling. Although current legislation calls for people to be reffered to outside co counsellors where appropriate, it is rarely done. The majority of referrals go to marriage counsellors (e.g., Family Services). Reconciliations are not always commendable nor are they always effected. People need counselling to help them adjust to new living situations and to deal with the guilt and hostility that is often aroused while going through the legal processes.

A law reform commission that addresses itself only to legal and administrative reforms is bound to fail. The commission must also recognize that the experts upon whom it calls for advice bring to their suggestions and conclusions all their years of s ocietal conditioning and personal prejudices. There is no such thing as a purely legal problem or a purely legal solution.

At present, Family Court is nothing more than a sophisticated and cruel collection agency. In its pilot project the commission has done nothing to change its basic concept.

NOTE: Just before going to press we were informed that public hearings will be held. They have not been widely advertised. Hopefully, the decisions have not been made prior hearings.

WOMEN AT THE TOP: DENISE MONCION

When Denise Moncion assumed her new duties last fall she became the ninth women to penetrate one of the most enviable of male strongholds — the government's senior executive (SX) category, a group of approximately 800 officers.

Miss Moncion's new job carries the ponderous title "Group Chief in the Social and Manpower Division of the Program Branch of the Treasury Board Secretariat". If the title is imposing so are the position's responsibilities. These involve analysing and assessing departmental expenditure plans, using the government's general objectives as a guide to future spending.

Commenting on her new job the Hull native says, "Its real challenge derives from involvement with the revision and possible reorientation of major programs such as the social services review now being conducted by the Department of National Health and Welfare."

Prior to joining the Public Service in 1969 Miss Moncion served as Dean of Women at the University of Ottawa. Before taking on this challenge she worked for Montreal hospitals and child care agencies as a social worker.

In her first government job she was a community services consultant in the Department of National Health and Welfare. This involved her in the government's funding of day-care centres across the country, an experience which she found fascinating. At the time of her most recent appointment she was an officer in the Manpower Division of the Treasury Board's Secretariat's Personal Policy Branch. Here the employment of women was one of her principal concerns. In this connection she co-chaired an interdepartmental committee with the Public Service Commission's Office of Equal Opportunities for Women examining the progress of the government's various status of women committees.

Miss Moncion's job, like other government positions she has held, frequently involves supervising the work of men. This doesn't create problems for her, however. As she says, "The person who works well works well. Whether that person is a man or a woman doesn't make any difference."

home-maker

EXCERPTS FROM THE FIRST WORKING PAPER OF THE WORKING GROUP ON MATRIMONIAL PROPERTY

THE FAMILY AS AN ECONOMIC UNIT: AN ANALYSIS:

The assumptions bein made are that only certain kinds of labours are worthy of recognition in law and these do not include "Housework", further that in her role as "wife" the woman's contribution is essentially non-economic.

Our purpose here is to offer a view of the functions of home and family and of the homemaker which specifically contradicts the common view that the contribution of the homemakers work is to home and family alone, and that she makes no contribution to the earning capacity of those whose earnings provide the principle financial support of the home.

Many other practices in our society, such as lower rates of pay for women in the labour force, are predicated on the assumption that men play the part of wage-earners vis a vis women as homemakers and that the wages of men must provide for "themselves and their families", whereas the wages of women need not.

The family...makes contributions of real significance to society... some essentially not capable of evaluation.

...the home can be described as that social unit which maintains the capacity of those at work or

Among low income groups the managerial aspect of the homemaker's work is a crucial economic function which makes all the difference between the survival of the family and its disintegration...In many instances it will pay her to stay on welfare even when higher wages are available simply because careful mnagement takes time and she will lose more by foregoing that than she gains in earnings.

This is how it (Homemaking) has been described by one authority in the field.

"Management may be defined as the admnistration of the household resources to promote the aims of the household. The resources are the time, energy, skills, and capacities of the members of the of the household as well as the money make, capital funds, and economic goals under its control. It is the aim of management to put into effect the standard of living of the group."

One American economist suggests that the managerial skill of the average homemaker is equal to the functions of an indepedent entrepreneur operating a small multi-functional and fairly complex business.

The managerial aspects of homemaking are not readily visible and normally ignored...Homemaking is not considered an occupation. Homemakers are specifically excluded from the Canada Department of Labour's definition of the labour force:

Some estimates have placed it (homemaking) as high as 99.07 hours per week during the "peak" years...Moreover, a 24 hour on call stipulation is attached to the job..There are no set vacations, no set hours or days off, and no pay.

...it the homemaker does have a job outside the home, it is very rare indeed that she relinquishes her general managerial responsibilities as homemaker. Meeting these obligations ordinarilyinvolves a continuous subordination of the personal interests and wishes of the homemaker to the responsibilities of her work.

The earner earns by virtue of his or her contribution to an organization, whether his own or owned by others.

...His wage and his business assets are therefore, in part, earned by the homemaker,whose work both directly supports his occupational functioning and relieves him of preoccupations and responsibilities which would interfere with his capacity to earn.

collage

- Carol Gordon

View From My Window

Progress just never seems to come swiftly enough.

But when women continue to be presented in school materials and by the mass media almost exclusively in the traditional sex-stereotyped roles... when job and salary discrimination continues to exist...when abortion laws remain archaic and day care insufficient...There's good reason to feel impatient.

Women do comprise more than 50% of the population of Canada and share equally with men the responsibility of improving the conditions of society. Yet, the degree of disparity and prejudice that exists against them, in this "civilized" 20th century society, is appalling.

Where are the women so desperately needed in politics...how many in 1974 are holding managerial and executive positions in business, politics and education...where are the men in the elementary school classrooms and those demanding leave of absence from jobs in order to do their share in child-rearing...Tokenism and exceptions just don't count when the great picture is so bleak.

Small victories can satisfy only momentarily, when our feelings of anger, frustration and futility run as deeply as they do towards a society that has dished out such a heavy dose of discrimination against its women.

I often wonder what keeps us going. In the back of our minds I suspect we are all hoping for some grandiose change in society to occur "any day now" to make us all feel that every ounce of energy exerted so far was worth it.

But as we find the road getting longer and harder, I think we're going to have to face up to the realization that the change we hope for is most assuredly not going to occur overnight.

And, that once and for all we're going to have to destroy that old 'prince in shining armour' myth that promised that someone else would come along and fight our battles and deliver our happiness.

We're going to have to fight for those changes ourselves and realize that governments aren't prince charmings either, nor should we expect them to be.

When we remember that we are working to change deep-rooted cultural values which have existed in our society probably throughout the history of western civilization, I think we're going to have to set up some realistic and immediate goals rather than hope to tackle the whole of civilization at once. I think it's the only realistic way to prevent our feelings of futility from wearing us down.

And since the road is a very long and hard one, I suppose it's going to have to be the constant reminder of the numerous small victories that is going to have to act as our source of strength.

I think I am beginning to understand now why the suffragettes returned to their homes after having won the vote for women. After such a miserable battle, which required as much stamina and guts as they could muster up, any so-called victory after that would have seemed miniscule in comparison.

I wish it were just a residue of winter blues that's got me feeling particularly pessimistic and that summer and spring would bring strength and optimism. But I suspect it's not pessimism I'm experiencing but disillusionment and a taste of reality.

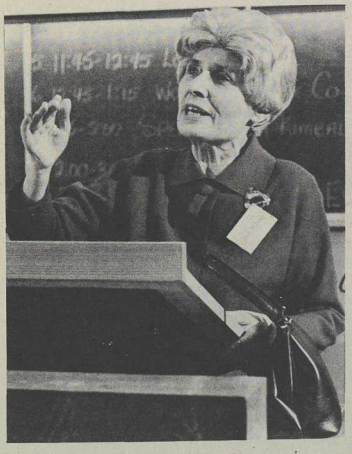
Grace MacInnis MP exhibited a similar tone in a recent speech she made at a Status of Women Conference at Simon Fraser University.

As far forward as we are pushing, she said, there are those who are determined to push us back to the middle ages.

Ms. MacInnis tells people of the latter category, "You've got every right to your viewpoint and I have every right to mine but you have no right to impose your viewpoint on me."

She also painfully reminded us at the March 16, BCTF sponsored conference that as modern and clean and all new our institutional buildings are, that house our children and teachers for "educational" purposes, what goes on behind those "seemingly advanced building walls," is still the pushing of ideas and wisdom that worked yesterday as well as an attempting to fit people into old molds.

She cited the use of a manual used by counsellors in the Toronto public schools which is entitled, "Becoming Men and Women." The booklet pushes the "old worn out values."



C. Gordon

Grace MacInnes at B.C.T.F. Conference.

She reminded us of how years ago we used to feel sorry for the "poor Chinese women" who had to submit to feet binding and that we thought it cruel. But...

"Material like this is head binding of the worst kind," she added.

Ms. MacInnis also said that as hard as we are working to open the doors for women in non-traditional jobs, most women still don't think in these terms and they feel that only the middle class can afford the luxury to choose.

So, we step back a bit, sigh and wonder. How much can we realistically expect of ourselves?

Reminding ourselves of how hard and long Grace MacInnis has worked for change, and how Rosemary Brown MLA continues to press on and on, gives us strength and courage. Hearing of the recent appointment of Pauline Jewett to the presidency of SFU gives us hope.

It also helps to remember the strength we have gained and continue to gain from the women we work with and with whom we share so many common feelings.

We also gain so much from reading of women in history who courageously stepped out of the stereotyped roles they were so heavily pressured to conform to and who fought as individuals and in groups against heavy prejudice and discrimination to change laws and to break into professions previously dominated by men.

And there's a feeling of contentment that comes in finding men that have somehow been able to resist the socialization process which tried so hard to make them into domineering male chauvinists.

Such a well structured society won't change to where we'd like it to be today nor tomorrow, but then how would we, who were also brought up with such deeply ingrained cultural values, be able to adapt that quickly if it did?

So there's a great deal of work to be done individually and in groups.

And are we at the point where we can say along with Ms. MacInnis, "There's only one person I believe in depending upon and that's myself."

Let's get on with it then.

Ms. MacInnis, in quoting Rosemary Brown, expressed just how deeply a commitment we must make.

"Until all women have made it no women have made it."

We can endure because we must endure and must continue to give all of our energies and ideas to the process of change.

Just knowing that we've progressed as far as we have as individuals and as a movement is of great comfort.

books

Marxism and Feminism by Charnie Tuettel, published by The Women's Press, Ste. 305, 280 Bloor Street W., Toronto. Price $ 1.00 - with a 40% discount to groups of five or more.

Charnie Guettel is a Marxist and makes clear very early in this little book her view that all forms of oppression, including that of sex, will not be overcome until capitalism is eliminated. She finds fault with many traditional and contemporary feminist reformist movements and theories because they have their origins in ideas and attitudes which ignore or pay only scant attention to what to her are the very basic material conditions of life. She doesn't see improvements being effected to any great extent, or history changing, through the ideas of a few outstanding individuals. Nor does she see politics as a form of power relations between individuals. This sort of thing is the liberal, bourgeois approach. Her view is that our manner of thinking is determined by the work we do or are kept from doing, and that meaningful changes come about through people's action - masses of people - in creating new environments through work and new social relations through revolution - though not necessarily violent revolution.

Capitalism is the villain. Even though within its context some advances have occurred - the vote, for example, and formal equality before the law - little has been accomplished in the way of inroads against exploitation or the development of women's creative potential. I'd like to insert a quotation here because it really sums up her basic argument.

> "The main contradiction is not between men and women but between the forces of production - people's labour power, machines, materials etc. - and the property relations of production - the ownership of almost everything by a few capitalists who produce only for profit..... Capitalism tries to use reproduction, sexuality, and masculine/feminine socialization of children in such a way as to make us more exploitable, not to satisfy human needs. Herein lies the special oppression of women as women, as well as of women as workers."

Much of the book is devoted to a survey of writers on women's position in society, going back to John Stuart Mill, Engels, the Suffragists, and up to de Beauvoir, Millet, Juliet Mitchell, Shulamith Firestone, and the radical feminist movement generally. Guettel finds Engel valuable for his class analysis of oppression, starting from production relations, but though he speaks of the patriarchal family and male dominance, he doesn't really have much to say that is relevant to the sexism that is of such concern to many women in the current stage of capitalist-imperialism.

As for the others, mainly the radical feminists, Guettel finds some valuable insights here and there, but, in general, she rejects their theories as inadequate because they don't set forth, or even suggest, any kind of collective strategy allied with the working class struggle.

In writings on a theory of patriarchy, de Beauvoir, for example, speaks of "the imperialism of the human consciousness" which Guettel won't buy because, as she says, it sounds like a concept of innate aggression. Nor will she accept Millet's view that "....the arena of sexual revolution is within the human consciousness even more pre-eminently than it is within human institutions....and that so deeply imbedded is patriarchy that the character structure it creates in both sexes is perhaps even more a habit of mind and a way of life than a political system." Guettel says you don't transmit contents of consciousness and habits of mind from generation to generation as innate phenomena and you don't enforce them through psychological pressures. "They are products of a propertied social order which is preserved by a class-based state." Millet, she says, is too casual about class relations.

The same lack is found in Firestone, who, while proclaiming herself an historical materialist, suggests that the sexual dualism ultimately has a biological base and that feminist revolutionaries must strive to eliminate not just male privilege but sex distinction itself, so that genital differences don't matter. She speaks of the option of artificial reproduction and looks to small groups, rather than the biological mother, to take care of a shortened period of dependence by the child.

But, again, Guellet says she still doesn't provide us with a way of combining women's struggle with the present class struggle.

Guellet's battle with radical feminism is that it concentrates too much on the negative and too little on the positive. There is all this concern with women's position of weakness, their isolation as housekeepers, wives, and mothers, and so on, but not enough with their status as workers or potential workers in satisfying, properly-paid social production. For much the same reason she's opposed to the movement for state pay for wives and mothers because their work is really still unproductive consumption and efforts in this direction merely intensify the pattern of woman as a reproducer and cut her off from developing other potentials.

Women are in a bind as far as getting equal work is concerned because of the inescapable "wifery" and motherhood demands made on them by their husbands and children, who in turn make the demands because of the system. The situation continues because girl children are conditioned through education and other pressures to assume the roles their mothers played. Guettal says maternity has to be socialized, with parenthood fully shared, if women are to achieve equal work in practice, and this can only come about through socialism, with the workers owning the means of production. It would be too unprofitable for capitalism.

In the meantime, as part of working towards the goal of emancipation, a strategy of three priorities is suggested. "Struggling at the workplace and in the trade unions for equal pay for work of equal value; organizing the unorganized; and a mass movement to tax the corporations for universal state daycare, democratically controlled." Guettel says daycare should be as much a right as public education. Abortion, birth control, combatting sexism in the media etc. are important but she sees what she calls direct confrontation on work and child care as the key to emancipation. It will take a lot of organized work. As she says, sometimes with men, sometimes not.

B.P.

research collective

The Women's Research Collective, a group funded by a L.I.P. grant and sponsored by the Women's Action Group and the Women's Office, both located at the University of British Columbia, is conducting a research project entitled "Student Choices at UBC." The members of this recently formed collective have been involved with UBC: two of the women are former graduate students, one a former staff member, and another, a former lecturer.

The Collective is doing a survey of UBC students to determine attitudes and other factors influencing their academic and career choices. It is conducting 100 in-depth interviews with UBC women students, and it has distributed 1,500 questionnaires to both male and female students. The aim of both the interviews and the questionnaires is to find out about career expectations; students' attitudes towards fields of studies, both traditional and non-traditional, chosen by women; the influence of personal relationships on academic and career choices; the classroom atmosphere; areas for change in the university; the status of women on UBC campus.

One of the goals of this research project is the publication at the end of the summer of a pamphlet documenting the findings in those areas. The pamphlets, which the Collective believes will greatly benefit women students, will be distributed to high school students and students entering the university.

Anyone interested in further details about this project should contact Fran Isaacs, Charlene Glasser, Mary Kasper or Eloah F. Giacomelli, Women's Research Collective, Room 230, Student Union Building, University of British Columbia, or phone them, 228-2082.

formed

The FEMINIST PRESS has just published a new work by Barbara Ehrenreich and Deirdre English, author-activists in the women's health movement, entitled COMPLAINTS AND DISORDERS: THE SEXUAL POLITICS OF SICKNESS. This 96-page (illustrated) pamphlet is sequel to their underground best-seller, WITCHES, MIDWIVES AND NURSES: A HISTORY OF WOMEN HEALERS and second in the Glass Mountain series about sexism.

In "WITCHES" Ehrenreich and English offered a capsule introduction to the history of women healers, focusing on the takeover of medicine by male professionals in nineteenth century America. Their new booklet, COMPLAINTS AND DISORDERS, documents the contribution of that male regime of "regular doctors" (i.e., AMA members) to what was to become a tradition of American sexism in medicine before and after the turn of the century (ca. 1865-1920).

Citing vivid historical examples, the authors analyze the bio-medical rationale used by doctors to justify wholesale sex discrimination throughout our culture---in education, in jobs and in public life. (Ultimately, all justifications for sex discrimination rest on biological arguments, so the history of medical prejudice holds a special significance for feminists today.) The patterns of this prejudice are painfully apparent in accounts of the numerous medical "treatments" perpetrated upon women through the decades: thousands of instances of totally redundant ovariotomies (to cure simple "cussedness," suicidal tendencies or dysmenorrhea); hysterectomies, mastectomies and clitorectomies (as an antidote to masturbation); the application of leeches to the cervix (to stimulate menstruation); and, equally sinister, "the rest cure"---enforced total passivity, a sort of surrogate pregnancy (prescribed to discourage intellectual activity and "nervous disorders").

However, not all women were discriminated against in the same fashion: the decisive factor was class. While upper-class "ladies" were deemed chronically "sick" (and thus fainting became fashionable), working-class women were considered "sickening"---insidious bearers of deadly disease to the upper classes. Ehrenreich and English explore this alarming class discrimination by the health delivery system in the light of the present-day movement for "self-help."

"What Do Those Women Want?"

How "sick"---or well---are American women today? According to the authors, it's impossible for women to say in a sexist society, for whatever women say can be, and is, held against them.

> There is no way for us to come to terms with our own bodies, in whatever female "subcultures" we may attempt to create, because, when you come right down to it, our bodies are not the issue. Biology is not the issue.....We could debate endlessly, for example, about whether premenstrual tension is "real" or psychosomatic, whether the last months or pregnancy are invigorating or debilitating. But the real question is: who decides the consequences?

What is it, exactly, that women want from the medical health system today? Is it simply a matter of "more services"---when every one of them, evidently, implies the risk of additional insult?

According to the authors, feminists today want more than "more": "we want a new style, and we want a new substance of medical practice as it relates to women."

"Control Over Our Bodies" Is Not Enough

Barbara Ehrenreich and Deirdre English developed both COMPLAINTS AND DISORDERS and WITCHES, MIDWIVES AND NURSES in the course of their teaching about women and health at the College at Old Westbury, State University of New York. There, in conversations with colleagues, they realized that "the health system hadn't simply 'caught' a case of sexism from society at large, ...it was itself an important institutional source of sexist ideology in our sexist society."

The answer for women, they think, is not simply "control over our own bodies," but control over all the institutions that now define women's options.

WITCHES, MIDWIVES AND NURSES (which retails for $ 1.25) is also available from The Feminist Press at Box 334, Old Westbury, N.Y. 11568.

film group

Last year a group of women organized an international film festival called "Women and Film" which toured 18 centres across Canada.

One of the main criticisms of last year's festival was that it left out many smaller towns in rural areas.

This year there is a new programme. Each province is to organize its own project (with support from the national committee) with a van to travel to numerous centres throughout the region.

In B.C. we are expanding the original women and film focus to also include slide presentations, video, printed information and still photographs submitted by people throughout the province.

We would like the tour to include a children's series (films, puppets) a school series (career options, drug usage, etc.) a women's series, (women and the law, health, blue collar jobs, unions, day care, alternate lifestyles, etc.) and an entertainment series (feature length films, theatre, etc.)

We have divided B.C. into six geographical areas---Lower Mainland, Vancouver Island and the Sunshine Coast, the Kootenays, the Okanagan and Southern interior, the Northern interior and the Northeast, and the Northwest. The van is not intended for urban people, so there must be as much decentralisation as possible. There is likely to be one salary per area available.

We plan to organize the tour (forming contacts, p.r., production, pre-tour travel, selecting materials for van, etc.) throughout the spring and summer, and will commence the tour in the fall. After the tour, a resource office in Vancouver, to serve as a lending library for materials in the van, will be established.

For this to happen we need help! NOW! The help that we need is:

a) Letters of support saying that the van would be of use to your community (for use in fund raising)

b) (Separate from the support letter) a description of yourselves, your group and coming events sponsored by your group.

c) Ideas/suggestions/criticisms/for and of the van idea. Also please indicate if any local facilities, materials, money, productions (videotapes, local art exhibitions, etc.) could be made available for the tour.

Please send letters to:

Mo Simpson, 2426 West 6th, Vanc.

Thank you for your help. Hope to see you soon.

careers

Architect

I am an architect. I got my Masters degree at the Swiss Federal Institute of Technology in 1972. The school has a very rigid programme - the 5½ years are prescribed step by step - the first year putting a lot of emphasis on math, physics, descriptive geometry, mechanics (structural engineering) along with the "staples"; design, construction systems, detailing and drafting. There is a tough exam at the end of the year, an average of 60% fail. (You can repeat the whole exam once), the 2nd year which drops math, physics and D.G. and substitutes it with basic mechanical and electrical engineering, history of art, more advanced structural engineering and design stressing circulation systems, housing and smaller scale public building also ends with an exam, the third year consists of a choice between planning and design, but in either case the emphasis is on planning. The fourth year stresses more specialization in the projects, lots of law, a choice between more history of art, acoustics, contracting and supervising (which I took) and special studies in structural engineering. The final exam for a Masters degree and registration takes approximately ½ year, including a thesis project. Before signing up for the exam you have to have worked in an office for one year.

WHY ARCHITECTURE?

Graduating from the school preceding university I had the worst math marks of the year. I had never bothered to sit down and study something really thoroughly since humanities and languages came easily to me and I had got by in school on this ability. I came to believe math was nothing for me but I did not want to study languages either since I knew I could study them on my own. I went into geography/geology which interested me very much, but which I found quite restricting after a while. I felt that my personal development had come to a standstill because geology was not sufficiently creative or involving and that only my intellectual education continued. Having then just had an architect student boyfriend I had seen the wide range of possibilities and fascinating work architecture could offer and decided to accept the challenge and become one myself. I promptly failed the first exam since I had not the vaguest idea how to really make an effort. The second time I shut myself away from the outer world. I finally got the message and passed - from there onward things improved steadily.

EXPECTATION FROM ARCHITECTURE STUDIES

First of all I expected to discipline myself, to learn how to make an effort, to solve a problem, to meet a big challenge and hopefully succeed, finding out my potential. I also hoped to find a balance between the traditional humanistic education I had received so far and the technical, scientific and social challenges and theories of my century. I wanted the broadest basis possible to be able to really choose a specialisation later. I also felt then, that with my experience and knowledge, I could add something to architecture, especially housing and planning, and I wanted at least to give it a try.

DIFFICULTIES

There were clearly two kinds of difficulties: a) the ones originating from my own upbringing and character b) the ones originating in the fact that there are only about 10% women students at the SFIT.

As for (a) my father never discriminated against me. He took it for granted I would study at university and make my own living. He taught me boxing, dancing and ancient greek when I was six. My mother was much more conservative and wanted me to become something reasonable like a teacher or interpreter - although it was through her working we actually had enough to live on at times. I was in charge of the household, cooking, shopping, cleaning etc. This later became my major hang-up - I tended to look at architecture too pragmatically. I overdid it (usually the men were not practical enough but it is easier to come from that end) - it was hard for me to develop spaces for the sake of space and to dream up pure structures. I still start from the practical side, and try to develop the spaces from there.

(b) Being a woman at the SFIT was rather tough - there are still not enough fellow students and professors who are able to treat you as a human being interested in architecture - the rest are divided into: "what-are-you-doing-here?" - "go-and-get-married-get children-and-help-your-husband's-career", and "What-about-tonight-Sweetie?"

In the first group project I was the only woman of the team and faced varying behaviour patterns; one fellow student was perfectly great to work with, the others were subject to their prejudices.

I then formed an all-woman team - although we did not escape the usual group friction we did manage to avoid the difficulties that usually occur in mixed groups: discrimination, overestimation and the frequently occuring inferiority feelings. We women got to the point of judging ourselves by male standards. This has the danger that one over-reacts later - which helps neither the women or the men.

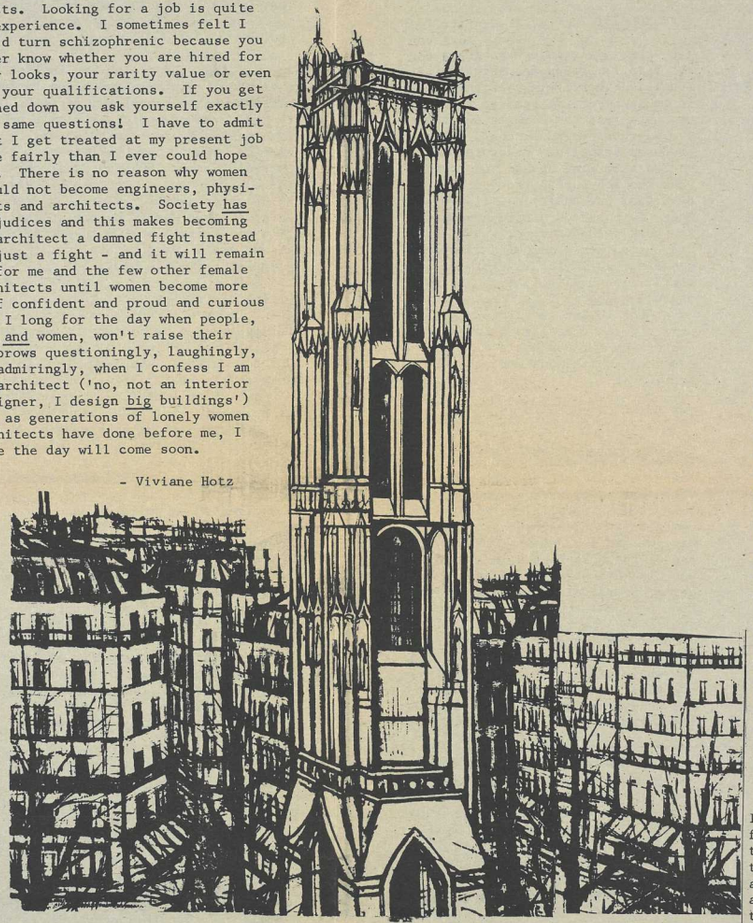
As a woman I also found it quite hard even to ask for the most simple and natural help from men students - afraid that one might think I profit from my sex - which led sometimes to rather paranoic reactions.

EXPECTATIONS FOR THE FUTURE

I hope to keep learning and in a more relaxed way, and I also hope to overcome the rest of my inferiority complex. I'd like to form a fairly well mixed or even all woman team in order to develop an architecture which would be great and socially significant. "Female" architecture has still to be defined but it certainly does not mean kitchen and curtains.

I wish there would be more women architects. Looking for a job is quite an experience. I sometimes felt I would turn schizophrenic because you never know whether you are hired for your looks, your rarity value or even for your qualifications. If you get turned down you ask yourself exactly the same questions! I have to admit that I get treated at my present job more fairly than I ever could hope for. There is no reason why women should not become engineers, physicists and architects. Society has prejudices and this makes becoming an architect a damned fight instead of just a fight - and it will remain so for me and the few other female architects until women become more self confident and proud and curious and I long for the day when people, men and women, won't raise their eyebrows questioningly, laughingly, or admiringly, when I confess I am an architect ('no, not an interior designer, I design big buildings') and as generations of lonely women architects have done before me, I hope the day will come soon.

- Viviane Hotz



Women of all ages need access to good career counselling. Instead, many are herded into unchallenging jobs to meet the needs of the labour market. Sometimes they are trained for jobs in which there are a surplus of skilled employees. KINESIS would like to point out that career options do exist.

By sharing experiences we can minimize the years of floudering undirected through universities and the work force.

What jobs do exist? What education and work experiences are required to fill them? We need answers from women who are happy in their work situation. If you are not shy about writing, please submit an article. If not, send us details about your job, how you acquired it, and its effects on your personal life. We'll put it into article form. Help us to get in touch with anyone else who has an experience to share.

You'll also enable women in jobs similar to yours to compare notes on rates of pay and attitudes of co-workers and management toward women in their particular field.

Planner

This is a personal point of view-type article since I don't have any overall wisdom to lay on you on the subject. It reflects my own biases which come from having been out of school only one year and being an optimist.

First off, what is architecture? Basically it involves figuring out what a building ought to be like and then putting down on paper how to build it. There are a lot of different steps involved in doing this, so especially for large building projects, specialists in different steps have arisen. There are programmers who figure out what types of activities are to go on in the building and what space they need. There are designers who figure out the spatial configuration these functions need. There are specification writers, draftsmen, and interior designers. You can get into all of these from general architecture. As an architect you can specialize in technical aspects of a building such as mechanical, electrical, structural soils or hydrology, but the real nitty gritty stuff is usually up to engineers.

Planning is different from architecture in that it is concerned more with general patterns and systems in a human settlement than with the individual buildings. Specialists have arisen in planning as well: sometimes along the lines of subject matter - land use, transportation systems, housing, historic preservation, open space; and sometimes along the lines of scale - neighbourhood, district, city, regional, national.

In between these two is a field called urban design. I really haven't found a satisfactory definition for this yet although it is the field in which I have the most interest. Basically it started out as a concern that planners looked only at large scale non-physical, non-design aspects of the city while architects saw only the individual building. Who was to look at the relationships between buildings?

The way I got into this field was fairly simple. I decided I wanted to try it about age fourteen. I graduated from high school and enrolled in arts at UBC. After three years in arts I applied to and was accepted by the UBC School of Architecture. (Their present system requires a full degree in Arts, Science or Engineering before entrance to the School of Architecture). I spent three years (plus a year out in between second and third years) in the school and graduated a year ago with a B. Arch.

Every school of architecture has its own philosophical approach to the subject and therefore curriculums, entrance requirements, etc. vary. Some take a student straight from high school and put him through five years of rigorous, prescribed training. UBC, under director Henry Elder, has chosen to take students who already have some expertise in a field and some degree of maturity. To quote Henry:

"What matters is what is brought into architecture. It is not a discipline of its own. The diversity of types that come into this school means that what comes out of the school is equally diverse. The students have become agile of mind and creative, with the courage to face the future."

Every year the new students at the school set a new pace for themselves. My years there were on the tail end of a very theoretical, anti-design cycle, and the students there now are much more interested in the "nuts and bolts" of architecture than my class was. This type of change can come about mainly because of the flexible curriculum in which students can choose which courses they take, and also can choose when they want to take them. Courses in other faculties (planning, landscaping, commerce, geography) are also available. I, for instance, managed to specialize more in planning and urban design than architecture.

This flexibility coupled with the short length of course (three years as opposed to the usual five or six) means that the school does not produce a uniform product - a fact of considerable annoyance to the local professional association, the Architectural Institute of B.C. (A graduate architect must spend a minimum of two years working and then take a written and oral exam to become a member of the AIBC. Only then is she a full fledged professionally and legally responsible, certified grade A-1 architect with the privilege of hanging out a shingle and starting business for herself.) The AIBC, as might be expected, is still trying to cope with the split of the profession in to specialities.

Architecture and planning are still mostly men's fields, but more women are entering the schools all the time. The hassles at UBC were minimal for a number of reasons. First, the school actively encouraged women from an early date. Secondly the students had usually been through three or four years of university with women in their classes before entering the school. Thirdly, architects are generally rather kinky, and tend to be more tolerant than, say, engineers or commerce students. Hassles in the job world may be more serious since many firms have a lot of older guys working for them who have never seen a woman architect before. The people in the office I work for are young and there are no serious problems. Snide comments are not unheard of, but they usually come from rather insecure guys who still, whether they know it or not, cannot relate to a woman unless she's wearing an apron or a low cut dress.

- Patricia French

FROM A FEMINIST VIEWPOINT

movies

Monica Mui

CRIES AND WHISPERS

This is a "heavy" movie. I'm not quite sure whether it's heavy because it's another Bergman movie or because of the contents of this particular Bergman movie. It gives an in-depth study of the characters of four women: three sisters, one of whom is dying, and their maid. The coldness of the two sisters who live reflects the inability to communicate feelings that is common not only between sisters but also between women to women, women to men and men to men. Knowing that this exists is one thing but seeing it dramatized with such sharp contrasts between the characters and the setting is so subtle and effective.

THE WAY WE WERE

This movie has been reviewed and reviewed and reviewed. The general consensus seems to be that it is a "believable 'Love Story'" --not a lot of schmaltz but the sad ending was still there. The character played by Barbara Streisand was interesting. She was an outspoken, stubborn cause-fighter. It would be too easy to stick a women's liberationist label on her. That would be a mistake. Those character traits do not make her a feminist. Besides there were other facets of her character that would have qualified her as being very unliberated. Still, the movie was centred on the relationship between a man and a woman. For that theme this movie might be worth seeing and it did have many good moments.

AMERICAN GRAFFITI

My niece once asked me if the definition of nostalgia was "that you immediately get sick?". Well this movie was a nostalgic look at the early sixties. If you got sick, it would have been from laughter, especially if you remember those times of bee-bop music, backcombed hair, and cruising along the main drag. I noticed that the girls were just as aggressive as the boys. They were out there cruising along with the boys and all generally having a swell time. True, their aggression was aimed at getting a man but perhaps now in the seventies, this aggression could include getting a place for themselves that is not dependent on their men. But cooling that, it sure was a neato movie.

SERPICO

What can a feminist review of a story about policemen say? Argh!! I won't bother to mention the lack of policewomen represented since the movie is about the trials and tribulations of "an honest cop". The movie depicts the majority of policemen as being on-the-take, varying from small time mooching to big time kickbacks from narcotics. It's a movie that is intended to show the tough world of men but neglects to show that women also live in this same world. However I would hesitate to write off this movie on those grounds. It is an excellent film and based on a true story. Whether is is an accurate or inaccurate portrait of policemen is questionable.

A TOUCH OF CLASS

As a comedy, this is one of the few good ones to have surfaced for a long time. The best part is that finally here is a movie showing a liberated woman who is not a man-hating, castrating female but a person with emotions and needs like any other human being. A recent divorcee, she has a relationship with a man that is meant to be purely sexual. Complications arise when their affair takes an unintentional turn--they find themselves falling in love with eachother. That is not to ignore the other complications that are inevitable, especially when one of the lovers happens to be married. It is from these that this movie gets some of its best comic moments. However, for those who cannot enjoy a comedy for comedy's sake, one can be nitpicky and accuse the man of not being quite as liberated as the woman. Personally, with this particular movie,who cares ?

THE EXORCIST

Yes, this movie is everything you heard it is: gruesome, frightening, repulsive, horrifying, etcetera. It would be of interest to those who have read the book to see how the horrors described could be reproduced visually. Otherwise, if you want to line up and pay to have your stomach turned, feel free. I have just one question. If the story is based on a true account of the possession of a young boy, why did the author/producer change the possessed child in his story to a girl? I wonder if it might be because a young girl is supposedly more fragile and therefore makes a more effective tool to demonstrate possession (if you believe in possession) at its most sensational best(worst?).

THE STING

A wonderfully delightful movie. Loved it!--not just because it was funny but also because the women were just as crooked as the men. None of this moralizing, whimpering woman-in-the-background business. Here we had a madam who not only ran one of the best houses in town but who also did herself justice as being no ordinairy pickpocket. Then too there was the female gunman (gunwoman?) carrying one of the meanest looking guns I've ever seen. She, of course, got hers in the end. The whole story was a lark, a big con game. Everybody but everybody was shady. A thoroughly entertaining movie.

Wells 1962-3: Being a College Freshette Is No Bowl of Cherries

That year in the frozen finger lakes
Bedroom of Cornell
Continuation of prep school
I recoiled from two family deaths
Lodged in the joyless rattle of my
cactus heart
Naked innocence torn
As a cherry from downy thighs
As a nipple from ripe breast.

I was alone.
Numb, suspended in formaldahyde
Submerged, acting in a play of
manners
Distant, singing "Adoramus Te"
in cynical choral voice.

My soul was packed in protective
northern ice
That I could
breathe
and
feel
and
love
once more.

To Henry Miller

Out of the dark foam light was born
Multiplying pleasures tenfold.
The hole deepens and life begins
Greenhouse, alluvial mud/fertile flood.

Darkness embraced the shaft of light
Setting off a thousand hot sparks
Radiant white fills gladsome black
Buds of life, flowerettes of joy

The Womb; a womb
is NOT
an empty
dull
cunt!

We have some copies of the Western Conference/Opportunities for Women - Employment, Education, Training and Counselling available which we would like to offer to interested women. They may be obtained at a cost of $ 1.00 for mailing and handling from

The Daytime Program
Centre for Continuing Education
University of British Columbia
Vancouver

We have received word that women in Oakalla prison are in desperate need of books. They have no library at all. Please contact the Status of Women (736-3746) if you have any books, on any subject, to donate or drop them in to our office.
drop

There is a group of men and women beginning to form a community credit union which would provide lower interest rates and loans to projects not considered viable by banks. They are looking for more women who would be interested in learning about finances. If interested call Mel Tobias 684-9590.

new child care rules cause dismay

For the past four months, the Child Care Federation has been busy organizing. At the general meeting on February 24, the Federation ratified its constitution. Giving the keynote address for the afternoon, Barb Cochran reiterated the purpose of the organization: "Through the experiences of repeated frustration encountered.... trying to find, set up or operate child care facilities in this province the idea of a Child Care Federation emerged. We feel that our most important job is to identify and take issue with immediate and long term problems facing child care in this province, and to set about finding solutions to them..." Because of the limited resources available, the Federation will be concerned with simplifying the present procedures for creating child care facilities rather than lending a direct hand to the organizations going through the frustrating process itself. It is hoped that by attacking the problem at its core, the present obstacles can eventually be eliminated.

Meanwhile, the entire child care set up in the province is facing a crisis. This centres around the new child care regulations written by the Community Care Facilities Licensing Board in Victoria. This board is composed only of Civil Servants with no representatives of the consumers of the proposed facilities. Thus the board has total control of child care regulations in the province. A second hazard is the problem of the regulations being determined by the Department of Health and the funding being provided by the Department of Human Resources. This puts child care in the situation of having to meet Health's requirements without sufficient funding from Human Resources.

Dr. A. Larssen, Chairman of the Licensing Board, has stated he is willing to meet with delegates of groups to discuss the proposed regulations.

However, the Federation would prefer to have public hearings since they fear the private audiences will only serve to point out the variety of needs in this area and fragment support for the much needed legislation.

Some of the areas of the proposed legislation that may cause problems are the following:*

5(2) Out of School

(iii) A licensee shall assure that... (c) there are never less than two competent people over the age of majority in the facility whenever there are children present. (This would close facilities too small to support the wages of two workers).

5(5) Group Day Care

(ii)...The age span of the children in any one group shall not exceed thirty-six months, and each group shall be provided with a separate indoor activity area and outdoor play area. (At least two problems exist here. One would be siblings of one and four years of age would have to go to two different centres and their parents belong to two different societies. Another is a pre-school child, if he begins attending at the age of one, would have to change facilities before he goes to school.)

Anyone wishing to learn more about or to join the new organization, or those wishing to sign a petition calling for public hearings on child care regulations, call the Federation at 255-9336, or contact them at their office, 1108 Commercial Drive, Vancouver 6.

D.E.

* The views expressed herein are not necessarily those of VSW or the Child Care Federation.

media action

The Media Action group meets on Tuesdays biweekly at 7:30. The next meeting will be held April 9 - more people and ads are needed.

The Media Action group is comprised of Status of Women members who want to do something about sexist advertising. We plan to focus attention on one ad in each newsletter. WE NEED YOUR HELP! When you see an example of advertising offensive to women, please send it to us or write to the company concerned.

Here is a form letter you might wish to use as a guide:

Dear:.....

I find this advertisement highly offensive and demeaning to women. In my view women also have a right to some dignity in our society in spite of the heavy pressures that exist which treat women as mindless or sexual objects to be exploited.

P.S. If appropriate, threaten to boycott their product.

We suggest that you send copies of your letters to:

Kathleen Ruff, Director
Human Rights Act
Department of Labour
3rd Floor, International House
880 Douglas Street, Victoria
V8W 2B7

and

THE OFFENDER

CLIP & SEND

Robert C. Marvin
Executive Secretary
Advertising Standards Council
1240 Bay Street, Suite 302
Toronto, Ontario
M5R 2A7

Doris Hoisery Mills Ltd.
7471 Leonard Da Vinci
Montreal, P.Q. H2A 2P3

Dear Mr. Hasen:

I object to this degrading ad because it treats women as sex objects. Since women are the principle buyers of your product and hence the targets of your advertising pitch I suggest you re-examine your outdated approach. Until you do this, I will not buy your product.

Signed .....

Women's Studies

the neglected perspective

Beginning last September 1973, a group of credited courses in Women's Studies was made available to students at the University of British Columbia.

Laura Hall, a student at UBC and a member of the Women's Office Collective there, has recently interviewed Dr. Helga Jacobson and Dr. Annette Kolodny and students taking the course. (Ed.'s note)

The Women's Studies Course at UBC
AN INTERVIEW WITH DR. HELGA JACOBSON, DR. ANNETTE KOLODNY AND STUDENTS

Does a course which offers a framework for asking about and understanding the situation and experiences of 51% of the world's population need to be justified as a legitimate enterprise?

If the course is to become part of the university curriculum, the answer to this question is 'yes'.

Dr. Helga Jacobson of the Anthropology-Sociology department at UBC and one of four faculty members teaching the Women's Studies course says "the argument for Women's Studies as a legitimate area of study in its own right must be seen in the context of the arguments presented against it."

In establishing the Women's Studies course at UBC one argument often presented it was that within disciplines women are automatically included because the concern is with 'people'.

"All disciplines claim to talk about 'people', but they haven't attended to the situation of women," says Jacobson. "What we want to establish is a basis for understanding and interpreting the roles and experiences of women in their own right, which will lead to a full understanding of the worlds of both men and women."

Dr. Annette Kolodny, also involved in teaching the interdisciplinary course, feels that "most disciplines have so long ignored women."

She says, "we were daring to teach an area that was already assumed to be taught, and which a lot of people thought wasn't a legitimate area of study. Obviously, these statements are contradictory but that didn't stop people from raising them simultaneously."

Both students and faculty involved in the Women's Studies course feel that the interdisciplinary framework is essential to gain a full understanding of women's situation.

Dr. Jacobson says, "the interests one can create around Women's Studies automatically cuts across disciplines. The understanding of different issues and problems will emerge through the perspectives of the disciplines in combination rather than separately."

Students of the Women in Literature seminar feel that "the university curriculum is set up to channel students into disciplines. In this course we're getting a much wider perspective, and learning that we have to be prepared to look at situations with a wide open mind."

Dr. Kolodny feels that "the separate disciplines have outlived their usefulness. The important questions being asked now, involve the mastery of multiple methodologies. We must no longer box our faculties into narrow disciplines, nor do we dare foist upon our students the illusion that the separate disciplines are sacrosanct and have nothing to offer one another."

The Women's Studies course is not unique in its interdisciplinary structure, nor are the problems involved in its operation.

As an interdisciplinary course the faculty involved in organizing and teaching have to be 'released' each year by their respective departments. Each department involved must be 'willing to allow' the particular member of the department to devote his or her time to a course outside of the department.

"The university needs to create a more adequate situation to allow interdisciplinary courses to take place," says Jacobson. "Problems of getting 'release time' and problems of budgeting associated with that have to be dealt with in a more systematic way."

At the present time only four disciplines are involved in the interdisciplinary framework of the course. Those disciplines are Anthropology, English, Psychology, and Sociology. It is hoped that in the future additional disciplines will be included.

Whether or note the course will expand is very dependent on budgeting.

Dr. Kolodny would like to see the course expanded to a degree granting programme offering upper and lower level courses. This would require more faculty.

"The government wants more efficient use of university facilities," says Dr. Kolodny. "If by 'efficient' they mean courses that attract students and make use of faculty talent, then we're what they're looking for. We are intellectually valuable. We train students in kinds of thinking that will make them better and more aware citizens. We are an innovative programme making use of multiple disciplinary approaches and training our students in methods of problem solving which will help them to deal with problems and issues in contemporary Canada."

The students in the Women in Literature seminar are quick to reaffirm the need for expansion of the course.

"The idea is to establish a Women's Studies programme. All over North America Ph.Ds are offered in Women's Studies and here we are with one piddley course."

"This course has been by far the best course I've ever taken."

"We now know the kinds of questions to ask in order to gain a full understanding of a situation. In this course you know you're discussing things that are important to you."

- Laura Hall

no. shore women

An improvement in the status of women requires a great many changes in attitudes toward women at work, women in public life and women in the home. This change can only come about if every woman makes a personal effort to change the attitudes of those around her---at home, at work, and in the community.

Aims For Women

AIMS for Women is to be a service offered to all women on the North Shore but predominantly for pre-college age women. It is designed to encourage young women to consider fields not traditionally thought of as being available to women. AIMS for Women would act as a catalyst in arranging one-to-one meetings between young women and women already successful in particular occupations. For example, a high school student interested in engineering as a career would be given the opportunity to meet a woman engineer, obtain realistic and practical career advice, information regarding possible discrimination against women entering this field or job discrimination within the field, and ways of coping wich such discrimination. Such a meeting could give encouragement and support to a young woman who may feel she is fighting an uphill battle (at home, at school and in society) in trying to enter a traditionally male dominated sphere. For further information contact Margaret Roy at 2573 Shelley Road, North Vancouver, Telephone - 929-3629.

In the summer of 1973, steps were taken to establish on the North Shore a centre for information and studies related to women. Capilano College acted as a catalyst for programmes in the Fall and Spring terms. Initially, two women's studies series were offered: Women: An Exploration (Phase 1) (Fall 1973 and Spring 1974) and Women: An Exploration (Phase 11) (Spring 1974). These programmes take the form of ten and fifteen weekly lectures followed by discussions and seminars and are centred around topics of high current interest to women, such as women in business, politics, art and the media, family court, personal evolution, native women, motherhood, corporate capitalism and the historical and sociological aspects of the status of women.

PROVINCE OF BRITISH COLUMBIA
"SOCIETIES ACT"
VANCOUVER STATUS OF WOMEN

Constitution

1. The name of the Society is Vancouver Status of Women.
2. The objects of the Society are:
   a) To form a non-profit, non-partisan, educational organization.
   b) To promote action on the Report of the Royal Commission on the Status of Women in Canada.
   c) To foster public knowledge of the rights and status of women in Canada.
   d) To facilitate communication between individuals and groups concerned about the status of women.
3. The operations of the Society are to be chiefly carried on in the City of Vancouver, Province of British Columbia.

By-Laws

Preamble

Vancouver Status of Women (formerly known as "Status of Women Council") is an organization founded in February, 1971, as the result of a conference of concerned citizens on the Report of the Royal Commission on the Status of Women.

Article 1 - Policies

The policies of this Society shall be:
1. To formulate public opinion through open discussion.
2. To co-operate with local and national organizations in advancing the interests of women.
3. To foster the initiation and development of organizations with policies and objects similar to those of the Society; and provide liaison between the said organizations, including the Society.

Article 11 - Membership

Section 1 - Classes of Membership

a) INDIVIDUAL MEMBERSHIP
Individual membership shall be limited to interested persons, 18 years of age or over, and shall be made by application.

b) ASSOCIATE MEMBERSHIP
Corporate Associations may apply for associate membership which shall have voice, but be without vote.

c) SUSTAINING MEMBERSHIP
Individuals over the age of 18 may apply for sustaining membership by paying a fee to be established in the standing rules.

Section 11 - Membership Dues

a) The fee or dues payable by members shall be fixed in the standing rules.

b) Dues shall be payable annually.

Section 111 - Termination

Membership may be terminated:

a) For non-payment of dues, without any action of the Society.

b) By written resignation.

c) For unauthorized or disruptive conduct. Such termination must be confirmed by a two-thirds vote taken at a regular meeting at which a quorum is present. No member shall be expelled without first being notified in writing of the charge or charges of complaint against her and without having first been given an opportunity to be heard by the members at such meeting. Ten working days written notice from the Board of Directors, forwarded by registered mail, specifying the time and place set for the meeting to consider the charge or charges, accompanied by a written specification thereof, shall be considered as offering such member sufficient opportunity to present her defence. If the member shall not appear at the meeting, the members present at such meeting shall, nevertheless, consider and dispose of the charge or charges.

Article 111 - Revenue

Section 1 - Revenue

Revenue for the operation of the Society shall be derived from:

a) Dues paid by individual members and associate members.

b) Public and private contributions.

c) Fund raising projects.

Section 11 - Signing Officers

Signing officers shall be the Treasurer with the President or Vice-President or Secretary or elected officer designated by the Board of Directors.

Section 111 - Fiscal Year

The fiscal year shall be June 1st to May 31st.

Article 1V - Officers and Their Election

Section 1 - Elected Officers

Elected officers shall be: President, Vice-President, Secretary, Treasurer, Ombudswoman, Public Relations Officer, Newsletter Officer, Nominations Officer, Membership Co-ordinator, six Members-at-large.

Section 11 - Qualifications

All officers shall:

a) Be active individual members in good standing for at least six months.

b) Be nominated for office.

c) In the case of the President and Vice-President, have served at least one term as an officer of the Society.

Section 111 - Nominations

Ninety days prior to the annual general meeting a Nominating Committee shall be formed composed of three members; one of such members shall be the previously elected Nominations Officer, and the other two members shall be elected by majority vote at a regular members' meeting held at this time. All three shall hold office until the annual general meeting. The Nominating Committee shall:

a) Invite suggestions for any office from individual members in good standing.

b) Prepare a list of one or more candidates for each office, for presentation at the annual general meeting.

c) Determine the eligibility of members nominated.

Nominations may be made in either of the following manners:

a) By the Nominating Committee.

b) From the floor at the general meeting immediately prior to the annual general meeting.

Only members nominated shall be eligible for election and those members shall have given their consent to nominations.
Vacancies occuring during a term of office shall be filled by special election as outlined in Article 1V, Section V11, and following submission of names of eligible nominees to the Nominations Officer.

Section 1V - Election

a) Election of officers shall be held at the annual meeting.

b) Elections shall be by ballot except where there is but one nominee for any office, at which time the vote may be viva voce.

c) All officers shall receive a majority of the votes cast. In the event any ballot does not show a majority, further balloting shall proceed dropping the nominee having the least number of votes on each succeeding ballot until some nominee shall receive a majority.

Section V - Term of Office

An officer shall hold office for one year or until the successor takes office; or until removed by resignation, death or by a two-thirds vote at a regular meeting at which a quorum is present. The same procedure relating to expulsion of a member shall be applied to the removal of an officer.

Section V1 - Limitation

An officer may serve two consecutive terms in any one office and shall not be eligible for re-election to that same office until two terms have elapsed.

Section V11 - Vacancies

A vacancy in office shall be filled by a special election at the meeting following notice of the vacancy; with the exception of a vacancy in the office of the President, in which case the Vice-President shall automatically become President and the Vice-Presidency shall become vacant.

Article V - Appointed Officers

Section 1 - Parliamentary Procedure

Where there are questions regarding the By-laws of the Society, the Board of Directors shall seek appropriate advice.

Article VI - Board of Directors

Section 1 - Composition

The Board of Directors shall be composed of the elected officers, and the immediate past President as ex. officio member, unless she is elected to another office.

Section II - Authority

a) The Board of Directors shall have authority to conduct the affairs of the Society in accordance with its By-laws and Standing rules.

b) No member shall make public statements of policy or take political or social action on behalf of the Society except by the express endorsation of a majority of the members of the Board of Directors.

c) The Board of Directors shall be enpowered to employ from time to time, technical, clerical, administrative and other assistants, and to pay them such amounts as the Board of Directors may determine.

d) The Board of Directors shall have authority to act on all matters subject to ratification at a general meeting.

e) The Board of Directors shall be enpowered to expel from meetings of the Board, by majority vote, any non-Board member, for disruptive conduct.

Section III - Meetings

a) Meetings shall be held monthly or upon call of one-quarter of the Board of Directors.

b) Meetings shall be open to Society members only, and non-Board members shall have neither voice nor vote.

Section IV - Quorum

A quorum of the Board of Directors shall be one-half of the Board.

Article VII - Duties of Elected Officers

Section 1 - President

The President shall:

a) Preside at all meetings of the Society.

b) Be ex. officio member of all committees except the Nominating Committee.

c) Be responsible for maintaining liaison between the Society's office and the Board of Directors.

d) Be responsible for provincial and national affairs.

e) Be a spokeswoman for the Society.

f) Act upon consultation and approval of the Board of Directors.

Section II - Vice-President

The Vice-President shall:

a) Preside at all meetings in the absence of the President and shall assume responsibility for the administration of the Society at the discretion of the Board of Directors.

b) Be responsible for programmes at the regular members' meetings.

Section III - Secretary

The Secretary shall:

a) Be responsible for the preparation and custody of minutes of proceedings of meetings of the Society and of the Directors.

b) Conduct general correspondence of the Society where necessary.

c) Maintain a file.

Section IV - Treasurer

The Treasurer shall:

a) Keep an accurate record of all funds.

b) Make disbursements upon authorization of the Society.

c) Give a financial report upon request.

d) Submit books for audit at close of term of office.

Section V - Ombudswoman

The Ombudswoman shall:

a) Work towards eliminating inequalities present in society affecting women.

b) Work towards gaining redress in cases of individual grievances.

c) Promote education of women as to their rights.

d) Respect the privacy of individuals regarding their grievances.

e) Keep statistics of complaints and their resolutions for use of the Society at its discretion.

Section VI - Public Relations Officer

The Public Relations Officer shall:

a) Be responsible for press releases and press conferences.

b) Be responsible for publicising the services of the Society and events of the Society which are open to the public.

c) Maintain a file.

Section VII - Newsletter Officer

The Newsletter Officer shall:

a) Coordinate information from the Society and other women's groups.

b) Work with a committee to write and prepare for printing the newsletter.

c) Maintain a file.

Section VIII - Nominations Officer

The Nominations Officer shall:

a) Be the chairwoman of the Nominating Committee formed pursuant to Article IV, Section III.

Section IX - Membership Coordinator

The Membership Coordinator shall:

a) Be responsible for or assist in establishing and maintaining contact with individual members of the Society.

b) Be responsible for or assist in coordinating volunteer activities, promoting orientation meetings and other interest groups.

c) Act as a liaison between individual members and the Board of Directors.

d) Maintain a file of membership activities.

Section X - Members-at-large

Members-at-large shall:

a) Assist other officers in their duties where necessary.

b) Assume the duties of other officers temporarily, where necessary, untul such time as an election may be held.

c) Take responsibility, where necessary, for duties or projects not included in the existing offices of the Board.

Article VIII - Members' Meetings

Section I - Meetings

There shall be a minimum of one regular meeting held each year, and that shall be the annual meeting to be held during the month of June.
Regular meetings may be postponed by a two-thirds vote of the Board of Directors.
Special meetings may be called by the President or by written request of 20 individual members.
Meetings shall be open to non-members.

Section II - Quorum

A quorum for the transaction of business shall be twenty (20) individual members.

Section III - Voting

No individual member may vote at any meeting of the Society unless she has been a member for a period of not less than sixty days prior to the date of the meeting.

Article IX - Parliamentary Authority

Section I - Parliamentary Authority

Robert's Rules of Order, Newly Revised and Robert's Parliamentary Law shall apply to all questions of procedure not specified in these By-laws.

Article X - Amendments

Section I - Amendments

These By-laws may be amended by Extraordinary Resolution at any regular business meeting by a two-thirds vote of individual members present and in good standing, provided previous notice has been submitted in writing, and read at the previous meeting.

Article XI - Custody and Use of the Seal

Section I - Seal Adopted

The Board of Directors may adopt a seal which shall be the common seal of the Society.

Section II - Seal: Custody and Use

The common seal of the Society shall be under the custody of the Secretary and shall not be affixed to any documents except in the presence of the President and the Secretary or any other officer authorized by resolution of the Board of Directors.

Article XII - Exercise of Borrowing Powers

Section I - Borrowing

The Board of Directors may from time to time borrow money in any manner and without limit to amount on the credit of the Society and in such amounts as they may think proper; and may cause to be executed mortgages and pledges of the real and personal property and rights of the Society and may cause to be signed bills, notes, contracts and other evidence of securities for money borrowed or to be borrowed, such moneys to be borrowed from any person, firm or corporation or bank, on such terms as the lender may be willing to advance the same: provided that debentures shall not be issued without the sanction of an extraordinary resolution of the Society.

Article XIII - Preparation and Custody of Minutes of Proceedings of Meetings of the Society and of the Directors, and Other Books and Records of the Society

Section I - Books and Records

The Board of Directors shall see that all necessary books and records of the Society required by the By-laws of the Society or by any applicable statute or law are regularly and properly kept.

Article XIV - Time and Place at Which Books and Records of the Society may be Inspected by Members

Section I - Inspection of Books by Members

The accounts and books of the Society or any of them shall be open to the inspection of members. The Board of Directors must be notified of the intent of any member or members to inspect the accounts or books at least two weeks in advance.

Article XV - Arbitration of Disputes

Section I - Arbitration of Disputes

Any dispute arising out of the affairs of the Society between any members thereof or between a member, or any person aggrieved who has for not more than six months ceased to be a member, or any person claiming through such member or person aggrieved or claiming under the By-laws, and the Society or an officer thereof, shall be decided by arbitration under the provisions of the Arbitration Act.

Article XVI - Gender and Number

Section I - Gender and Number

Wherever the singular or feminine pronoun is used in these By-laws, the same shall be construed as meaning the plural or masculine, or a body or a group where the context or intent of these By-laws so require.

For 2 out of 3 no room

Transition House continues its good work after three months of successful operation. The house is staffed by dedicated, competent women with two staff on each 8 hour shift for 24 hours, 7 days a week. The average stay of women and children at the house has been two weeks with the maximum length of stay allowed being four weeks. The house is constantly being filled to capacity with people referred by the Children's Aid Society, Crisis Centre. Family Court. the police and others.

The Transition House Advisory Board are now looking into the possibility of another house in the Vancouver area as for every family accomodated in Transition House, there are two turned away. These facts emphasize the need for this type of accomodation in Vancouver and keeps us striving to obtain more houses.

With the elections of Community Resource Boards throughout Vancouver we must make them aware of this particular problem and have them investigate the need for a Trnasition House in their community.

Volunteer help is much needed and appreciated by the staff of Transition House so anyone interested please phone Pam Smith at the Status of Women office (736-3746).

Janice Booth

The insert in the March Kinesis is fabulous. It's great to see all the bits and pieces put together like that and made comprehendable. I would like that in every copy so its always available to new members, etc.

The transition page would also have been extremely useful to me and is a good idea---but since I got my paper today it's too late for me to make much use of the opportunities.

However the idea is great.

- Barbara James

Our apologies to the reader who complained that their March Newsletters were late. Unfortunately our editor and two committee members left us with regret for full time jobs early in February.

We published 1 week late rather than sacrifice quality. Printing costs are high - why should we waste money to print useless fillers.

As you know, KINESIS is produced by volunteer labour. If you are concerned about receiving your copy on time, why not help us by contributing articles or by assisting in the time consuming processes of assembly and mailing.

nominations now

Nominations for all positions on the Vancouver Status of Women executive are now being solicited by the nominating committee.

Please phone or write your nominations to the office before May 1. It is not necessary to secure the approval of the person you would like to nominate as this will be looked after by the nominating committee.

A list of positions is contained in the revised constitution in this issue of Kinesis.

- Joan Wallace
Chairman
Nominations Committee

Allison McAteer, of Yellowknife, who attended our Western Conference on Employment Opportunities, was recently elected to the municipal council in Yellowknife - the first woman in the Northwest Territories to win election to a municipal government.

FAMILY FESTIVAL

During the week of April 22-28, the Family Services Centres are sponsoring activities of interest to anyone "who is, has been, or hopes to be a husband, wife, father, mother, son or daughter."

Most of the activities are free and deal with a variety of aspects of family life and are being held conveniently at several locations throughout the city. In brief, the topics are:

REFLECTIONS ON FATHERING, an informal talk and group discussion reflecting personal experience of several fathers.

FILM FESTIVAL AND OPEN HOUSE at the Family Services Centre, never before shown in Vancouver, films on family matters.

THE MARRIAGE-GO-ROUND, or how to be married without serious injury. The main emphasis will be on positive communication in marriage.

FAMILY NIGHT AND POT LUCK SUPPER, Activities and entertainment for the entire family.

SEXUALITY-CARING AND SHARING, Drs. Beryl and Avinoam Chernick. The Chernicks will lecture and give demonstrations of their co-therapy team for counseling people with marital and sexual problems. ($2.00 admission charge.)

BICYCLE SUNDAY IN STANLEY PARK, with a contribution by Family Services Centre.

For more information call the Family Services Centres - 731-4951.

D.E.

2

april

April 16 - GENERAL MEETING
FILMS
7:30PM - YWCA

April 17 - NEWSLETTER DEADLINE

April 24 - EXECUTIVE MEETING
7:30PM - office
MEDIA ACTION GROUP
7:30 PM - office
ORIENTATION MEETING
8:00PM - office

April 30 - NEWSLETTER MEETING
7:30PM - office

May 1 - DEADLINE FOR NOMINATIONS

the sculptures

Mende. The Mende are the most important tribe of Sierra Leone, which they entered only about four centuries ago; they speak a Mande-Fu language of the Mande group. Their best-known art forms are the well-known *bundu* masks of the *Sande*, or women's initiation society, and the wooden figures called *minsereh*—of which this is an exceptionally tall and beautiful example, collected by T.J. Alldridge before 1900—; these are used by the *Yassi*, a society devoted to the art of magical healing, and are supposed to convey the will of the spirits with the help of shamanistic priestesses.
Wood. H. 117,5 cm. British Museum, London

Meeting

GENERAL MEETINGS are held on the third Tuesday of each month at 7:30 pm in the Board Room of the YWCA, 580 Burrard St., Vancouver. This months meeting will take place on April 16. We will be the first people in Vancouver to show the new film series on "Working Mothers". The films were produced by Kathleen Shannon a part of the Challenge for Change Programme. We plan a discussion on the films to include members and women filmmakers. In addition Joan Wallace, member of the National Action Commitee on the Status of Women, will bring us up to date on that groups recent activities.