

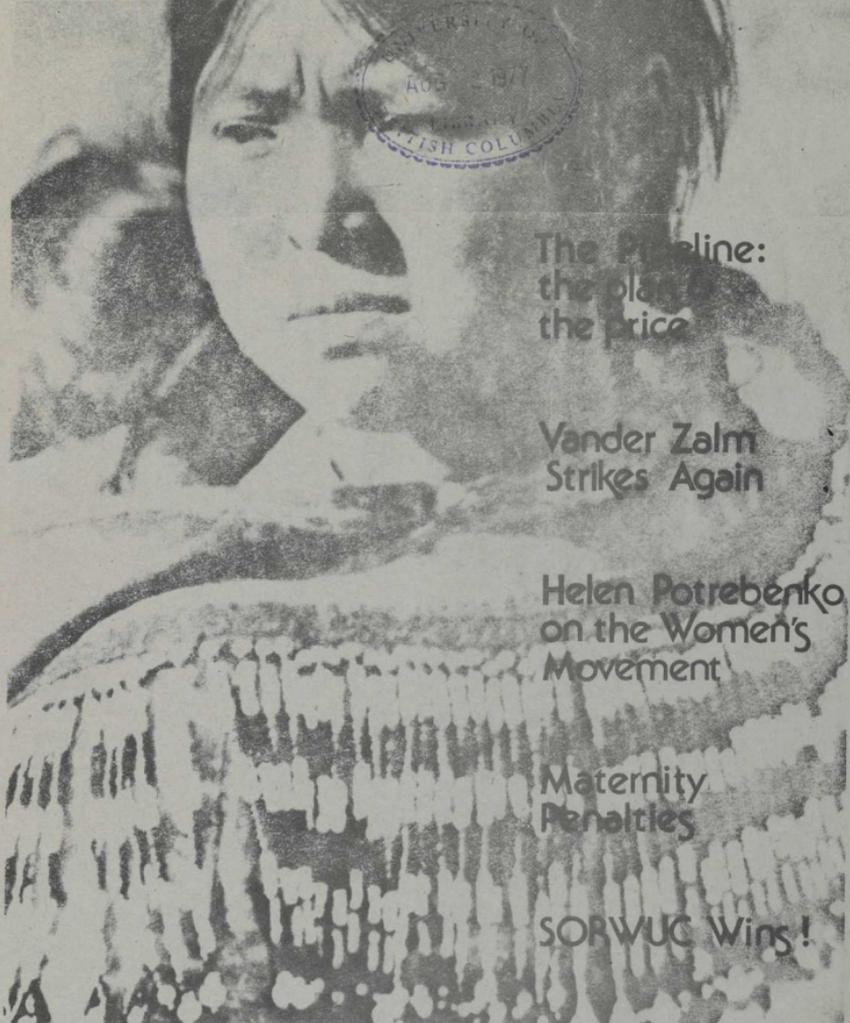
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kinesis

SPECIAL COLLECTIONS

july '77

vol 6 no 8



The Pipeline:
the plan for
the price

Vander Zalm
Strikes Again

Helen Potrebenko
on the Women's
Movement

Maternity
Penalties

SORWUC Wins!

Vancouver Status of Women's Newspaper



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RENEWAL:

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KINESIS costs 50 cents in bookstores and you can help raise the subscription base of KINESIS by distributing fee copies in your community now. Write or call VSW at 736 3746.

KINESIS is published monthly by the Vancouver Status of Women. Its objective are to enhance understanding about the changing position of women in society and to work actively towards achieving change.

Views expressed in KINESIS are those of the writer and do NOT necessarily reflect VSW policy. All unsigned material is the responsibility of the KINESIS editorial and production crew.

WORKERS THIS MONTH: Janet Beebe, Lilith Brewster, Gayla Reid.

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SUBMISSIONS: VSW welcomes submissions from the feminist community and in particular, from VSW members. We do reserve the right to edit, and submission does not guarantee publication. Include a SASE if you want your work returned.

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LETTERS

KINESIS:

I am so glad that I have finally renewed my membership and am receiving Kinesis again. The women's movement has really added to my development and the raising of my bourgeoisie consciousness. This is an ongoing experience and sometimes it is painful to realize that certain traits I do not admire I possess. In exposing examples of sexism, for example, I realize how insidiously sexist attitudes are implicit in some of my actions, without me realizing it. And I see it all around me, starting at the school and encouraged on every level. I think that sexism is not only discrimination against women but a degrading of sexual pleasure as not a valid need. Yet I get confused a lot of the time and put off by the feminist women themselves, even as I most admire them.

I was in the audience at the East Cultural Center trying to deal with "The Eunuchs of the Forbidden Pleasure City" when a group of women left chanting and creating a horrible stink. I thought the play made men look a whole lot more silly, and that the play was trying to come to grips with the whole issue of perversion (using sex to gain power) and sexual repression. The Empress finally gets the courage to express her need - which is a great achievement for a repressed personality - and I appreciated the fact that she used the sacred royal seal for pleasure - but above and beyond the merits of the individual play I could think of a whole lot of other targets mainly because I believe the Tamahous Theatre Collective is not sexist, and is indeed more or less on the same side as the feminists. If there were those who disagree then maybe - in the interests of working together against the real foes and not creating antagonism amongst allies in spite of creative differences - this could have been confronted in a more constructive way. The incident created a bad impression because I felt the target was misplaced. For the rest of the last half of the play I endured the smell and brooded on motivations. Then, horrid thought - was I wrong, as a feminist, to find challenges in the play, to have been digging it? Well, these are the uncomfortable questions that speed growth. I was not going to renew my subscription or continue to develop as a feminist: but once the process is started, there's no stopping it. The movement has given the courage to continue and I hope some day to be able to make a contribution.

Yours truly, M. Azwel, N. Vancouver

KINESIS:

As a member of the Vernon Women's Centre Society I have read Kinesis with great enjoyment, and it is with pleasure that I enclose a cheque for a year's subscription. Because of lack of funding, our centre has been closed, tho' as a Society we are still active.

Keep up your fine work - Kinesis is stimulating, informative, a delight to read.

Muriel Hurry



KINESIS:

I have been a longstanding subscriber to your publication and appreciate your contributions in the struggle to improve the status of women. I promoted your publication between friends, both men and women because I believe that you fulfill an important role in the community.

I would like to make a few comments regarding published letters on sex and sexism in your recent issue. Nobody would question the importance of sex education. However, I consider that the amount of space allocated to this subject is out of proportion to the more important socioeconomic and cultural needs of womanhood. Exploitation of sexism for business promotion should obviously be condemned and opposed. I object however to glorification of lesbianism which is an infrequent variant of sexual behavior and as such should be accepted without prejudice and no special comments or publicity is needed.

A letter about masturbation as a mean of sexual satisfaction and a way to discharge inner tension I consider naive and simplistic. In a sense it could be psychologically harmful. Such a person would be better advised to have counselling with a competent person.

I hope that in the future the editorial board will be more discriminative in accepting for publication letters of dubious value and particularly those which are essentially incorrect and therefore misleading.

Yours sincerely, L. Zeldowicz, M.D.

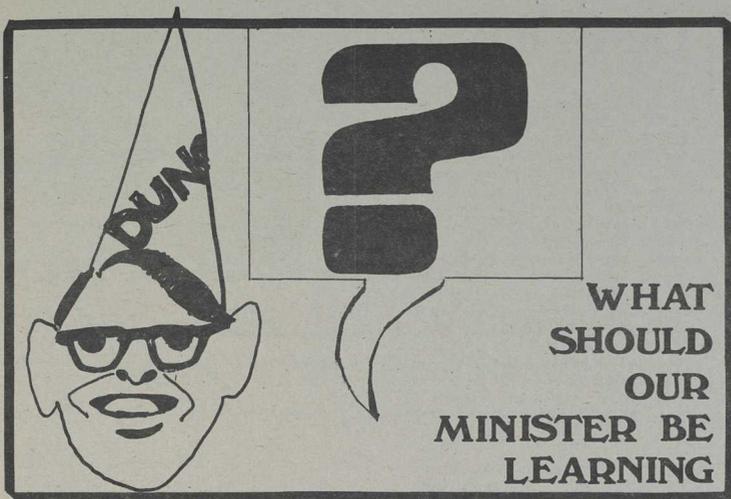


KINESIS:

I appreciate your gift of the Kinesis and look forward to that contact with Vancouver Status of Women each issue. I would like to see more letters from C.R. groups sharing their experiences and what kinds of projects they are working on as an inspiration.

At present the C.R. group I am in is reading "Women as Winners" together and taking the steps of awareness together during our discussion period. We are finding this a valuable growth experience.

In Sisterhood, Gail Woodward
1736 Kenmore Road
Victoria, B.C.



The delegation met not only with Mc Geer but with Scott Wallace (Leader of the P.C.'s), Denis Cocke (Education critic for the Opposition), Dave Barrett (NDP Leader) and contacted Gordon Gibson (Leader, Liberals).



Above: Artist's Impression of the Hon. Patrick McGeer in the Legislature...

WHAT SHOULD OUR MINISTER BE LEARNING

goals of the women's movement

GOAL A - That which must be learned Learning Outcomes

- A.1 - to define the term "sexism".
- A.2 - to read, identify and understand written material which is sexist.
- A.3 - to write neatly and legibly terms of reference for the consultant who is "taking care" of sexism within the ministry.
- A.4 - to listen to a short presentation by women's groups recognizing the main ideas being presented about sexism in education.
- A.5 - to recognize and count letters of complaint.

On June 23, representatives from women's groups converged on Victoria to meet with Education Minister Pat McGeer to discuss sexism in education. The visit was a follow-up to the Education lobby at Women Rally for Action (WRA), March '76.

Has McGeer learned anything in more than a year? Seems not. "I'm fuzzy about sexism in education", he said, "I don't think it's been documented."

Feminists representing Victoria Status of Women, Burnaby Women's Group, North Shore Women's Centre, Vancouver Status of Women and the B.C. Federation of Women tried once again to raise the Minister's consciousness.

Their priority was that McGeer respond to the demands made at the WRA. They sought a commitment from the Minister stating that the elimination of sex discrimination from the schools of B.C. is a priority issue, and that this commitment include a plan of action, a timetable, and allocation of funds to ensure that the plan is implemented.

Scott Wallace raised the issue in the House. McGeer responded with the comment that he had received NO COMPLAINTS IN THE PAST YEAR ABOUT SEXISM IN THE SCHOOLS. Scott Wallace, however, was able to show McGeer his carbon copy of a letter of complaint sent to McGeer by VSW.

The moral of this is: we MUST send carbon copies of letters of complaint to our own MLA's and the Opposition leaders, so that McGeer won't be able to get away with such remarks.

McGeer's major response to the delegation was to suggest that we are making mountains out of molehills.

He suggests that the issue has already been dealt with. One responsibility of one curriculum consultant is to monitor texts for sexism. This part-part-time job carries no terms of reference. To say that this takes care of the issue is laughable.

A further irony is that McGeer's executive assistant suggested that his Ministry had been responsible for the booklet, *Equal Treatment of the Sexes*. In fact, the Secreds are responsible for the abolition of the Provincial Advisory Committee on Sex Discrimination which produced that pamphlet.

Help educate McGeer. Send him your complaints with c.c. to VSW, and the local MLA and the opposition leaders.

VSW AGM



Centre: Lee Grills, VSW President 77-78

The Annual General Meeting of Vancouver Status of Women took place Tuesday, June 21st. Elected to the Executive were: PRESIDENT - Lee Grills; VICE-PRESIDENT - Carol Norman; TREASURER - Noreen Garrity; SECRETARY - Joey Thompson. Six MEMBERS-AT-LARGE were elected. They are: Reva Dexter, Sandra Rose, Cara Joy Hughes, Shirley Barnett, Jane Evans, and Jillian Riddington.

The Annual Report was presented, and interested persons can obtain a copy from our offices for \$1.00 plus 50c handling.

Donations of \$265 were received. Thank you, sisters!

Childcare—being choked

"Anomalous, inconsistent and contradictory." That's how Kirstie Shoobriad, UBC Daycare Coordinator describes the draft of the Provincial Childcare Regulations. "It is evident that further fresh input is necessary to achieve reasonable results," she said.

Shoobriad commented on the general childcare picture in B.C.: "These Regulations jam childcare even more firmly into the welfare scene. And childcare, as part of the welfare structure, is in the process of being choked in this province."

What has happened to childcare for the under 3s? The Regulations effectively wipe it out.

1. The former childcare grouping of 18 months to 3 years is under fire, and a compromise group of 24 months to 4 years has been substituted. The ratio of staff to children has been increased for the younger children.

2. The proposed subsidy of \$140 will not meet staff and centre costs.

It is the parents who will be asked to find the extra money. Under the new system it will be difficult to fund, with children in two subsidy categories (under 3/over 3).

3. In-home caregivers are being asked to provide more for less. The caregiver has no worker protection and the ratio of children to caregiver has been raised to seven to one. Caregivers have not been asked to improve their standards, and will now be taking care of more children while running a home at the same time. Again, it's the children who are going to lose out.

4. Regulations for disabled children could be discriminatory - they could be interpreted to prevent a disabled child who could cope with a normal centre from attending that centre.

"The inability of the government to solve daycare financial problems is being carried by parents and children. Perhaps the government hopes that these regulations will solve their problems. But they won't," concluded Shoobriad.

Maternity Benefits

Bliss Decision Upholds Sexism

The Federal Court of Canada ruled June 7 that the Unemployment Insurance Act does not discriminate against women. It only discriminates against pregnant people.

The Attorney General of Canada had appealed a UIC umpire's decision that a Vancouver woman, Stella Bliss had been discriminated against by reason of sex. A member of SORWUC (Service, Office and Retail Workers' Union of Canada), Bliss was fired from her job in early January 1976. The cause was pregnancy. She applied for UIC benefits. She was disqualified from receiving maternity benefits as she was neither receiving UIC benefits nor engaged in employment during the ten weeks surrounding the birth of her child. She was disqualified from regular benefits because she was pregnant.

Bliss took a complaint regarding her firing because of pregnancy before the B.C. Human Rights Commission and won her job back. She then worked until mid-March, when she was again fired. The second firing took place on a Friday, and the following Tuesday she gave birth to her son. She was cleared by her doctor as being fit to work commencing the following Monday. She made adequate arrangements for the care of her child so that she could return to work. She was unable to find a job, so she applied for regular benefits because she was looking for a job. She was denied regular benefits, because the recent birth of her child meant that she was covered by the regulations pertaining to maternity benefits.

Authorizes Discrimination

Kinesis has followed the intricacies of the Bliss case with some zeal because the decisions made upon her case are absolutely vital to the women's movement. In brief, the issue is that women are discriminated against because they bear children.

Part of the umpire's decision, now overturned by the Federal Court, read: "I am driven to the inescapable conclusion that Section (46) ...accidentally perhaps, authorizes discrimination by reason of sex, and as a consequence, abridges the right of equality of all claimants in respect of the Unemployment Insurance Commission."

The Federal Court decision, which upheld discriminatory practices against women, made the following four points:

1. Unemployment caused by pregnancy is something different from unemployment caused by sickness or unemployment which gives rise to the payment of regular benefits.



“Of course UIC doesn't discriminate against women —it only bars pregnant people from receiving benefits.”

2. Unemployment caused by pregnancy, unlike other kinds of unemployment which give rise to payment of benefits, is usually the result of a voluntary act.

3. Possibly, Parliament, when designing the Act, considered it desirable that pregnant women refrain from work for 14 weeks during the occasion of her confinement. Women are not available for work during that time, and should accordingly receive a different kind of benefit from those who are.

4. The legislation does not infringe on anybody's right to equality before the law.

Feminist Response

To which feminists respond:

1. Why is pregnancy so different from any other temporary disability to work? Shades of Victoriana. How is pregnancy different from any other disability with a predictable time limit - e.g. a prostatectomy?

2. The fear behind this one is that shameless women will get pregnant just so they can live off UIC.

3. Why should Parliament think that 14 weeks is the magic number? The woman is the person who should make the choice about whether or not she is able to work.

4. The legislation enfringes on the rights of pregnant workers. It discriminates by reason of sex and is therefore contrary to the Canadian Bill of Rights.

VSW is glad to hear that the lawyers representing Bliss are considering another appeal. The Act must accord pregnant women the same rights as other members of the labour force as well as provide them with special benefits for the period surrounding their confinement regardless of whether or not they were working or receiving benefits when they became pregnant.

The Bliss case is not the only current example of discrimination against pregnant workers. Members of the Association of University and College Employees (AUCE), Locals 1 and 2, are facing threats that 25 of their workers will have to PAY BACK to the Unemployment Insurance Commission benefits which accrued to them as part of the clause in their contract pertaining to maternity benefits.

Again, AUCE's case is somewhat complex, but it is imperative that we take the time to familiarize ourselves with it. Again, what is at stake is the right of pregnant workers to be treated in a non-sexist way.

AUCE contracts

During negotiations in May of 1974, the Association of University and College Employees, Local 1 (UCC) initially proposed a clause pertaining to paid maternity benefits. A representative for the University of British Columbia agreed in principle with the union's proposal and stated that he would give it very serious consideration if it met with the terms of Unemployment Insurance legislation. In late September 1974 the two parties signed the proposal after investigation with representatives of the Unemployment Insurance Commission.

Article 31.07 Maternity Leave

(a) in case of pregnancy, a continuing or seasonal employee shall not lose seniority entitlement. She shall receive the benefits of the Maternities Provision of the Unemployment Insurance Act. Upon return to work, the employee shall be reinstated in her former position and the employer shall pay the difference of the benefits received and the employee's monthly salary. After returning to work should the employee resign or be severed for just cause within six months the Union will pay the University the amount paid by the University to the employee for maternity leave.

The information received by union representatives during discussions with the Commission was heartening. AUCE was told that because their clause dictated that the University paid supplemental benefits after the period in which UIC benefits were received and in the form of a lump sum, that such benefits were not considered earnings but rather as a bonus. AUCE was also told that this "baby bonus" was a negotiable item outside of the Commission's jurisdiction and was viewed as an incentive to individual employees to encourage them to return to work. The union and the University negotiated the resulting maternity provisions firstly, in recognition of

Any group of individual wishing more information or a copy of the brief can contact Melody at 681-7875, or Cathy at 255-4946, or AUCE-SFU at 291-4433.

the financial needs arising from a woman's temporary inability to work during late pregnancy and convalescence and secondly, feeling confident that such provisions in no way jeopardized a woman's eligibility for established legislative benefits (UIC).

In the spring of 1975, after Local 1's successful negotiation of maternity provisions, AUCE Local 2 also succeeded in incorporating maternity provisions in their contract. Their provisions are as follows:

Article 35 - Maternity Leave

35.01 B.C. Maternity Protection Act

All continuing, female employees shall be eligible for leave from work as provided by the B.C. Maternity Protection act; up to eight (8) weeks before and at least six (6) weeks following confinement, to a maximum of sixteen (16) weeks. Any pregnant employee may utilize vacation credits to provide partial income continuance during Maternity Leave.

35.02 UIC Maternity Benefits

The University will assist employees in applying for benefits under the Maternities Provisions of the Unemployment Insurance Act.

35.03 Accrual of Seniority

Seniority will continue to accrue during Maternity Leave.

35.04 Additional Leave

Any additional time requested will be covered by the article on Extended Leave.

35.05 Continuance of Employee Benefits

The employee shall, during the term of such leave, pay one hundred percent (100%) of benefit premiums.

35.06 Reimbursement Following Return to Work

Two (2) months after the employee's return to work the University shall reimburse in a lump sum: a) the University's portion of benefit premiums, and b) the difference between the UIC Maternity benefits received and the employee's normal salary for the duration of the UIC Maternity benefit period.

Until a few months ago, both Simon Fraser University and University of B.C. were meeting the obligations established by these clauses. Early in 1977 representatives of UBC contacted UIC about AUCE Local 1's clause. This contact was likely to have been precipitated by the lengthy contract negotiations between UBC and Local 1 during which the union had proposed a new concept in maternity provisions. During ensuing weeks, UIC officials contacted UBC frequently - apparently there were problems with the maternity provisions which had been in effect for two years. UBC reported to the union that Commission officials had maintained that the established contract provisions resulted in women being over paid for maternity leave and that it was their intention to recover any overpayment. To date, AUCE has yet to receive any written confirmation directly from UIC of

Much of this information is from a brief prepared by AUCE/SORNUC

either their concerns or their intentions. The union has had to contend with second and thirdhand information.

On March 21, 1977 the Unemployment Commission sent a letter to Simon Fraser University stating:

"Pursuant to our meeting this morning I attach copies of the relevant sections of the Unemployment Insurance Act. Section 30(5) relates to earnings in the maternity period while Regulation 173(4) and Sections 51 and 52 refer to allocation of earnings and subrogation aspects.

AUCE accused of "topping up"

"It's apparent that the 'Topping Up' of maternity benefits in vogue at SFU can only result in overpayment of unemployment insurance benefits to maternity claimants..."

A letter sent to the University of British Columbia on February 28, 1977 states with reference to women covered by UBC's collective agreement:

"by returning to your employ and receiving the maternity leave benefits, after receiving unemployed benefits, there was a conflict with Section 30(5) of the Unemployment Insurance Act and Regulation 173 (4) This created an overpayment which, of course, we must recover from the claimants."

The Unemployment Insurance Commission has not contacted the unions involved who for the most part, have had to rely on verbal statements made to them by UIC or relayed to them through the University's management. Whether the Act and Regulations support their claim that our clauses result in overpayment is not at all clear; nor is it clear whether other regulations of the Act prevent us from negotiating a different and acceptable clause. What is clear, however, is that either the Act and Regulations or the broad power rendered to the Commissioners to interpret the Act as they wish prevents or will intimidate women from negotiating a clause that provides maintenance of salary when on maternity leave.

Furthermore, decisions interpreting sections of the Act and Regulations are not available in the Library for the period from 1974 on. Only some of the decisions subsequent to 1974 are available at the Unemployment Insurance offices as others are not intended as precedents.

The unavailability of decisions; the sweeping powers given to the Commission in matters of interpretation and creation of regulations; and the existence of Sections 30.5, 45 and Regulation 172 (with its maternity only prohibition), indicates that the present coverage of maternity leave under the Unemployment Insurance Act is inadequate. It punishes women for having babies and discriminates against them by refusing to allow financial protection to be negotiated in a contract.

Can it be that UIC feels that allowing additional monies to be paid to women during or after pregnancy would be contrary to the spirit of the Unemployment Insurance Act by destroying a woman's incentive to work (outside the home) and merely encourage her to take time off and have babies! If so, why may unions negotiate supplemental benefit plans that provide for additional monies to be paid during temporary periods of work shortage?

It seems clear that the Unemployment Insurance Act must be amended so that regulation 172(3) excludes payments to women on maternity leave from the definition of 'earnings' for the purpose of the Act.

If maternity leave and maternity financing policies are not amended by the federal government soon, more and more working women (and men) will be forced to choose between working and having children. This gives rise to some interesting questions. Will the right to have children become a function of our income and class (presently 55% of married working women live in families whose annual income is less than \$9,000)? Will the ability to have children be based on whether or not a woman can find a man whose income is high enough to support her and a family without supplementation by her labour outside the home?

Immediate Relief Needed

What is obviously needed in this era of increasing unemployment, wage cuts and soaring profits is some immediate relief for working women and men who choose to start families, as well as some long range planning to create policies encompassing financed maternity leave and financed child care expenses. Employers and the State must recognize the special role imposed on women by their biology as the continuors of their species. To separate this role from the woman's increasingly important role as an integral part of the economy is to practise a serious form of discrimination and to be blind to the fact that economic independence is one of the main solutions to the problems faced by so many women and men today.





Discrimination

What is the Present Extent of Federal Discrimination Against Maternity?

Section 30.5 of the UIC Act states that any women receiving maternity benefits under Section 30 will have all monies received from sources outside her UIC deducted from her benefits. For all other workers, only earnings in excess of 25% of their benefit rate are deducted from benefits paid.

Section 46 of the UIC Act states that a woman who does not qualify for maternity benefits under Section 30 cannot receive regular benefits until she has waited out her full maternity period - 8 weeks before and 6 weeks after her expected date of confinement. When questioned as to the rationale for this section, a UIC official stated that it was to prevent administrative abuse - i.e. to prevent a woman from becoming pregnant and then going out and working a bit so she can qualify for regular benefits. This is an insult as well as an example of discrimination. Women's wages are already low enough that 2/3 of the average woman's salary would hardly cover the extra expenses incurred by maternity.

Section 172 of the UIC Regulations allows for SUB plans. The guidelines developed by the Commission to administer these plans states that any SUB plan must cover a worker for temporary work shortage but it cannot only cover a worker for temporary layoff due to pregnancy.

Illness - A person who takes a leave of absence from work, for illness which can include elective surgery, is entitled to receive benefits for a period of time, depending on qualifications (proving labour force attachment). However, pregnancy is not treated this way. Pregnant women have to meet special qualifications, under Section 30.

Section 173.4 and 173.9 of the UIC Regulations state further that monies received in respect of a period of unemployment or bonuses are to be considered earnings and therefore deducted from any UIC benefits. This clearly makes it difficult for union women to negotiate any special maternity benefits as the Act now stands.

What Changes Could Be Made?

1. Remove Section 30.5 from the UIC Act.
2. Add an "f" to Section 172.3 which would identify monies paid for maternity purposes as non-earnings for the purposes of the Act.
3. Remove Section 46 from the Act.

And Some Long-Range Suggestions...

4. Introduction of new legislation at the federal level which would provide for a fully-paid maternity leave, cost to be borne by the government or employer, or a combination of the two, depending on the size of the operation.
5. Introduction of federal legislation which would foster the creation of adequate child care facilities and which would allow the cost of these to be borne by the government.

STEWARDESSES FIGHT SEXISM

The Canadian Air Line Flight Attendants' Association (CALFAA) is still fighting for the right of stewardesses to work until the seventh month of pregnancy, as guaranteed by the Canada Labour Code. CALFAA maintains that stewardesses should not be forced out of their jobs, and that decisions about working during pregnancy should be made by the employee, in consultation with her doctor.

We Have NO Human Rights

Since the airlines fall under federal jurisdiction, stewardesses are not covered by any Human Rights Code. "We have absolutely no human rights," says Shirley Poole, CALFAA National President. "We have had to negotiate for them every inch of the way." CALFAA has had to fight for the right of stewardesses to work after marriage, and to work for even the first four months of pregnancy.

When asked if the passage of the proposed Human Rights legislation would bring stewardesses some protection, Poole responded "Yes, if we live that long."

Currently, CALFAA has a case before Pacific Western concerning a 'mandatory leave of absence' for stewardesses after the first four months of pregnancy. The case went before a Surrey judge (who expressed his surprise that pregnant women were allowed UIC benefits!), and then his ruling against CALFAA was appealed by the Federal Justice department, with strong support from the Advisory Council for the Status of Women (ACSW). In what is known as the CATLISSE DECISION, the stewardesses lost, because the judge decided that the contract (allowing for mandatory lay-off after the first four months) superceded the Canada Labour Code. CALFAA National Pres. Shirley Poole explained, "This leaves the distinction between mandatory leave of absence and lay-off a grey area."

"The Airlines don't want to spoil their image of stewardesses as glamorous sex objects," Poole commented, "any suggestion that stewardesses might be married, and even worse, that they might be pregnant, damages that image."

Claiming that in the absence of federal codes, provincial human rights legislation should prevail, CALFAA took cases to the B.C., Ontario, and Quebec Human Rights Commissions. B.C. Human Rights Commission, however, decided that the matter did not fall within provincial jurisdiction.

Air Canada was the only airline that agreed to abide by the Canada Labour Code, but upon discovery that Pacific Western and Canadian Pacific were getting away with non-compliance, they reversed their stand, deciding to force pregnant stewardesses to submit to compulsory medical examinations every two weeks. CALFAA fought this one in Montreal, on the grounds that it was a contract violation and an invasion of privacy. The stewardesses won the decision. But AIR CANADA is still in negotiations with CALFAA. They maintain their position, despite the decision, that pregnant stewardesses must submit to the company's doctors examinations every two weeks!

An interesting statistic is that the average stewardess' girth at seven months pregnancy is equal to that of the average 44-year-old male.

The airlines claim that this is not a matter of sex discrimination but one of health and safety. Pregnant passengers are not barred from flight, nor are overweight pilots considered a liability to passenger safety during emergencies. We can only conclude that the airlines wish to lay off pregnant stewardesses because they believe their proper place is in the home, where they can't frighten the passengers.

The Justice Department appeal on the CATLISSE DECISION is coming up this fall. CALFAA would appreciate the continuing support of the women's movement in their struggle. Contact CALFAA at #450-1665 West Broadway, Vancouver.

Cathy Pike and Melody Rudd has spoken to BCEW on behalf of the Simon Fraser University Association of University and College Employees (AUCE, Local 2).

Melody and Cathy stressed the importance of job and economic security for women in connection with maternity leave. Without that and adequate daycare, they stated, there is no true equality for women in the workforce.

OF COURSE THE SUPREME COURT RULED AGAINST PREGNANCY BENEFITS FOR WORKING WOMEN

BECAUSE THE COURT MUST PROTECT PREGNANT...

CORPORATE PROFITS!



Billie @ 77

PREGNANT BUT EQUAL?

by Valerie Capece

In the US too, women are challenging the denial of maternity benefits. There, too, the law is resisting their demands. The US Supreme Court has upheld the company's "right" to deny benefits to pregnant women which it grants to other temporarily disabled employees. Majority Report, a New York feminist newspaper, provides the following details about the situation:

Do any men you know get pregnancy disability benefits? Probably not, but the Supreme Court decision of December 7, 1976 that companies need not include pregnancy benefits in their disability plans for women if they don't also cover men seems to imply that companies covering expectant mothers must also cover expectant fathers.

The first of many demonstrations to end discrimination against pregnant workers was held by the New York Campaign to End Discrimination Against Pregnant Workers, outside the Brooklyn Union Gas Company on Montague Street on April 13. Brooklyn Union employee Marsha Spinowitz sued her company for pregnancy benefits while carrying her oldest son four years ago. Spinowitz took part in the demonstration during her lunch hour with her two children who wore posters saying, "I am not paid for" and "I'm half paid for, I think!"

Among the other companies refusing to include pregnancy in their disability plans in defiance of the 1965 State Human Rights Law are AT&T, Corning Glass, Merrill Lynch and American Airlines.

The campaign began in February and by March 15, the group had already gotten bills introduced in Congress to amend Title VII of the Civil Rights Act of 1964 to state specifically that discrimination on the basis of pregnancy constitutes discrimination on the basis of sex and is therefore illegal. They are also requesting retroactive benefits for all women who have been denied coverage since 1965, since pregnant women have been typically refused responsible jobs, fired, forced to take unpaid leave regardless of ability to work, and refused the right to use accumulated sick leave or vacation for reasons of pregnancy.

The Supreme Court case upheld General Electric's right to deny pregnant workers disability benefits that are given to all other temporarily disabled employees. Examples of 'illnesses' for which disability compensation is given are: hair transplants, cosmetic surgery (face lifts, derriere lifts, etc.), vasectomies, hernia operations, and car accidents (even if caused by drunk driving). Exempted from coverage, however, are abortion and pregnancy.

MORE WAR PLANS:

as possible.

Declaring November 5th as a provincial day of protest against rape not only brings it to the attention of the public but also provides a vehicle that will encourage and support women who are not presently involved in the women's movement to unite in action with us.

Women in some communities have, despite inadequate funding and lack of cooperation from police, lawyers and doctors, been able to develop Rape Relief Centres. These Centres provide essential support for victims of rape, education regarding necessary medical and legal procedures, and also work toward changing laws which discriminate against women. More Rape Relief Centres are needed; there are currently only four in the province. Action could be focussed around this need.

The WAR collective intends to work beyond the November 5th action. Our goals are that women will: a) form groups for support and protection; b) see rape as part of the total oppression of women and, therefore, its relationship to sexist and violent advertising, fashions, sex-role stereotyping, etc. and c) use this knowledge to develop strategies for action in these other areas of women's oppression.



The average rapist is the man-next-door. The inoffensive one...

The typical rapist is NOT a strange man in a dark alley. Most rapists are acquaintances...

WAR MAKES PLANS

OPEN LETTER TO ALL WOMEN'S GROUPS IN BRITISH COLUMBIA FROM "WOMEN AGAINST RAPE"

Early in April a small group of women in Nanaimo began discussing the need for concrete action in various areas of women's oppression. Concern and outrage that women cannot walk down a street safely and that we must live in fear for our children, led us to the formation of WOMEN AGAINST RAPE.

It was apparent to us that men control women by the threat of rape and that society supports this control through the legal system, sexist media, fashions, pornography, prostitution, violent advertising, etc.

While we knew that we wanted to work towards stopping rape, it was clear to us that we could not make significant changes on our own. Because the B.C. Federation of Women is an effective vehicle for uniting women in action we applied for membership.

At the May 28th and 29th standing committee meeting in Nelson it was decided that BCFW would join with WAR in DECLARING NOVEMBER 5TH A PROVINCIAL DAY OF PROTEST AGAINST THE CRIME OF RAPE.

BCFW authorized WAR to act as coordinators for province-wide activity, utilizing the Regional Representatives as contact people between member groups and non-member supporters in their regions and WAR. These, and other contact people will be responsible for aiding and strongly encouraging women in communities throughout B.C. to take concrete, visible, public and publicized action on November 5th. This action could be marches or demonstrations.

Because all women, regardless of their level of feminist consciousness, realize that they and their children are potential victims and because this action is designed to take place in as many communities

To reach these women, we need your help. WE ARE ASKING THAT EVERY GROUP SUPPLY US WITH A COPY OF THEIR MAILING LIST. We intend to publish a weekly newsletter which will be sent directly to these women and will also be published in all provincial feminist newsletters. We will use the establishment media as well.

WE NEED CONTACT PEOPLE THROUGHOUT THE PROVINCE. If you or any women you know want to be involved in developing action in your community, please let us know. Also please contact the Regional Representative in your area. We have enclosed a list of their names and addresses. TELL EVERYONE YOU KNOW ABOUT NOVEMBER 5TH.

WOMEN AGAINST RAPE
614 Milton Street
Nanaimo, B.C. V9R 2L5 (753-9920)

U.S. News

U.S. TEXTILE WOMEN AND THE STEVENS BOYCOTT

Textile labour, originally performed by women in their homes as a part of their domestic labour, has traditionally been regarded as an extension of household work, and textile women share many of the problems of other workers in jobs considered "women's work", such as nurses, food service workers, cleaners and domestic workers. Such occupations are always among the lowest paid classifications of employment and the last industries to be organized into unions. The textile industry is no exception; with a labour force of over half women, it reported a U.S. national wage average in 1975 of \$3.19 an hour, \$1.40 below the national factory average.

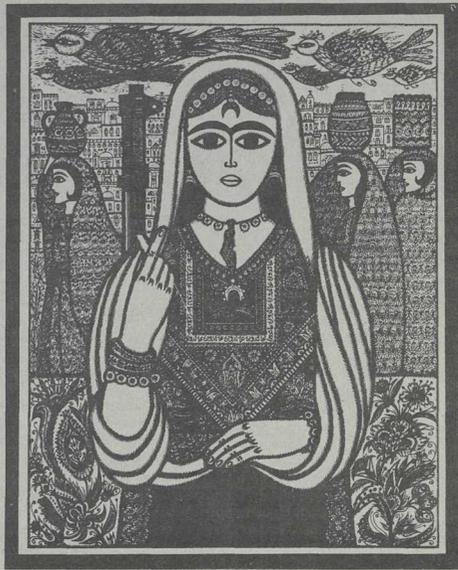
In the vanguard of the textile industry's war on women is the giant J.P. Stevens and Co., second largest textile manufacturer in the world, with 85 plants employing some 44,000 workers. Always an industry leader, Stevens has set a grim example for U.S. employers by breaking one law after another in its efforts to defeat union organizing campaigns in its mills. Not only has Stevens flouted the regulations of the National Labour Relations Board and the EEOC, preferring to spend millions in fines for violations rather than obey the law, it has also repeatedly ignored citations by the Occupational Health and Safety Administration, graphically illustrating the attitude that working women's bodies are expendable.

Even in the few plants that have succeeded in organizing and voting for a union, the company has continued to fight union representation, in one case even closing down a plant that had recently organized, a tactic the same company employed over and over again during the forties and fifties, when they closed down Northern textile mills in which the union was already well established. Unfair employment and promotion policies, low wages and dangerous working conditions for women in Stevens textile mills will continue until they can protect themselves through union representation and collective bargaining. J.P. Stevens and Co. is well aware of this and will continue in its obdurate and illegal opposition to organizing until public pressure and legal action force them to comply with the law. The boycott of J.P. Stevens' textile products by the Amalgamated Clothing and Textile Workers Union is public action in defense of Stevens workers right to organize and to be represented by a union without fear of reprisal or harassment from their employer, and to work in safety for a decent wage.

J.P. Stevens products and brand names include: Stevens, Utica, Mohawk, Sintex and Tastemaker, among others.

For more information about the Women's Committee of the ACTIU Stevens Boycott, Rachel Maines, Center for the History of American Needlework, 2216 Murray Avenue, Pittsburgh, PA USA 15217. (from KNOW)

poster for March 8, International Women's Day



Women in Palestine

(Editor's note: The following is an interview with Mai Sayegh, the vice president of the General Union of Palestinian Women. The interview was conducted in Beirut, Lebanon in early May.)

WHAT IS THE ROLE OF WOMEN IN OCCUPIED PALESTINE?

In 1969 one of the western journalists said, "Everyone who visits the West Bank can see that the struggle is led by women." And this is true because in 1967 (when Israel occupied this Palestinian area along with the Gaza Strip) all the men left or hid.

Women stayed and were leading the demonstrations and having sit-ins at the churches and mosques. They were organizing themselves in commissions to visit prisoners, to collect food and clothing for the prisoners, and to demonstrate for the prisoners. They were organizing commissions to look after the families of the martyrs (Palestinians who died in combat), to bring them food, to collect money for them, to look after the children.

And at the same time, the Palestinian woman played and still plays a very big role in the armed struggle itself.

Of all the branches of the women's union in the Arab countries, the highest number of members is in the West Bank. We sell in Lebanon what our union in the West Bank produces - embroidery and dresses. We send the money back to them because they want to eat from this production. We encouraged the opening of more and more of our workshops in the West Bank, so that Palestinian women wouldn't have to work in Israeli factories. We encourage them to work more and more with the union and the Palestinian organizations.

WOULD YOU TELL US ABOUT THE HISTORY OF THE GENERAL UNION OF PALESTINIAN WOMEN?

In 1919 in Jerusalem two women, Zalikha Ishaq al-Shihabi and Milla al-Sakakini, started founding the first Palestinian women's union.

The old Palestinian women's union led demonstrations against the British Mandate (in which the League of Nations gave Britain authority over Palestine after World War I), against the immigration to Palestine, and against (the British) taking prisoners to jail, and hanging them.

The organization was an answer to the aggression against the Palestinian people. From the beginning it started on a political basis, and was mainly to organize Palestinian women to participate more and more in the struggle to liberate Palestinian land.

In 1936, the Palestinian women joined the armed struggle and we had many martyrs in the mountains at that time. When the PLO started (in 1964) the women started thinking about reorganizing themselves. So we held a congress in Jerusalem in 1965.

After one year, King Hussein (of Jordan, which ruled the Palestinian "West Bank" area from 1948 to 1967 when Israel took it) prohibited the PLO there. So we started struggling secretly in Palestine.

After the war of 1967, the union had to reorganize itself again. We had a big meeting in Amman, Jordan and elected a new executive committee. The struggle went on in the West Bank and Palestine and many of our members led demonstrations against the (Israeli) occupation in Palestine.

turn to page 19...

"Some white people are real good and some are like dogs. I say this because I have girls, too. I see what it's done with my nieces in Inuvik, Mr. Berger. My sister is right here in this meeting. My niece was a nice girl until one day one white came along and told her that he was single. After, she became an alcoholic, and that white man is gone.

"All that makes me mad. That's why I don't like the pipeline. These are my nieces, they're just like my own girls. Now I worry about my own girls, how they will grow up. When I hear there's going to be eight hundred people in every camp, I hope they will make a law that the white people will have to stay away from McPherson. Like I said before, the white people are good, but some are not so good."

Jane Charlie - July 1975
Fort McPherson, NWT

Since March 1974, Canadian Arctic Gas Pipeline Ltd., Foothills Pipeline Ltd. and the Alcan project have filed with the Canadian government for permission to construct a pipeline through the MacKenzie Valley, MacKenzie Delta and the Yukon. These are all major gas consortiums of joint American-Canadian ownership.

The federal government commissioned three major reports to determine the scope of the impact such a vast energy corridor (2200 miles) would bring to the Canadian North. Presently, the government is awaiting reports from both the National Energy Board on the economic and environmental impact of these proposals and from the Lysyk Inquiry (led by Dean Lysyk of UBC) on the social, economic and environmental impact of the Alcan route through the southern Yukon.

The third report, the MacKenzie Valley Pipeline Inquiry, led by Justice Thomas Berger, was tabled in the House of Commons on May 9, 1977. This inquiry was instructed to determine 'the social, environmental and economic impact of the construction, operation and subsequent abandonment of the proposed natural gas pipeline in the Yukon and the North West Territories.'

Berger Report Recommendations

The report, Northern Frontier-Northern Homeland, made several major recommendations to the federal government. Berger stated that:

* No pipeline be built across the northern Yukon, as it would result in irreparable environmental damage.

* No pipeline be built through the MacKenzie Valley until the native landclaims are settled. A ten year moratorium on any pipeline construction would allow time for this process.

* A wilderness park across the MacKenzie Delta, to function as a bird sanctuary, should be established.

* A whale sanctuary should be formed in the west MacKenzie Bay, to protect the white whales of the Beaufort Sea.

THE PIPELINE: The Plan and the Price by Nancy Rudge

An UPSTREAM article

The inquiry, which Berger described as unprecedented in the industrialized world, took a unique form. Not only were southern hearings held in ten major cities across Canada, but the inquiry travelled to three cities, and thirty-five towns and villages across the North. Native organizations, environmental groups, northern business, northern municipalities and individuals gave testimony in eight languages through twenty-one months.

Men Make Decisions—Women Cope

Mid 1976, a group of northern women presented a brief to the socio-economic hearings in Yellowknife recommending that no pipeline be built. They stated that perhaps the most political aspect of development is that women have no voice in whether or not it is to take place. Women and children are traditionally ignored. Male-dominated and male-oriented businesses and governments make such decisions and women are expected to cope with the social and economic hardships which result.

Observing the results of the Alaskan pipeline and other northern communities which have already been touched by development, the women expressed their concerns about the large influx of families which would likely occur. Housing shortages would increase prices. Day care centres (where they exist) would be full and the schools would be placed on shifts giving children much spare time, implying that women must remain in the home or abandon their children. Medical and social service facilities would be overtaxed.

The brief points out that alcoholism coupled with the stress of isolation in northern towns results in a marked increase of wife-beating and family breakups.

The women also expressed fears about the expected influx of male workers, both married men coming north without their families and single men.

"In Alaskan communities close to construction, the incidence of violent attacks on women, rape, illegitimate pregnancies, venereal disease and suicide has risen sharply.

"Now the residents must live with violence in both camp and community, because alcohol and weapons are freely available, and an influx of prostitutes."

These changes, upsetting the traditional way of life, could seriously affect the future of the youth, the report says.

"Teenagers are confused about sexual behavior at the best of times and



WOMAN OF THE DENE NATION

under the best circumstances. But an imbalance in the number of males caused by a massive development intensifies this confusion for young girls and boys.

"In communities where the traditional pattern of life already has broken down, young girls have begun drinking and are being taken advantage of sexually."

A young mother deciding to keep her baby faces a difficult future. As daycare is seldom available, it is unlikely that she could work outside the home. Given the inflated costs characterizing major development she could not possibly feed, clothe and shelter herself and her child on the \$200-\$250 a month she would receive on government assistance. Further, if the father of the child was a pipeline worker who has returned to the south, she could not force him to support the child because the NWT child support orders are unenforceable outside the territory.

The Yellowknife women offered the following solutions:

- * That the pipeline not be built.
- * That native land claims be settled justly and fairly.
- * That an ombudsperson be appointed, charged specifically with the right to investigate violations of the rights of women and children.
- * That a NWT Human Rights Commission be established.
- * That medical and mental health services in the North be upgraded.
- * That adequate day care space be set aside in all northern housing developments.
- * That school curriculums be altered to reflect and respect the cultures of the North, thereby providing an anchor and support for the youth in the face of development.
- * That family planning and sex education services be improved and that the NWT develop a more equitable and realistic approach to abortion.

Pipeline will result in irreparable environment damage

No Jobs for Women

"The pipeline companies have made it quite clear that they would have no jobs available for women during pipeline construction, apart from related service jobs.

"On the other side of the continent, however, Alyeska Pipeline Service has been successfully employing women as about one-fifth of its workforce. But it did so only because it was required to agree to an 'affirmative action' programme as part of its right-of-way permit."

Gina Blondin, Rosemary Cairns,
Valerie Harder, Mary Kerton.
Summer 1976, Yellowknife NWT

Sexually Exploited

Testimonies talking about the sexual exploitation of women were salted throughout the hearings. A Yellowknife doctor described the experience of Frofisher Bay:

"This contact was characterized by a total lack of regard for native people as human beings. The male-female contact was invariably sexually exploitive in nature. The presence of a lot of money and easy access to alcohol were the catalysts. Young native women were drawn out by these features from their normal social patterns, and into patterns of drunkenness and overt sexuality. Little or no thought was given by the men involved to the consequences of their action. These actions were totally irresponsible and devoid of emotional content. The effect on the native women was socially, physically and culturally destructive. They tended to be alienated from their people and were left alone to attend to their venereal disease, illegitimate children and incipient alcoholism.

"In the past the social stigma of this type of contact happening occasionally could be absorbed. However, we have only to imagine this effect multiplied by a factor of a few thousand concentrated over three winters. It could be devastating. We could calculate the cost in terms of medical service. We could even 'guesstimate' the cost of supportive social services, but it is impossible to assess the cost, the human price, for loss of dignity and social alienation.

"Who is going to pay? The pipeline company? the oil company? the people of Canada? These people may pay the dollars; we already know who is going to pay the price in human misery."

Dr. Ross Wheeler
October 1975, Yellowknife NWT

A Yukon miner told the inquiry of his experience with workers' attitudes in the North:

"As far as their attitude toward the local natives, I feel very hesitant about quoting...very often I have heard of the local native women talked about as squaws that can only be fucked..."

Bob Cooper
August 1975, Whitehorse, Yukon

And a mother in a small community asked Berger:

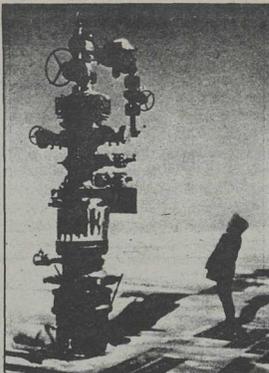
"It means, if these men come, they will take our young women away for a year or two. Like the pipeline project will be going on for three years. They will take our young women away, probably shack up with them, make them pregnant, and leave them alone after the job is done. What will these young women do? They don't have education. Where will they get the money to support their children, and what will they do for a living?"

Marie Anne Jeremicka
August 1976, Lac la Martre NWT

Throughout the hearings, people talked of their concerns for the future of families, their children and their children's children. Concerns about loss of culture and dignity; concerns of physical and mental well-being; and worries about future economic stability.

"I am 57 years old and have eight children and grand-children. I am going against the pipeline which will give my children trouble and hardship. Everyone of you here love your children. Do you want them to suffer? What is going to happen if the pipeline goes through Fort Good Hope? Drugs, booze, family break up and trouble."

Cassien Edgi
August 1975, Fort Good Hope NWT



"If they proceed with the Mackenzie Valley Pipeline, all I can see is corruption. Have you people ever seen 7-year-olds, 6-year-olds, 5-year-olds melting down an LP record so they can get the alcohol out of it to forget their misery? Have you ever seen 7-year-olds melt down polish and get alcohol out of it? Have you seen that? Any of you oil people, have you seen that? This is true. This is basic grassroots truth..."

Nelson Small Legs Jr.
May 1976, Calgary, Alberta

"Judge Berger, it was at that time (1970 - as Fort Simpson boomed) that my family experienced this biggest social disaster. Some of my brothers and sisters have not quite overcome the experience today, and it was the ultimate breakdown of my mother, she who kept us going des-



pite the thin threads of the family. (The children spent 10 months of the year away at school.) All the frustrations and the difficulty of coping with this transition is easily remedied by the bottle. That was the final breakdown of a once solid family. When my mother could no longer cope, she turned to alcohol. She took her frustrations out and people labelled her crazy. My mother was not crazy when she did all those things five years ago."

Betty Menicoche
September 1975, Fort Simpson NWT

"We want our children to have the academic option open to them, so if they wanted they could go on through university or whatever; but we don't want this at the cost of losing our life, our culture, our traditions, our language."

Robert Sharpe
July 1975, Old Crow, Yukon

Occasionally, children got up to speak for themselves.

"I am against the pipeline. My mother's a trapper, she goes to Crow Flats every year. I go with her every spring and would like to do the same thing as her when I grow up. That's why I'm against the pipeline. Thank you."

Harvey Kassie - 11 yr.
July 1975, Old Crow, Yukon

I LOVE THE LAND - I WILL GIVE MYSELF FOR IT

"Every time the white people come north or come to our land and start tearing up the land I feel as if they are cutting our own flesh. That is the way we feel about our land. It is our flesh."

Georgine Tobac
August 1975, Fort Good Hope NWT

"Sometimes I can't see because of frostbite but I have to get firewood for the woodburning stove, and I set nets for the fish. I love my children and I love the land. I will give myself for it against the pipeline; it is killing me."

Mary Adelle Simpson
August 1976, Lac la Martre NWT

"As the sea is laying there, we look at it, we feed from it, and we are really part of it."

Norah Ruben
March 1976, Pualatuk NWT

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THE WITCH'S CAT



Helen Potrebenko

ESTABLISHMENT WOMEN'S LIBERATION

There has been a great deal of material written about Women's Liberation in the last years. I have concluded that if all I knew about Women's Liberation was what I read in the magazines and newspapers and saw on TV, I would not be a supporter. One job of the media is to take any social movement which is actually or potentially disrupting to the existing order and force it into a less disruptive mold.

a) Objectification by any other name is still objectification

In a much more determined fashion than before, women are presented as sex objects on TV, in movies, in the proliferation of skin magazines, the "entertainment" in night clubs and beer parlors, men's conversations. A sop is thrown to women in the form of objectification of men in skin magazines—published by men. Instead of ceasing to objectify women, capitalists are showing that men also can be turned into objects, and this is supposed to constitute equality.

The problem they tell us (earnestly and learnedly and eruditely) isn't VD or pregnancy, the problem is that some women can't achieve orgasm.

Thus, several of the women I talked to were preoccupied with their orgasms primarily because their husbands' sense of manhood rested on it. Holding her head, one woman said, "I rarely have climaxes. But if it didn't bother my husband, it wouldn't bother me. I keep trying to tell him that I know it's not his fault, that he's a really good lover. I keep telling him it's something the matter with me, not with him. But it scares me because he doesn't believe it, and I worry that he might leave me for a woman who will have climaxes for him." (*Psychology Today*, August, 1976.)

So there's all these articles about how to achieve orgasm in 47 different positions. There are no articles about how to achieve orgasm when you've been degraded and humiliated, or how to feel sexy when he's called you 47 different names, or how to be

and women's work is that most men's work pays more. Women's work is, if anything, more essential and more difficult than the work men do.

What's so romantic about coal mining? What's so great about driving a bus, delivering mail, being a CPR switchman? They pay more, that's what's so romantic.

Furthermore, I know from experience that men are no fun to work with. With women, one discusses politics, books, children, cooking, and other interesting topics. Men's conversations are limited to sex, violence, sports, booze. Men are rotten to each other due to the constant need for competition between them. They ridicule each other for not quite being able to fulfill the masculine role—and no man can. A fat woman, for example, will get sympathy and advice from other women, if they mention it at all; whereas a fat man is told several times a day by his pals that he is fat and ugly. He can't object—the worst thing a man can be is a poor sport—can't ya take a joke, farts? Women in groups are considerate with each other; men are competitive.

When the media gets really serious about Women's Liberation they pretend it is all about making a

Women's Liberation began in the late 1960's along with all the other demands by various oppressed peoples.

I don't believe the main push came from women themselves, but that they were primarily reacting to certain historical circumstances. These circumstances were the logical development of capitalism—the devaluing of women's work and the break up of the family.



Women's Liberation ought not to be diverted into a change in sexual behaviour or be satisfied with making room for a dozen more women in the middle class.

The issue is not whether or not men are evil, nor that there aren't enough women on the Boards of multi-national corporations. The issue is that women's work is valuable and necessary and worthy of a decent wage. The issue is that people ought to have some control over their own lives.

There is a barrage of writing and picturing about "free" sex, the purpose of which is to present Women's Liberation as if it were only a change in sexual behaviour. "Freedom" means knowing more about how to please men, and one of the ways to please men now is to behave as if we had an insatiable sex drive. Academics lecture about it, doctors do studies. It may even be true that women will do almost anything for sex. In the days when women were supposed to just lie around and submit, they did just that. When they were supposed to have either vaginal or clitoral orgasms, they obediently had one or the other. Now that women are to regard sex as just a fun thing having nothing to do with humanity or procreation, a surprising number of women say they regard it that way.

For the purposes of rich men, being "liberated" means that a woman has lost her sense of self-respect and doesn't mind being used by a weary succession of men in a weary succession of perversions. Nowhere is it suggested how these "free" women are to raise their children. Promiscuity is "liberating", so is wife-swapping (but they never call it husband-swapping). So are some shoes, Tampax, vaginal deodorant, panti-hose, prostitution. It appears that women who have overcome their nausea at their objectification shall be rewarded by being called "liberated". They get other gifts as well—VD, abortion, dangerous methods of birth control, cervical cancer.

It's not cool, though, to say that promiscuity causes VD. Instead, there are all these VD control programs encouraging people to think of VD as nothing more than a minor embarrassment. Those of us who still regard it as a disease are just not with it.

Then there's the matter of birth control. Over half the methods available today fail. It only takes one failure. A method can work fine for two years, or ten years, and fail only once, and you're just as pregnant as if there were no birth control available at all. It's not cool to think like that. It's cool to act as if sex had nothing whatsoever to do with pregnancy but was just a fun, fun thing people do when they're feeling jolly.

passionate when you know he's just slept with the woman who is complaining of a yeast infection. But that will come too.

Regardless of their own feelings about oral sex, most middle-class women recognized it as a widely practiced and acceptable behaviour. More often than not, they tended to beel guilty about their own inhibitions, because they believed their constraint reflected some inadequacy in their personal sexual adjustment. (*Psychology Today*, August, 1976.)

There is now a growing body of literature about masturbation. It's the latest thing—all women are now supposed to masturbate. There is also the stuff about the superiority of lesbian sexuality over the rest of us. For those of us who don't think the sole purpose of sex is orgasm, for those uncool persons who want some kind of human communication, well, it's just too bad.

There is no advice about celibacy. Admittedly, celibacy is very difficult, but certainly no more difficult than sex with either men or women nowadays.

b) Just a Housewife

An even more important role of the media is the continued demeaning of women's work. Women, if they are to be "liberated" are to strive for men's jobs. A secretary is not "liberated"; a bus driver is. The important effect being striven for is that women not demand more money for their work—they are only to strive for higher-paying men's jobs. So a few women will get jobs as telephone repairmen; the remainder will continue working near the minimum wage.

Many women fall for this tactic of dismissing women's work as unimportant even though there is nothing intrinsically wrong with housework, raising children, typing, filing, waitressing, etc. What is wrong with these jobs is the low pay, low status, isolation, poor working conditions. But the media acts as if these jobs were intrinsically demeaning and that women must do men's jobs in order to get "liberated". The only difference between men's work

bit more room in the middle class for women, and some women's groups also take this attitude. Some of this may be necessary in that women may still have to prove that they are as good as men by this means. But it has nothing to do with Women's Liberation and it still leaves most women as poorly-paid members of the working class.

The "liberated" woman is also presented as some kind of superwoman, as for example, "How a Working Mother Liberated Herself", in the November, 1974 issue of *Chatelaine*. This woman has a career, manages a household, writes, and takes courses in her spare time. Her idea of self-improvement is to drive herself like an overpowered car. This image has several advantages for those in power. First it guilts the rest of us who can't do it (and none of us can). We're supposed to think it's our own fault we can't be superwomen like her. Secondly, this woman makes it on men's terms, in spite of the "handicap" of being a wife and mother.

The same issue of *Chatelaine* reports a study done in the U.S. in 1973 showed that women working outside the home did more than 40 hours a week in the home as well. Women now spend about the same amount of time doing housework as did women in 1924. And, in spite of all the articles to the contrary, more than 80% of housework is done by women, even when those women are holding paid jobs outside the home.

Women are supposed to succeed in the men's world on men's terms and still do the housework and care for the children.

They are also supposed to acquire other masculine characteristics. *Branching Out*, a woman's magazine from Edmonton, did a long criticism of children's stories because the boys were presented as aggressive and action-oriented whereas the girls were passive. Nowhere was it suggested that being aggressive was a bad characteristic for boys or girls; instead, the demand was that women be shown as aggressive and doing men's occupations.

We are all supposed to be masculine now—and masculine means aggressive, unloving, rigid, single-minded. The former womanly virtues of love and

The break-up of the family is due to the needs of the economy.

gentleness are to be cast out as not even good enough for women, just as women's jobs are now considered unfit for either men or women.

No wonder so many women have rejected the image. It is surprising indeed, to find that after the media has done its job of chopping and distorting, any fights for Women's Liberation any more.

SEXUAL FREEDOM IN PRACTICE

It's difficult to find even a one-night stand nowadays. A few hours, if we're lucky. A baby, if we're lucky, to bring up in some shabby basement suite.

Women appear to have a stronger sex drive than men, and women are still able to love. Women are taught to love and men are taught to hate. It preserves the proper power relationship.

Are wives any better off? I got propositioned by two jolly, fun-loving men from Terrace once. They were both married. One admitted that yes, he probably wouldn't recognize his youngest son if he met him accidentally on the street. And yes, his wife complained about not getting enough sex. He seemed to think that had no relevance to his proposition.

He wasn't too happy about Women's Liberation, however. His view was that it caused women to fall into bed too easily. A man likes a challenge, he said.

Why not go moose hunting? I suggested.

In the very early part of my relationship with a now long-gone lover, I remember that I saw him as a huge, swollen slug. We were sitting around drunk and suddenly I saw him as a slug. He had then swallowed and digested two women and was leisurely preparing to do in a third.

The image didn't last long and I can't find it again.

I can only see him now as a person in pain, unable to love—sickened and dying of this inability. I would continue to be his unpaid nurse/servant if he wanted me, but he didn't. I ran out of what little money I could give him. I had been sucked dry of the energy needed to care for him. We were both sick and dying creatures, but he could at least spit out hate and venom, whereas I had only a terrible kind of resignation I would not have thought possible.

I loved him. Will I be forgiven?

He never once hit me. That's a big deal nowadays. But ought one have loved such a weak man? Isn't that some kind of masochism?

The sin wasn't in loving a weak man, but loving. I needed him, see, in a world where the psychopath is glorified. I loved him in a society where love is evil and sharing, the act of a coward. Will I be forgiven?

There are other choices. *Ms* magazine of September, 1975, revealed the secret of a good mistress. Tranquillizers. There was a story about Trudy who not only had men to sleep with, but all kinds of material goods as well. So her friend Kar started taking tranquillizers too; then she found heroin was better and she was also a great success as a mistress, until she got some pure heroin and Trudy stumbled over her body one morning. But Trudy kept on taking tranquillizers and was still successful until she went to the hospital with a bleeding ulcer. Good whores don't get sick, so the current man left her, but when she came out, she kept on taking tranquillizers and found others.

My doctor won't give me enough tranquillizers. Alcohol is a violent drug and won't do at all. It's masculine, whereas pacifying tranquillizers are just the thing for femininity. You walk around half-asleep and smiling; passive and satisfied-looking. That's how they want you.

There are other solutions as well. I left him, I heard a woman saying, just got up one Monday morning and walked out.

Sure. We get like them. Make a virtue of abandonment. Anyone who minds will be locked up in a solitary room and fed drugs and alcohol until they are no longer capable of feeling anything. When they no longer care if they are released or not, they will be released. Then all of us, brothers and sisters together, can rejoice in our liberation.

Many of the women don't understand their true role in the game. They will be used while it is convenient and pleasurable for the powerful men to use them, and then they will be discarded, like used paper towels. There is always an eager, fresh recruit to take their place.

It has resulted in the most efficient industrial labour force in the world.



BROWN-SKIN GIRL, STAY HOME AND MIND BABY.

With the increased availability of birth control, women are held more than ever entirely responsible for their pregnancies. Many men and some women are convinced by this propaganda, ignoring the fact that birth control methods now available are dangerous, cumbersome, or just don't work. Sex is increasingly divorced in men's minds from bearing of children.

Women who worry about pregnancy resulting from considered uncool, naive, unliberated. The cool, "liberated" thing to do according to those in control, is to sleep around as if sex didn't result in pregnancy.

Do you have any children? the CBC interviewer asked Dick Cavett.

Not that I know of, Dick Cavett replied, laughing.

Of course it's all a joke. Why should men worry about such minor matters?

Mothers and children are what now constitute a family. While many fathers still care, society in general does not feel men are responsible, nor does the community take any responsibility for the care of small children.

In 1971, there were an estimated 338,000 single parent families in Canada, of whom over 85% were headed by women. Almost half these families had an income of less than \$4,000 if they were headed by women. About 44% of these were classified as low income; these families made up one-fifth of low income families in Canada. (Issue, 6)

By other poverty figures, of the 6.65 million children under 16 in Canada in 1971, 1.66 million were poor. Of these 21.2% lived in two-parent families. Of the single-parent families, 69.1% were living in poverty, (53.7% of single-parent families headed by fathers were poor.)

Besides the effect of poor food and poor clothing and inadequate housing, poor children don't go to school as long as others. A study in Ontario showed that while 71% of dull children from well-off families got through Grade 13, only 68% of brilliant children from poor families did the same. (*Chatelaine*, Feb. 1976).

Estimates in 1976 are that 44% of women over the age of 15 work outside the home. (45.2% in B.C.) (Statistic Canada).

A study of 105 women in Ontario revealed that they would not ask for advice from their husbands if they needed help with the children. These were women who thought that "loving a man and running a home was the most important experience of their lives." If they needed help, they would first ask their doctor about it, then a teacher, then a counsellor, with husbands being the fourth choice. Of the 105 husbands, four helped with the care of their first baby.

In 1971, according to "Status of Day Care in Canada" from the Health and Welfare Department, 1-1/4% of the children of working mothers were enrolled in day care services. In 1973, this figure had risen to 13/4% and in 1974, it was 2.51%. By 1975, the figure was just under 3%. What an astonishing increase! In less than two centuries, if such progress continues, all the children under 15 of working mothers will have day care services available! That, of course, doesn't count the non-working mothers—those who just stay home and cook and clean house, wash clothes, iron, mend, nurse, and care for one or more children.

In 1975, the same source estimated that 4.34% of children under 3 of working mothers were in day care. 17.22% of children aged 3 to 5 of working mothers were in day care. 0.3% of children aged 6 to 15 of working mothers were in day care.

That leaves us with three choices. We can get married and have babies and take the consequences. With increasing male parasitism, this means one more dependent to look after and the possibility of VD from his extra-marital affairs. Or it means participation in some perverted notion of "togetherness" where the woman submerges herself in whatever the man is, since by definition, his needs and interests are always more urgent and important.

Or we can stay childless and take the consequences, and those are perhaps the worst of all. Loveless and unloved, we become as cold and sterile as the society that spawned us.

The men are often quite cynical about the whole process. The availability of presentable female bodies is one of the "perks" of power, like the chauffeured limousine. For the women, it is often not libido that drives them into the arms of, say, a sixtyish chairman of a House committee, but the chance to enter a world to which the doors would otherwise be bolted shut.

Usually the discarded mistress departs quietly. (*Vancouver Sun*, September 1, 1976.)

The odd thing for me is the fact that my relationships with men define my class position more clearly and unchangeably than my jobs. I may do any kind of work, but what fixes me in the lower working class irrevocably and without any hope of mobility is my inability to dress properly for an evening out, my lack of fancy cooking knowledge and interior decorating, my inability to cope at parties. Therefore, I will never get to know the "right" people, never be treated as anything but a whore by the men who condescend to spend any time with me.

Maybe this is self-evident to others—to me, it seems an odd and non-marxist conclusion. I ought to have gone to modelling school instead of university. My Honours B.A. will never offset my uneven fingernails. Prospective sex partners are much more careful about that sort of thing than prospective employers.

So I'm stuck. I'm "too intelligent", too strong, for men of my own class. Overeducated and arrogant, by their terms. They would have to beat those intimidating characteristics out of me before they could feel comfortable. I am not a proper woman, they tell me, and would have to be taught a thing or two about proper womanhood before they could take me into their bed. And to men of other classes, even the upper portions of the working class, I am only a lay, to be used and discarded.

People tell us of the good old days of chivalry when womanhood was really respected and revered—when brave knight rode gaily forth to die for his lady love. But in order to be really loved and respected there was one hard and fast condition laid down, to which all women must conform—they must be beautiful, no getting out of that. They simply had to have stary eyes and golden hair, or else black as a raven's wing; they had to have pale, white, and haughty brow, and laugh like a ripple of magic. Then they were all right and armoured knights would die for them quick as a wink!

The homely women were all witches, dreadful witches, and they drowned them, on public holidays, in the mill pond. (Angela Rose, "We Are Women," 1973 OISE Women's Kit.)



IS IT THE FAULT OF WOMEN?

At first there were many different trends in Women's Liberation. There were some women who were for breaking up the last of the families, there were those who acquiesced in the decision that promiscuity was "liberating". There were those who preached lesbianism as if labelling oneself as a purely sexual thing was somehow different than someone else labelling you as a purely sexual thing. This minority is what is taken up by the media, and there are now all these glossy books and magazines which proclaim this is all there is to women's liberation. Sleep around, baby, and you'll be free. Free of family, free of security, free of love. Just like men.

Erica Mann Jong made a big splash with *Fear of Flying*. I read it with horror, searching for redeeming features. She says some clichés about women's liberation—apart from that, the story goes somewhat as follows: Isadora Wing who hates women and Germans and says she thinks Jews should be gassed, goes on a trip to Europe with her husband. Although she is rich and educated, she feels dissatisfied and is obsessed with her genital organs. She is convinced that what she needs most is a good fuck. She thinks she has found it when someone assaults her at a conference. She leaves her husband and goes off with this man who appeals to her because he is sadistic and constantly insults her. He doesn't provide the good lay because he is impotent and can only perform before an audience. He drags her around Europe, humiliating her thoroughly, then dumps her. She doesn't object to any of this. At the end, she decides her husband wasn't such a bad lay after all and rushes off to find him.

Now isn't that fun? It turns out the Playboy bunny was a "liberated" woman all along.

Then there's Kate Millett. She was named as a leader of Women's Liberation by the media, and although she had no followers, she accepted the title. In the book *Flying*, she tells us that it was all her mother's fault. She hates her mother because her mother was poor and complained about it. Her

... if all I knew about Women's Liberation was what I read in the magazines and newspapers and saw on TV. I would not be a supporter.

mother didn't like being abandoned by her husband with no money and two children. Kate wants to have sexual relationships with all her female friends and her husband, and the demented mother cannot understand that Kate should not only want to do this, she should want to tell the world, and all in the name of "honesty". In a rather insightful scene, Millett describes that after a collective of women made a movie and would not let Millett take all the credit for it, she rolled on the floor crying.

Well, so what? If it was just another dirty book in paperback, who would find it surprising? But Kate Millett does the stud thing (albeit not as successfully as if she were a man), cutting up all her friends, says she is a revolutionary. The poor bewildered mother is named a fascist.

Both Millett and Jong are stupid women who got caught up in something they didn't understand and it is difficult to get very upset with them. It is publishers

who decide what books get published and how much distribution they will get. A whole complex of men including TV and newspaper owners decide which books get wide publicity. Women who write good books don't get them published. There is no money to be made in Women's Liberation—there is only money to be made in further objectification of men and women.

Women's Liberation began in the late 1960's along with all the other demands by various oppressed peoples. The militancy rose out of the protests against the horrifying war in Vietnam.

I don't believe the main push came from women themselves, but that they were primarily reacting to certain historical circumstances. These circumstances were the logical development of capitalism—the devaluing of women's work and the break up of the family. Ironically, Women's Liberation is now presented as working for the very circumstances which it arose to fight against.

After the Second World War, there was a big push to send women back into the home, as described by Betty Friedan in *The Feminine Mystique*. This was not done, however, to prevent women from working outside the home—it was to get them out of high-paying jobs. Almost as many women continued working outside the home; but as cheap labour, and in growing numbers, as part-time labour. With the growth of the service-producing industries, more and more women were required as cheap labour. If women were made to feel their primary duty was their home, and their children would suffer incurable diseases unless their mothers stayed home, then women were available for cheap, part-time seasonal employment instead of the higher-paying full-time jobs with more fringe benefits. Department stores save millions of dollars by hiring only part-time labour, and even when these women end up working the same number of hours as full-time workers, they do not get the benefit of sick leave, pension plans, paid holidays, overtime, and so on.



The homely women were all witches, dreadful witches, and they drowned them, on public holidays, in the mill pond.

Since the Second World War, the number of farm families in Canada has diminished to about 5% of the population. Farm women had greater status and respectability in their communities than city women do. The work of the farm woman was recognized as necessary as that of her husband. Now they have had to move to the city in a mass exodus.

The most important characteristic of post-war Canada has been this lonely trek from farms to cities. But there is not a mention of this phenomenon in any part of the media; not even sociologists have considered it worthy of study. The only acknowledgment of an uprooted population is ridicule and unemployment.

What it accomplishes for capitalism is mobility and the availability of cheap labour. With women reduced from wives to whores, men can move wherever they are sent and they can be isolated in camps not so very different from concentration camps except that the pay is better. They won't complain about the lack of a family—they can get all the whores they want. And when mothers are not supported by husbands, more of them are available for cheap labour. They have to go out to work, and they have to accept as little money as the employer wishes to give because they haven't the power to ask for more, or to refuse to work outside the home.

Over 60% of women in the work force are in what are known as women's jobs. In clerical work, they account for 70% of all clerical workers, 10% more than 10 years ago. In banks, public utilities, hospitals, and other service industries, they were 56% ten years ago. Now they are 60%. On the other hand, women are 13% of all persons in managerial positions.

In 1972, women earned an average of \$3245 a year which was 43% of men's wages of \$7633. In 1973,

women earned \$3591 per year or 43% of men's average wages of \$8310. ("Income Distributions by Size in Canada," Statistics Canada, Catalogue No. 13-206) The figures available for 1974 so far indicate the gap between men's and women's wages is increasing ever so slightly. Yeah, we've come a long way.

In B.C. in 1974 there were about 2,000 casual farm workers in the Lower Mainland. The majority were Chinese and East Indian women who worked a ten to fourteen hour day for \$1.40 to \$2.50 an hour.

As everyone knows, the "economy" would be destroyed if women were paid decent wages. The lawyer for the Canadian Imperial Bank of Commerce argued that the fiscal fiber of the nation would be rent if even one bank branch were allowed to unionize.

The break-up of the family is due to the needs of the economy. With fewer and fewer families able to make a living on farms, men are more than ever, prey to the needs of industry. There is construction, logging, mining, seasonal work like fishing, etc. Multi-national corporations need office men who will go anywhere in the country or in the world, depending on the fluctuations of the market and the labour supply. A class of ironworkers at BCIT were told they would serve their three-year apprenticeship wherever they were sent, even if this was some isolated camp. "And I don't give a damn if you have families or not", the instructor told them.

Men who were proper husbands and fathers would not make these moves. Fathers and husbands do not leave their families for a six-month stint on constructions in northern Quebec. Fathers and husbands do not demand that their families move to another province or another country at a month's notice.

People are still complaining about the deficiencies of the nuclear family. The nuclear family consisted of mother, father, children. No grandparents, aunts, uncles, old friends, neighbours. It is a convenient arrangement for the demands of capitalism for a very mobile labour force. But it would be best for them if men and women had no families at all.



Mothers and children are what now constitute a family. While many fathers still care, society in general does not feel men are responsible, nor does the community take any responsibility for the care of small children.

The propaganda against fatherhood went along with the campaign to send women home after the war. Men were not to be bothered by the problems of their wife and children. These were a mass of movies, magazines, sundry articles in sundry newspapers about how proper women were to behave. They were to greet their husbands with their hair done and dressed as if for a party, complete with deforming girdle and shoes. They were not to tell the father what the children had done that day, be it good or bad, because the poor man had enough troubles of his own. They were to feed and bed the children as unobtrusively as possible while He drank a martini and read the paper. They were to bring on the gourmet dinner and listen to His problems and be understanding and sexy at the right time.

In other words, they were no longer a family because a family, by definition, must share the joys and woes of each member of it. Being married for women meant only another dependent to look after. Being a mother meant sole responsibility for

the children and taking the entire blame if something bad happened to them.

In legal terms, when a man and woman marry, only one person continues to exist: the man.

In Colorado a study of battered women concluded every woman had a 50-50 chance of being battered by men during her lifetime. (*Vancouver Sun*, May 11, 1977). Sociologists and psychologists have just begun to study the phenomenon, which they call "family violence" when they mean husbands beating up wives and children. Rape and wife-beating seems to be a normal part of everyday life in the cities. In Vancouver, 40 per cent of all murders are a husband killing his wife.

When the learned men set about finding solutions to the problems, they come up with rather bizarre solutions. A Vancouver psychologist named Ian Percy has invented a board game designed to make family members talk to each other. The problem, as Percy sees it, is lack of communication, and the solution, as Percy sees it, is playing games. He blames family dissension on labour unrest and the fact that men and women usually hate their wives. Men take their dissatisfaction out on their jobs and

children; women retreat into feelings of worthlessness. "Men tend to be computers when they have arguments, and put their feelings away", Percy is quoted as saying. (*Vancouver Sun*, May 11, 1977.)

The problem seems to me to be too much communication. If anything, men have always been able to communicate very well about the kind of woman they think they want, and women have to try to fit the image or else. The latest is a thing called "male menopause" during which the poor men are suffering all the dissatisfactions of middle age, the main one of which is the dissatisfaction with their wives.

Suddenly he wants a woman, not a wife and mother. He wants sexual excitement, a vibrant, well-dressed assertive woman, like that woman at the office who phones up men to ask them out for a drink. He wants a woman like that to pull him out of his own social laziness and inertia. (*Chatelaine*, February, 1977.)

The wife is supposed to be kind and understanding and sympathetic during the poor man's traumatic grappling with his internal self, even if he decides to beat her, leave her, or kill her.

If she decides to leave him, she'll have to face the fact that single or separated women in our society have a dreadful time finding a decent man. Competent, emotionally together women outnumber men at least five to one. Most men are little boys, emotional idiots. They're inept, they don't know or care how a woman feels, they run around at singles' dances, pinching bottoms like grade-3 boys. Their sexual egos are so fragile they can be shattered by a falling soda cracker. (*Chatelaine*, February, 1977.)

It has resulted in the most efficient industrial labour force in the world. Nobody opposed the incredible speed-up of work in 1950's and men learned to work at the speed of machines.

In every year, more person-days are lost due to industrial accidents than due to strikes. The rate of accidents has increased in the last decade. In the hue and cry about pollution, it is rarely mentioned that the workers in the polluting plant are the first to suffer injury to their health. It is all considered a normal part of working conditions. Unless he is sick, a real man does not complain that the work is too hard for him.

To their credit, it should be noted that neither men nor women responded to the barrage of anti-family propaganda in quite the appropriate manner. After the war, day care centres had to be closed and women fired outright to get them out of high-paying jobs. And to this day there are men who mother their children and share responsibility for looking after their needs.

But the erosion of the family, while slow and never quite successful, is nevertheless resulting in the correct balance of available labour for the capitalists. In 1971, 12% of children in Vancouver lived with only one parent. This figure has undoubtedly grown larger since then but more recent data is not available.

Alcohol helps. The lowest possible estimate still makes about 10% of men in Vancouver alcoholics. Alcohol makes men aggressive, irresponsible, intolerant—in other words, properly masculine.

There is a lot of propaganda around against marriage, some of it presented as if it were coming from the women's liberation movement. Marriage of the kind the media considers ideal is definitely bad for women so it isn't hard to turn women against it. Not having a husband means one less dependent to look after. Men were always supposed to be against marriage—the old "ball and chain" bit. What kind of sissy would actually admit to liking being married; what man who called himself a man would admit to not wanting to sleep around?

But men have as much need for warmth, affection, love as women though they are not supposed to admit it. A man who talked about his need for love and cuddling in public a lot would likely lose his job and/or be certified insane.

Men can only admit they need sex and through sex ate they supposed to get all the other human needs fulfilled. This is, of course, totally impossible so there are now all these men's magazines and open line radio shows discussing the horrors of impotence. If all of a man's normal human needs are to be

dependent on the rise of a relatively tiny and unimportant organ, then quite naturally, that organ is going to fail its duty.

If, however, men are going to try to have all their human needs fulfilled by sex, then there must be a lot of sex objects around. Not people, not women—objects. A larger proportion of women are to refuse families so they will be available for objectification. Topless, then nude, nightclubs sprang up all over, most of them thinly disguised pimp joints. The number of magazines featuring women-as-things have increased phenomenally; movies featuring violence and pretending this is sex have increased by incredible numbers. Even ordinary movies feature rape and women-as-objects much more than they used to. Women don't have the money to spend in nightclubs and beer parlors so any objection they might have to pimping is irrelevant.

In many other ways, men and women live in different cultures because of the difference in their economic conditions. Seventy per cent of the bus passengers in Vancouver, for example, are women. Men make more than twice as much money—they either drive their own car or take a cab.

We are told that women don't strive hard enough for success as indeed, they don't. Men strive for success; women are more concerned with survival. Single mothers live in basement rooms with their children and worry about food, clothing, decent housing. Men spend more time drinking and worrying about impotence.

WHAT NEXT?

Women's Liberation then, is a holding action—an attempt on the part of women not so much to improve their conditions as to stop them from deteriorating even further. Women's Liberation ought not to be diverted into a change in sexual behaviour or be satisfied with making room for a dozen more women in the middle class. When women are underpaid and made solely responsible for the welfare of their children, the so-called "sexual revolution" is only a variation on the age-old oppres-



sion of women. Nor is the problem for the women's movement to move women into men's jobs—if women's jobs were paid decently, segregation would disappear on its own. The problem is to redefine women's work as essential, important, and deserving of a higher salary. The problem is to develop a position of strength from which women can make their demands known.

This is being attempted by several groups in Vancouver. AUCE (Association of University and College Employees) was formed by the staff at UBC after several organizing drives by a regular union failed. The staff is 90% female and it was felt that a democratic union would be interested in the women's issues which regular unions consider unimportant.

Local No. 1 of AUCE was certified at UBC, Local No. 2 at Notre Dame in Nelson, Local No. 3 at Simon Fraser University, Local No. 4 in Prince George. However, AUCE has fallen upon bad days. When the AIB ordered a rollback in Local No. 1 at UBC in 1976, the union was unable to respond in any positive way. Like most unions, AUCE is paralyzed by having to demonstrate over and over again that it has the right to exist.

The other group attempting to organize women in Vancouver is SORWUC (Service, Office, and Retail Worker's Union of Canada). This, unlike AUCE, was not begun by a specific work group of feminists. There are now about 150 members in 15 small bargaining units in Local No. 1. These include a number of social service groups, one legal office, one restaurant, two neighbourhood pubs. Local No. 2 is called the United Bank Workers and is in the process of organizing all the bank workers in B.C. Membership in Local No. 2 is close to 400.

In all cases, there are no professional organizers and all the work is done by unpaid volunteers. The staff write their own contracts and do their own bargaining. The more experienced advise the less experienced. AUCE and SORWUC members can now proudly say that not only can women organize themselves, they are organizing themselves.

The issue is not whether or not men are evil, nor that there aren't enough women on the Boards of multi-national corporations. The issue is that women's work is valuable and necessary and worthy of a decent wage. The issue is that people ought to have some control over their own lives.

The process is slow and agonizing, but there is no other way.

The problem of the disappearing family is an equally difficult one. Many of the women's groups are working for better child care but while they have put in incredible amounts of work, the results are barely noticeable.

I don't know what can be done about the increasing sexual perversion. It goes along with alcoholism, drugs, and all these accompany the disintegration of the American empire as well as the needs of an industrialized, capitalist society. The old society is dying but the new one has not yet appeared. Times of transition are always difficult and chaotic.

I would like to see mobs of irate women marching downtown to destroy nude nightclubs, sex movie houses, and other pimp joints.

I would like to see rape treated as the filthy, anti-human crime that it is.

I would like to see fathers forced to contribute to at least part of their children's support—both financial and emotional.

I think that single motherhood must now be treated as a normal occurrence rather than an aberration for which mother and child must suffer. As the divorce rate spirals and as birth control becomes more available, there are more and more mothers raising children all by themselves.

It isn't as if the nuclear family was so great. Mothers were imprisoned inside their houses and were the property of their husbands. With increasing drug and alcohol usage, wife-beating, far from disappearing, is only being held in check by the divorce rate. The solution lies in going forward, not backward.

I would like to see the community as a whole take more responsibility for the raising of children. Not only day care is required but night care as well for women working shifts and for women who want to go out in the evening. It is now considered a criminal activity for a mother to go dancing in the evening, just as it is a crime for her to take a three-day holiday.

The immediate need is for more child care centres, including houses where children can be left for several days or weeks at a time while the mother restores her health or just takes a holiday.

Ideally, there should be children's houses in every area of the city. Mothers could leave their children there for as long as they liked, or as long as the children wanted to stay. There would be a permanent trained staff and everybody in the neighbourhood would be encouraged to drop in at regular intervals. On my way to buy a paper, I could stop by and read the children a bedtime story. I think that on the whole, mothers would have their children at home more often than at the children's house, but this would vary with each situation.

Mothers would then have the time and opportunity for better jobs, education, travelling, even the luxury of going to bed with an illness or a nervous breakdown. A bout with the flu wouldn't mean disaster as it now does for single mothers.

Such houses would be expensive but not nearly as expensive as keeping abandoned mothers and children on welfare, and the cost in health that the enforced isolation entails for mother and child. At this time, a beginning must be made in this direction. Children belong to the community. This requires a different philosophy than is now prevalent. Parents would still want some control over the way their children are treated. But already, most of the socialization of children is in the hands of the society and only their physical well-being is the responsibility of the mother.

I would also like to see the continued growth of such unions as SORWUC. Only by organizing together into their own groups can women gain the confidence and power to protect ourselves and our children from a disintegrating society.

The Berger Report (con't.)

continued from p.10

"It is for this unborn child, Mr. Berger, that my nation will stop the pipeline. It is so that this unborn child can know the freedom of this land that I am willing to lay down my life."

Chief Frank T'Seleie
August 1975, Fort Good Hope NWT

In his May 9, 1977 press conference, Berger talked of the possibilities of civil unrest in the North should the pipeline be pushed through before the settlement of the native landclaims. He told of the deep-rooted feelings: "People in the North have made clear to me that they have a cause that they believe in."

The first tragedy has already taken place. Just over a year ago Nelson Small Legs Jr., a southern Alberta Native organizer gave his life to draw attention to native rights. Two days after testifying to the Berger Inquiry he shot himself, leaving behind a note protesting government treatment of Indian people. He was not apart from his people in this action, but part of them.

To Justice Berger, Small Legs had said:

"We will take up anything to defend ourselves, our children, our wives, our culture, our spirit..."

Prime Minister Trudeau stated: "I must say that when a man gives his life for an objective, I must respect that and regard it as a very serious matter indeed. I will look into it with all the seriousness that it deserves." Nothing has been heard.

Our Hon. Members

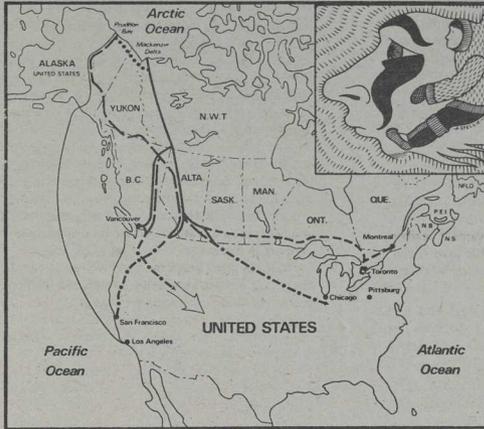
May 13, 1977 a debate was held in the House of Commons. Ed Broadbent, leader of the NDP, had moved: "That this House urges the government to accept the principal recommendation of the Berger report that no pipeline be built in the MacKenzie Valley for at least ten years."

In the course of the debate Broadbent pointed out that the gas and oil industry, which told us in 1970 that we had enough gas to last us 392 years, and could therefore expect to export more gas, had argued (for some strange reason) that we would run out of has by 1978 when exports were cut a year later. He argued that predictions that we are in imminent danger of running out of gas are wrong; and that recent assessments indicate that we won't need frontier gas until the mid 1990s.

Wally Firth, MP for the NWT who has twice campaigned on a platform of 'no pipeline until landclaims are settled', and won, said: "I suppose that I am concerned about this because, in the past, the petroleum industry has exhibited what could fairly be called a credibility problem."

The vote to support the recommendation that no pipeline be built in the MacKenzie Valley for at least ten years was lost, 14 to 159 votes.

"I love the land. I will give my life for it."



Possible Pipeline Routes for Northern Gas

Has Ottawa Already Decided?

To date, the government has invested considerable money in the pipeline issue. Of the three studies the Berger Inquiry itself has cost 3.2 million, with a further 1.74 million going to native, environmental, business groups and to northern municipalities to enable them to testify.

Also, the Canadian Development Corporation has a 2 per cent share in the Foothills consortium, which implies an expenditure of 140 million dollars to date.

May 10, in the House of Commons, the ministry of finance admitted that Canadian Arctic Gas Pipeline Ltd. had approached the government, as yet informally, to request a government guarantee for overrun costs.

We saw a precedent for overrun costs with James Bay, which was initially to cost 900 million dollars and is presently at 9 billion dollars. They have also requested a guarantee re: interruption of services, which would imply a conflict of interest between the Department of Finance and the Department of the Environment should there ever be an environmental problem.

The question to be asked is whether or not a decision has already been

taken. In the course of the debate, Alistair Gillespie, Minister of Energy, Mines and Resources, stated, "If there are delays in bringing natural gas down from the north we would be forsaking one of the options we have before us..."

The vast compendium of testimony given to Judge Berger testifies to the fact that any pipeline, particularly one built within the next few years, would have serious, generally undesired consequences for the people of the North. The pipeline would ensure gas supplies for a finite and relatively short length of time. It would scar the northern landscape for much longer and would potentially disrupt both the way of life and environment of the North.

"When you have polluted the last lake and have caught the last fish and have cut down the last tree, it is too bad that then, and only then, will you realize that you cannot eat all the money you have in the bank."

(Message once sent by an Indian woman to the leaders of the European peoples.)

Save Coqualeetza

What is Coqualeetza?

It's a cultural/education centre for the Upper Stalo people, the Native Indian inhabitants of the area roughly from Langley to Yale.

Although the idea of Coqualeetza is almost ten years old, the project has only really been operational for three years.

Coqualeetza is run by the Stalo, and operates many successful programs and courses for the Stalo, other Native Indians, and for non-Indians.

The culture, language, traditions and history of the Stalo now rest with the Elders of the 24 bands in this area. Coqualeetza provides a

way of preserving that heritage. If Coqualeetza is not successful, the Stalo way of life, art, songs, and languages will be lost forever.

The funds for cultural/education centres for Native Indians come from the Department of Indian and Northern Affairs. Last year the grant was \$144,000. However, the federal government has not committed itself to support beyond September 30th.

Send letters demanding a long-term funding formula, and a policy commitment from the cabinet. Write to: Minister of Indian and Northern Affairs, Parliament Buildings, Ottawa, Canada.



TURKEY AWARD

Despite very heavy competition, this month's award goes to...

Anita Bryant, an ex-Miss America, who has been successful in leading a campaign to repeal legislation in Dade County, Florida, which prohibited discrimination against gay people.

"The laws of God and the cultural values of man have been vindicated," exclaimed Anita Bryant, hugging her husband and children. "All America and all the world will hear, and with God's continued help we will prevail in our fight to repeal similar laws throughout the nation which attempt to legitimize a life style that is both perverse and dangerous to the sanctity of the family, dangerous to our children, dangerous to our freedom of religion and freedom of choice, dangerous to our survival as 'one nation under God'."

Canada Pension Plan

AMENDMENT TO CANADA PENSION PLAN
(Bill C-49)

This Bill would make provision for the equal splitting of CPP pension credits earned during a marriage of at least three years duration, when that marriage ends in divorce or annulment.

Another provision would allow a parent who leaves the labour force to raise child(ren) younger than seven years of age, to leave out of the calculations of their CPP benefits any months of low or zero earnings, where this would adversely alter their CPP entitlements.

The Federal Government says it is offering this as a method of recognizing the contribution to society of spouses who work in the home. However, the amendments acknowledge such contribution only as it can be tied to paid employment, either through a spouse's earnings or one's own. The homemaking spouse is still unable to participate directly in establishing the financial security that labour brings to other members of society, because she/he is seen to exist only as part of the economic couple and therefore entitled only to a split of the couple's assets.

What's Been Done

A research team of six women, hired by VSW under a Canada Works Grant, started work June 13 to assess the B.C. government's implementation of those recommendations of the Royal Commission on the Status of Women falling within provincial jurisdiction.

The Royal Commission recommendations, published in 1970, were guidelines for removing the inequities which have prevented women from assuming an equal role in society. A review of implementation at the federal level, entitled "What's Been Done?", was published in 1974 by the Federal Advisory Council on the Status of Women, and the B.C. "What's Been Done?" team will be publishing a similar report. This will be the first progress report for B.C., and it will be used to press the government for full implementation of the recommendations.

Some areas the project will be concerned with are volunteer work, protective legislation, women offenders, household workers, child care, education, and matrimonial laws.

Any individuals or women's groups having information about recent legislative or policy changes in these areas should contact the project at 736-3746.

Sisterhood makes the news

Sexual Orientation

On Friday, June 10th the B.C. Court of Appeals ruled that the Vancouver Sun had 'reasonable cause' to refuse an ad from the Gay Alliance Toward Equality (GATE).

In doing so, they overturned a B.C. Human Rights Board of Inquiry decision which had found that the Sun violated the Human Rights Code, and a B.C. Supreme Court ruling in favour of GATE. The Board had held that the Sun had discriminated against homosexuals without reasonable cause.

Because sexual orientation is not included within the Human Rights Code, B.C. courts can legally choose to deny basic human rights to one section of the community.

Particularly disturbing is the definition by B.C. Court of Appeals judge, Mr. Justice A.E. Branca, of what constitutes 'reasonable cause'. While admitting that certain individuals at the Vancouver Sun ^{the} have been biased, he claimed that the bias was not in bad faith. "If the bias was honestly entertained, then there was not an unreasonable bias," he said.

If a Nazi honestly entertains the belief that murdering the Jews is the right and proper thing to do, is this a reasonable belief? If some people deny freedom of speech to homosexuals because they sincerely subscribe to the many myths and prejudices surrounding homosexuality, is this then a reasonable bias?

Write to Labour Minister Alan Williams, and demand that the provincial legislation be strengthened.

Diana Ellis' New Job

The Women's Programme in Ottawa and the Regional Office of Secretary of State recently hired Diana Ellis (formerly Bissell) as a Consultant on Women's Issues for B.C. and the Yukon. The position is a short-term contract (June 77-March 31/78) and has quite a different focus from the previous women's consultant contracts filled in 1976-77 by Diana (in northern B.C.) and Ruth Annis (on Vancouver Island).

The major focus of the contract job description is to "assess existing strategies, programmes and resources to encourage positive response by institutions to status of women issues." Says Diana, "when you remove the bureaucratesses from that, it means that we have spent a lot of time defining the barriers that exist in our society's institutions (labour force, economic, legal, political, etc.) and perhaps it would be a good idea to evaluate the effectiveness of our strategies to date - find out what has or hasn't worked and why - and move beyond present stages. Part of my job this year is to try and facilitate that evaluation."

Although based in Vancouver, Diana points out that she has a budget to travel throughout B.C. and she'd like to hear from women or groups interested in the topic of women and economic development, single industry towns and institutional change. She can be reached through her office at home (11-1820 Bayswater, Vancouver - 733-1058), or through the Secretary of State office at 1525 West 8th Avenue, Vancouver, 732-4111.

Women at the Top

Two women have joined the ranks of the ministry of education's district superintendents of schools, only the second and third to do so.

Sue Granger of Williams Lake and Dorothy Glass of Ottawa, formerly of Campbell River, are among four educators appointed to district superintendencies effective July 1.

The first woman to hold the position was Frances Fleming, appointed in May 1973, and now an assistant superintendent with the ministry's schools department.

Granger, 37, is the supervisor of instruction for the Cariboo-Chilcootin school district and is an executive member of the B.C. Teacher's Federation.

Glass, 45, is teaching in Ottawa while on a one-year leave of absence from the Campbell River school district where she is vice-principal of the Campbell River Secondary School.

Glass, a feminist, was a member of the Task Force on the Status of Women in Education in B.C., and a chair 75-76 of BCFW's Education Sub-Committee.



TORONTO

TORONTO - "We are seeing the renewal of a long, long struggle for the right to abortion," Mary Stern, president of the Canadian Association for the Repeal of Abortion Laws (CARAL), told about 300 demonstrators at Queen's Park on May 28.

Commenting on the presence of about fifty counterpickets from the so-called right-to-life groups, Stern warned the crowd:

"We must never forget that these forces would take women back to the days of lysol bottle and coat-hanger abortions. We must never let that happen."

The demonstration demanding the repeal of Canada's anti-abortion law was organized by the May 28 Coalition for Abortion Rights. The twenty-three organizations sponsoring the coalition include Doctors Committee to Repeal the Abortion Law, the Toronto Women's Bookstore, Organized Working Women (OWW), the Young Women's Christian Association of Metropolitan Toronto, and CARAL.

Despite the sweltering heat, participants retained their high spirits as they marched along the long route of the demonstration. The parade route passed four downtown hospitals - all of which severely restrict women's access to abortion. Chanting was loudest and most sustained as the demonstrators passed by Women's College Hospital, which has recently closed its public gynecology clinic to abortion patients.

QUEBEC

At the Parti Quebecois convention, it was not until the afternoon of the last day that 1,500 delegates got around to discussion of "a woman's right to choose." The resolution proposed "removal from the Criminal Code of all medical acts dealing with abortion..." The resolution passed, despite the unanimous opposition of the PQ's national executive, and Rene Levesque, PQ leader, stated that "My government will not consider itself bound by a position taken by the convention on a subject as controversial as this one." (Labour Challenge info.)

ITALY

ROME, June 7. The Italian senate today defeated an abortion bill which would have given the woman the right to abortion on demand up to 12 weeks. This legislation would have been the most progressive in western Europe, and years ahead of Canada's. (See December *Kinesis*.)

The Vatican opposed the passing of the Bill, with the Pope issuing repeated stern warnings that abortion was the "killing of an unborn child".

The conservative Christian Democrats defeated the bill by a two-vote margin in the 315 member senate.

Women's groups are now seeking support for the abortion bill in a referendum next year. Despite the oppressive presence in Italy of the Catholic hierarchy, feminist groups there marched 25,000 strong in support of abortion last year. They mobilized effectively then and they will mobilize again.

French women march for abortion on demand.
Paris, Mayday, 1977.



we MUST get visible

"We have to begin to get visible again." This was the main conclusion to be drawn from a recent talk given by Sherran Ridgley, a national executive member of the Canadian Association for the Repeal of the Abortion Laws (CARAL). The following excerpts of her speech are courtesy of Labour Challenge:

"We are far from a free-choice situation for childbearing in Canada. It's devastating. After 70 years of the women's movement, from the suffragists to the present time - after all the time, energy, and sacrifice that thousands of women have contributed - we still have yet to win the most basic of human rights, control of our bodies. And now even the minimal gains we've made are under attack.

Part of the problem in Canada... is the facade of legalization and accessibility of abortion. However, our rights in this matter are subject to the whims of a male-run bureaucracy. In the last year, there has been an incredible deterioration in what was already a compromise situation.

For example, all the hospitals in Toronto establish quotas on the number of abortions they will do per week. On no other medical procedure do such quotas exist. Can you imagine a hospital turning away someone with appendicitis on grounds like, "Sorry, no appendectomy; you are the eleventh this week."

As well, under the abortion law, a woman who is refused an abortion does not have to be given any reason. Nor does she have any right to appeal.

We must understand that the deterioration in accessibility is linked to the barrage of the compulsory pregnancy minority. They have been mobilizing. Their Mother's Day extravaganza of 4,000 in Ottawa is just one example.

And many of us had some faith in the Badgley report. The Badgley report, however, is schizophrenic. Its findings are a damning indictment of Canada's abortion law, but it fudges on the question of repealing this unjust, unworkable law.

We have to realize how tenuous our rights are. Under the present law, rigid interpretation of the word "health" could wipe out what little accessibility to abortion now exists.

As well, the irony should not be lost that while women are fighting for the right to abortion, many Black, Native and immigrant women are fighting against forced sterilizations. We are fighting for the right of every woman to have control over her body."

LONDON

LONDON, ENGLAND. Over 10,000 people marched on May 14 in London to demand an end to the British anti-abortion Benyon Bill, and for the right of women to choose when and if to have an abortion. Sixty-five busloads of marchers came from all over the country. There was also an international contingent with women from Spain, Germany, France, Chile and Belgium. The main organizer of the action was the National Abortion Campaign (NAC). Speaking on behalf of NAC, Rose Knight appealed for an even stronger show of force in the streets over the next few months. (facts from Labour Challenge)

U.S.

ABORTION IS A CLASS PRIVILEGE

The U.S. Supreme Court decided June 20 that the poor will not be able to receive abortions. They ruled, 6-3, that states have no legal duty to pay for abortions, and that public hospitals cannot be forced to perform abortions for women who want, but who cannot afford, them.



Mary Lou Williams

Nicola Sumner

Mary Lou Williams was in town last month playing the history of jazz to an enthusiastic audience that was depressingly low on feminists considering what a rarity a woman pianist, composer and arranger is in the world of jazz.

Mary Lou's own career reflects this history spanning swing to 'modern' and links up with some of the most famous bands of her time.

At the age of four, Mary Winn was studying piano in Pittsburg. She went on the road at 15 with a popular vaudeville act of the 1920s. In Kansas City, Mary Lou joined the dance band of John Williams, a saxophonist-clarinetist who she was later to marry. In 1928 the pair joined Andy Kirk's "Clouds of Joy". Mary Lou started out writing arrangements for the band, her first score being 'Messa Stomp'. During the Depression gigs played as little as \$50 a night for the whole band. The "Clouds of Joy" were lucky, in 1936 they became very popular with their version of 'Until the Real Thing Comes Along'. Around this time Mary Lou also arranged and composed for bands including Benny Goodman, Louis Armstrong, Earl Hines, Tommy Dorsey, Glenn Grey, Duke Ellington and others.

After 1942 Mary Lou led various bands including an all-woman band which played at Barney Josephson's "Cafe Society" in New York. Mary Lou was a regular at the "Cafe Society" for five years before the club was closed by the spectre of McCarthyism in the 50s. The band consisted of Mary Lou on piano, Mary Osborne on guitar, Majorie Hyams on vibraharp, Bea Taylor on bass and Bridget O'Flynn on drums. The 1945 recording is available on Ori, Onyx 210.



Mary Lou played requests from the audience including favourites such as 'Summertime', 'Misty', and selections from 'Mary Lou's Mass'. A great version of razzaf and Walker's 'Honeysuckle Rose' demonstrated her command of the 'stride' style of playing. This style was popular up to the 1940s. The pianist was alone in front of the keyboard and had to provide her own accompaniment, a strong 4/4 beat with the left hand while developing the melody with the right. A good jazz pianist, as Mary Lou told her audience was judged by the strength of her left hand playing - judged by this or any other criteria, Mary Lou is really impressive.

CANER

WOMEN'S ECONOMIC RIGHTS DIVISION
AFFIRMATIVE ACTION FOR B.C. WOMEN

On May 20, 1977 Ms. Eileen Caner, Director of the Women's Economic Rights Division of the B.C. government, met with VSW to discuss the socioeconomic status of women in this province.

WER was established in 1975 under the Department of Economic Development by the NDP and miraculously survived the new Secord government, largely due, we believe, to the protest by the Women's Rally for Action, March 1976, over the abolition of the Provincial Status of Women Co-ordinator's office.

Caner's division is mandated to assess DED plans for economic development in B.C. to ensure that they offer women equal benefits. Northern development is notorious otherwise for lack of planning regarding women's employment, education, child care and other social services.

In reviewing all DED policy, contracts and studies, WER is able to amend the terms of reference, in order to integrate the feminist viewpoint, and reject material based on sexist assumptions, before it gets to cabinet for decision-making.

Thanks to the Vancouver Jazz Society, who brought Mary Lou to town and made it possible for her audience to respond to Mary Lou's invitation to come closer by hitching their chairs right up to her grand piano.

I hope the next time Mary Lou Williams comes to town more feminists will turn out to see this great jazz musician. She's in her late sixties now and we may not get too many more chances, let's appreciate her while we can.

Because WER is limited to action within the DED, it cannot directly influence policy on women's issues in other provincial ministries. That is why we still need a central coordinating body like a women's ministry (despite its pitfalls), within the provincial government.

WER is also breaking new ground and setting precedents in the B.C. civil service by implementing and monitoring an affirmative action plan in the DED. No other provincial ministry in this province has an affirmative action plan. Given time we hope to see Provincial Secretary Grace McCarthy start one for the entire B.C. government.

From her own experience on government hiring committees, Caner notes that normally less than 5% of job applicants in the DED are women but with a little encouragement the number rapidly increases to 27%. Still she sees problems with affirmative action plans.

"Affirmative action seems to help women find non-traditional jobs," she notes. "But it doesn't do much for women in clerical jobs with no career ladders."

Contact Eileen Caner, Director, Women's Economic Rights Division, Department of Economic Development, Victoria, B.C.

by Karen Richardson

Mary Lou Williams' records are available from Black Swan Records at their new address, 2936 W. 4th Avenue, at Bayswater.

- "Mary Lou Williams Quartet featuring Don Byas" GNP Crescendo-9030
- "Mary Lou Williams" Folkways FJ-2843
- "Mary Lou Williams in London" GNP Crescendo-9029
- "Mary Lou's Mass" Mary-102
- "Black Christ of the Andes" Mary-101
- "Zoning" Mary-103
- "From the Heart" Chiaroscuro-103

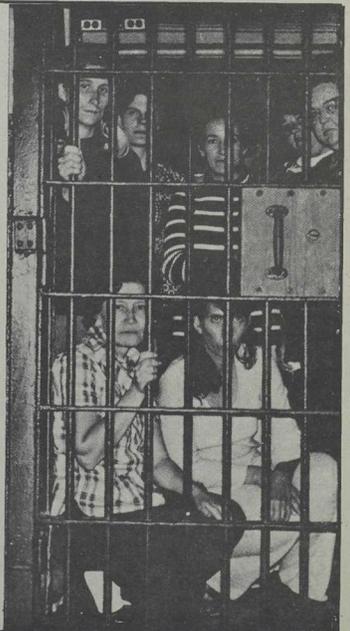
Superb Movie

HARLAN COUNTY, USA is the best film since SALT OF THE EARTH. It's a strong film about strong people, women in particular.

Harlan County, USA is about the people who live in the coal country of Southern Appalachia. It is a story about their slow murder at the hands of the mine owners, politicians, gun thugs, corrupt union leaders and the U.S. government. But it is also a story of their resistance, their long and dangerous struggles to organize for better living conditions. It is a film about men whose lungs are so full of coal dust they can hardly breathe, men who need work but who chose to strike, and it is a film about women who begin to support the miners and end up leading a thirteen month strike full of violence and terror. The film records their politization, their ongoing fight for control over their lives. Barbara Kopple is the director of Harlan County. (OOB)

The picture on the right shows some of the women in jail, for picketing. You see them arrested, jailed and then back on the line...

SEE HARLAN COUNTY WHENEVER YOU CAN!



In Jordan, after the massacre of Black September (in 1970 when Hussein's army slaughtered thousands of Palestinians in an effort to crush PLO organizing there) the union started working secretly in Jordan too.

WHAT KIND OF SPECIAL RESPONSIBILITIES DID THE UNION HAVE DURING THE PERIOD OF WAR IN LEBANON?

In 1973, with the first clashes between the Palestinian revolution and the Lebanese army, we organized a commission of the Palestinian Women's Union and all the Lebanese women's organizations which were organized on a democratic basis.

We found that there were three things that we needed. One was first aid for the injured people, the second was ammunition and food for the people, and the other thing was information - this means the political work - to gather the women and speak about the aggression against the Palestinian revolution and the Lebanese people. Many were enthusiastic and they used to come and attend the meetings. The work we did made a base for the work that started in 1975 (when the war was in full force). And in 1975, we continued our work with the Lebanese women.

We were very well organized. In every part we knew how many wells of water, how much food was needed, the numbers of people staying there, how many casualties, everything.



Palestinian soldier, 16 years old.

WHAT ARE THE MAIN PROBLEMS THAT PALESTINIAN WOMEN FACE THAT PREVENT THEIR PARTICIPATION IN THE REVOLUTION?

The Palestinian woman, like all Arab women, have the problem of traditions. In spite of all she gives to the revolution, she is still secondary in the family, and in Palestinian society. And she feels the revolution is not her main job. So you have to transform the concept of the woman in her own mind. The concept of her own role has to be changed.

We want more women to know their role through their fight. We want to make vaster and vaster the role of the woman.



Palestinian woman in a refugee camp.

HAS THE ROLE OF THE PALESTINIAN WOMAN IN SOCIETY CHANGED OVER THE YEARS DURING THE REVOLUTION?

Of course. The problem is that many changes have taken place in Palestinian society. Through migration, transferring from one place to another, through the revolution, many families have changed their place, their role. But still the Palestinian people can't accept the idea of the changes. The society has changed, but their idea about it has not.

They treat changes with old ideas about them. Even if a man and woman divorce and they are both convinced about the divorce, still they treat themselves as if it's something shameful.

Of course there are big changes. We are preparing a book about the last day of Tal al Za'atar. We interviewed 100 women. Many of the women - one, who lost three sons in the fighting, remembers like this: that she lost three sons, but she speaks more deeply about her daughter that she lost. Her daughter was a member of the revolution. She's proud to say that. This gives a hint of the changes in her mind.

Those who participated in the armed struggle - it's a symbol for the Palestinian woman, in front of her every day, in order to tell her, 'this is your role and you can do everything'.

WHY IS IT NECESSARY TO HAVE A UNION FOR WOMEN?

I will speak about women as a whole and the Palestinian woman. Ages and ages lie between women and participation in the society, production and politics. The woman was in the house. She didn't know more than the borders of the house. So if you bring her and ask her to participate with the men, in the beginning it was difficult for her. If she wants to argue a political matter for the first time, and doesn't know about the problem, she feels she cannot participate and goes back to the house. There must be time and a special organization to train women in order to participate.

I'm against a separate women's union. But what can we do? This is reality. We must face it. Centuries and centuries we have been away.

NDP Resolutions

The Annual Provincial NDP Convention took place at the University of British Columbia recently.

Resolutions put forward by the Women's Rights Committee in order of priority were:

1. that funds from the provincial party and energies be spent on educating the NDP leadership and membership on women's rights.
2. condemnation of cutbacks on women by Socond, as the NDP recognizes services to women are ESSENTIAL RIGHTS and will provide permanent funding for women's centres, rape relief centres and childcare etc. when an NDP government is in power.
3. condemnation of the fate of women in prisons and a call for the establishment of a provincial advisory council of women recognized by the department of the Attorney General to deal with issues concerning women in prison.
4. amendment of existing policy to specifically include the B.C. government in the call to implement Affirmative Action.

As well as these Women's Rights resolutions, others were passed pertaining to women's rights in other policy areas.

In Economic Development: support for the Women's Economic Rights Branch recommendations.

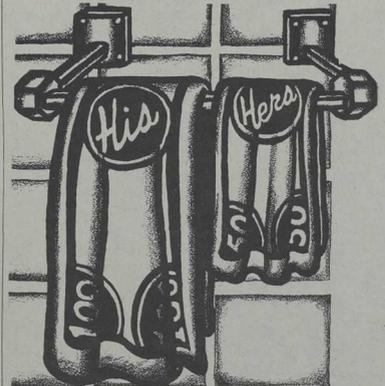
In Health: all provincial hospitals be required to provide adequate facilities for the treatment of all rape victims, unconditionally.

In Labour: recognition of the right of all workers to a safe and secure job and the commitment of the B.C. NDP to the development of programmes leading to full employment and to the full integration of women in the productive sphere.

Emergency Resolutions: protesting the denial of UIC benefits to pregnant women.

As a result of protests from the Women's Committee, new rules of order were distributed at the first Plenary Session with changes to eliminate sexist language.

For more details, read the June issue of PRIORITIES, 3485 West 15 Ave, Van.



bangor summer

While the struggle against sexism continues to be the legitimate focus of the women's movement, another battle is looming in which women are necessarily vitally concerned. That's the battle to continue living on this planet.

This is the issue which the Pacific Life Community addresses. It's BANGOR SUMMER 1977. Anti-nuclear groups from all over the continent will converge on Bangor, Washington in a huge attempt to stall the construction of the Trident base there.

Bangor is only 100 miles south of Vancouver. The first Trident submarine crew arrives there this summer for training.

the ultimate phallic symbol

What is Trident? Trident is four stories high and twice the length of a football field. It carries 408 independently targeted nuclear warheads, each with a blast 10 times as strong as the one that annihilated Hiroshima.

The anti-nuclear movement is growing globally. In West Germany over 25,000 people turned out in February, and in March, over 20,000 came again to protest the proposed construction of a nuclear power plant in Brodckdorf.



protest corporate greed

Meanwhile, in the U.S., this spring saw a huge occupation by anti-nuclear forces of the nuclear plant site near Seabrook, New Hampshire.

In Bangor, three crucial actions are planned: on July 4, on August 6-9 and August 14. They will probably entail mass trespass on federal land by crossing the fence that surrounds the base. The Pacific Life Community has been holding workshops in civil disobedience techniques.

Find out more about the actions by contacting the Pacific Life Community at 335 Eighth Street, New Westminster, B.C. (604) 526-4329.

EXCHANGE

The Lower Mainland Women's Cultural Exchange, nicknamed the "Exchange", is a newly opened centre for Women's Art, located at 217-B East 16th Avenue in Vancouver. The Exchange has facilities for film showings, workshops, live performances, and visual art exhibitions.

Thus far the program has included poetry readings by Vancouver poets Helen Potrebenko and Nora Randall, a concert by Californian Ruthie Gorton, a theatre workshop with Moira Mulholland, films by Peg Campbell and Margo Dunn, and works by less well known artists. The visual art exhibits since the Exchange's opening in April, have all been by local women artists.

The Exchange is entirely self-supporting, and intends to survive on local community support rather than on government grants. The reasoning behind this is that the Exchange's policies stress the importance of stimulating local interest in women's cultural activity. It is hoped that if the events and exhibits are relevant they will receive local support. This is perhaps a somewhat idealistic standpoint in a city that notoriously mistreats its artists.

The gallery space is delightfully uncluttered, with freshly painted white walls that put some of the more established Vancouver Art Galleries to shame. At the same time, the scattering of lounging furniture creates an atmosphere which is comfortable and not in the least sterile.

On exhibition from June 5-25 were the works of Phyllis Green and Marjorie Clark, two Vancouver artists with growing reputations and several years of serious art making and art related activities behind them.

Phyllis Green is showing her small ceramic sculptures. They are minutely detailed and figurative, and rely heavily on their literal content. An aura of tongue in cheek humour hangs over the works.

Marjorie Clark is showing a broad cross-section of her work in acrylic paint, pastel and paper collage. These works are carefully and precisely delineated abstract compositions, appealing on a purely sensual level, and for their beauty of optical effects and delicacy of touch.

The obsessive quality that often occurs in modern art, comes from specialization in a certain theme, type of image, or technique. The negative connotations of the obsession are over-riden by the optimistic nature of the creative process.

Phyllis Green's obsession seems to be with a recurring depiction of veiled, submerged, or smothered figures. The optimism of her work lies in their humorous detail. In "Picnic", we see a minutely detailed picnic tablecloth spread out on a patch of grass. The humour of the work results from its predictability, the ease with any good joke. Folds in the tablecloth and visible hands and feet indicate that a human figure

turn to page 23, col.3

Culhane Trial

Claire Culhane, member of the PRISONERS' RIGHTS GROUP, went to trial on Thursday, June 9, charged with illegal trespass on penitentiary land. In a judgment handed down June 14, Culhane was found guilty and fined \$25. When she refused to pay, Judge Shaw ruled, "There will be no default." It looks as if the law does not know what to do about Culhane. No doubt they would like her to go away and be a docile grandmother. No doubt they know she won't.

At the trial, Culhane charged the Canadian Penitentiary Service, the B.C. Penitentiary administration in particular, with "gross mismanagement, unbelievable callousness and a less than human attitude in its dealings with prisoners, and friends and families of prisoners."

An ex-member of the Citizens' Advisory Committee, Culhane spent 80 hours in the pen during the last hostage-taking incident, September 1976. Culhane said, "I saw men condemned to the most mindless form of treatment, robbed of their self-respect. I saw so-called lawbreakers incarcerated in the most lawless institution where neither Building, Health nor Fire inspectors are permitted to check and monitor premises. While prisoners are expected to adjust to society's rules, little or nothing is said of the fact that these same prisoners on release re-enter a society which cannot provide employment for over one million of its inhabitants."

Culhane spoke also of the fact that Bruce, Lucas and Wilson have been in solitary since June 1975 - 716 continuous days as of June 9. Two prisoners, Saumers and Shand, are still in solitary following the September 1976 hostage-taking. In addition, she reported on how Justice Minister Basford extradited Peltier on the basis of an affidavit which did not have the signing witness present for cross-examination, as is customary in law. The witness, Myrtle Poorbear, has since publicly withdrawn the affidavit.

"In Vietnam I witnessed people imprisoned in cages, napalmed and tortured...and I was helpless to do anything about it except rage against my own people who were making millions of dollars supplying the U.S. war machine...As I turned my concern to prisoners in my own country I found them also in cages, also treated like beasts. Here, in my own country, I am not obliged to accept atrocities. I am not obliged to watch silently while one class of people inflict so much suffering on another.

I shall continue to fight for the restoration of visiting rights which have been cancelled in every federal penal institution in this province. I would urge every one present to join me in changing the present structure so that men and women who are today sitting in solitary confinement in Canadian prisons be immediately returned to the company of their fellows, so that every opportunity be provided to all prisoners to re-enter society as useful members, at the earliest possible date, so that there will be an end to the terror which is destroying so many prisoners...thrown into that cesspool called the B.C. Penitentiary."

How to Survive on UIC

(No. 1 in a series)

With the jobless level in Canada higher now than at any time since the bad recession of the Fifties, it's more important than ever before to know what unemployment insurance is, and how it works. Yet, the Chief Justice of the Federal Court of Appeal has said that our unemployment laws are even more difficult to comprehend than most modern complicated statutes. In this series of seven columns, we want to look at the workings and rules of the unemployment insurance scheme.

The idea of some kind of insurance against the loss of a job is an old one. In the middle ages merchants and artisans banded together in craft guilds against bad times (which in the rough and tumble middle ages were very bad indeed). Switzerland experimented with a form of unemployment insurance over two centuries ago.

In Britain, there was a simple form of help in time of unemployment, based on contributions, as far back as 1907. This was also the case in Canada.

This rudimentary system crumbled in the disastrous years of the Great Depression. Thousands of jobless Canadians were driven onto the public dole or into labour camps suffering hunger and humiliation. The labour unions and some political groups began to demand that an effective scheme to protect jobless people be installed.

Finally, in 1941, to ensure the cooperation of the labour movement in the war effort, the Canadian government of Mackenzie King put a new unemployment insurance scheme into effect.

This was revised in 1971 to include sickness and maternity benefits. It was also changed to include people who earn more than \$7000 a year, an obvious necessity in an inflationary era. It's a compulsory scheme, since the government wanted to spread costs over the largest possible number of people.

The scheme not only helps people through periods of joblessness but also keeps money circulating in the economy, according to UIC information officer Tony Strachan. This, he says, didn't happen during the Depression.



At present about 150,000 British Columbians are claiming unemployment insurance benefits.

Unemployment insurance is not welfare, not a guaranteed annual income, not a savings account. It is insurance. Like any other insurance you must pay your premiums, which are deducted from your pay (about \$13 a month). But you must also follow the conditions of the policy.

Allan MacLean, a lawyer with the Vancouver Community Legal Assistance Society, handles unemployment insurance cases. He points out that, "It is just as if you had fire insurance on your house. The mere fact that you paid the premiums for ten years does not automatically allow you to claim on the policy - one of the pre-conditions of the policy would be that you have a fire first!"

"And," adds UIC's Strachan, "you can't collect on your fire insurance if you've been negligent with a box of matches."

In other words, you must meet some quite specific conditions to collect unemployment insurance, aside from having paid premiums. On the other hand, if you do meet all the conditions that money is yours by right.

So, bearing in mind that unemployment insurance is, according to our appeal court justice, "almost completely obscured by being buried in detailed provisions", our next column will examine the basic rules and regulations of the scheme.

Next: Eligibility for Benefits

For a copy of the booklet, Unemployment Insurance, contact the Vancouver People's Law School. The booklets cost 50¢ each, plus postage. Write to 2110-C W. 12th Avenue Vancouver, or phone 734-1126.

Close Kingston

Close the Prison for Women in Kingston within three years. That was the recommendation of the National Advisory Committee on the Female Offender, chaired by Donna Clark of Toronto, in its report to Solicitor General Francis Fox this spring.

One possible alternative, not endorsed by the Committee is that each province should assume responsibility for women, regardless of length of sentence, and develop its own facilities accordingly. Presently, women serving sentences of two years or more are sent to the only federal female institution in Canada, located at Kingston, Ontario. Sentences under two years are served in provincial institutions.

Responding to the Report, Douglas Chinnery, Director of the Prison for Women, stated: "I think that the Committee started out with a bias against the Prison for Women." He added, "...a woman who has strong family ties would be able, in most cases, to stay in her home province. It's simply not true that every woman here suffers. Many have already broken with their family when they come here."

"The point is that prison is a bad alternative," says Lorraine Berzins, coordinator for the follow-up of the Report on the Female Offender. "...We want to get away from prisons as much as possible, and the only way to do that is to move close to the home community where other alternatives can be set in motion." Frustrated with the present way of dealing with inmates, Berzins observed, "We are always saying that if we only had fewer men, we could really do something. What irony! Here we have a small number of women and instead of taking advantage of the situation, we use it as an excuse for not doing anything because the number don't justify the resources." (Liaison)

Canada has the highest rate of imprisonment per capita in the western world.

Women serving first time sentence - 50% (compared to men - 25%).

50% of their crimes are drug related; 1/3 detained are drug addicts.

Only about 1/3 have even been "employed".

Women in Prison—Resources

SOURCE MATERIAL:

Kind & Usual Punishment, Jessica Mitford (Vintage Books, NY, 1974).

Women in Prison, Kathryn Watterson Burkhardt (Popular Library, NY 1976).

Jails, the Ultimate Ghetto of the Criminal Justice System, Ronald Goldfarb (Anchor Books, NY 1976).

Mission Impossible, Claire Culhane (Priorities-B.C. NDP Women's Magazine, Sept 1975).

Prisoners & the National Conscience Claire Culhane (Canadian Dimensions Oct 1975).

The New Red Barn, A Critical Look at the Modern American Prison, William G. Nagle (Walker & Co. NY 1973).

Brief submitted to Sub-Committee on the Penitentiary System in Canada, (Prisoners' Rights Group, January 1976).

OVO Photo Magazine. Special Edition on Prisons, No. 24/25, Double, Summer/Fall 1976, P.O. Box 1431, Stn. A, Montreal, Quebec.

Blood In My Eye, George Jackson (Bantam Books, 1971).

A Time To Die, Tom Wicker (Ballantine Books, NY 1975).



Rudy Di Felice/Philadelphia Bulletin

Okanagan Women

Okanagan Women's Coalition

It appears that the OKWC will become a reality, come September. That is, we have submitted a grant proposal to Secretary of State for the operation of a Coalition and await word on its acceptance - probably by the end of June.

The emphasis of the Coalition will be on workshops, open to all members of coalition groups, and will try to cover as many areas as interest is shown. Some of the topics already discussed are: lobbying skills, dealing with government officials, skills workshops, communication workshops, lesbian-feminist awareness, personal growth. The latter topic - and one which we feel very important if we are to function in the 'outside' world - might include such techniques and approaches as gestalt, sexuality and our bodies, women and aging, women vs. women, etc. I have requested lists of resource people from Vancouver Status of Women and the Women's Resource Centre and will use this as a basis for our discussion. Additionally, we seek ideas from individual members and will be on the lookout for people who can share their skills and experiences with us.

We feel that the coalition is a vehicle to help ourselves - those of us who are working in the women's movement - and that our primary concern is gaining knowledge and experience by sharing and learning from other women. For this reason, we are not publicizing meetings or workshops in the local press but want to keep it to member groups.

The structure will include 2 reps from each centre. I have agreed to serve on the Board as well as co-ordinate the coalition, but another rep from Vernon is needed. Meetings will begin in September and every 4-6 weeks thereafter in rotating locations. Gas expenses will be provided.

Any one having leads on a secondhand desk and 2-drawer filing cabinet (cheap) please contact me or if you would like more information call 545-2028. Patricia Hogan

FULL CIRCLE COFFEEHOUSE
152 East 8th Avenue (874-7119)

Fridays: Coffeehouse, Women Only
8:00 pm, \$1.00
Wednesdays: Coffeehouse, Open to
Men & Women, 8:00 pm, \$1.00
Tuesdays: Yoga Drop-In, Women Only
8:00 pm, \$1.75
Sundays: Drop-In, Women Only, Free.

Special Events:

July 3 (Sunday): 12-4 pm, \$1.00
Children's Party with "The Pumpkin Puppeteers", 1 pm
July 9 (Saturday): 8 pm, \$1.50
Lesbian Feminist Comedienne from Toronto
July 16 (Sunday): Swap Meet will be held at the Louheed Mall. Donations can be dropped at the Coffeehouse all day on Saturday, July 15.

Monday nights (women and men) has not been supported. We are switching to Wednesdays for July and August to see if this will make a difference.

Sisters



Women Against Rape

A Day of Protest Against Rape is being organized, tentatively for Saturday, November 5th. This action was initiated by Nanaimo Rape Relief and now has support from other women's groups, as well as some funding from BCFW. This ad hoc group plans to put out a newsletter every month until the action to publicize their action, gain support and discuss specific aspects of sexism in society. (See page seven of this issue of *Kinesis* for more details.)

BCFW and B.C. Tel.

women's groups are being encouraged to inquire about or apply for a separate category in the Yellow Pages for Women's Groups. Such a request is especially effective if your group has a business phone.

Also, Transition Houses can now obtain phone listings without addresses for the protection of residents.

WOMEN'S FILM FESTIVAL - A BCFW EVENT

Women in Focus members are working on a BCFW Film Festival to be held in October. They are booking and reserving space in conjunction with the Cinematheque and also hope to have a workshop for women in order that some political consciousness and actions arise.

Costs for this event are high, but it is expected that entrance fees will cover them. BCFW is loaning the project up to \$1,000 to book space and films, and cover other costs. The balance must come from loans and donations. It was suggested that other women's groups be approached by the BCFW regional rep. Any group of individual willing to make a loan or a donation can contact Marion or Nicola at Women in Focus at 872-2250.

Say No to Fred Storaska

Rape Relief and Women in Focus members have brought up the problem of Frederic Storaska, who as a self-called expert is a much-in-demand speaker in the U.S. and has also put out a book and film on rape, called "How to Say 'No' to a Rapist and Survive". His work is in wide use by Vancouver-area police and schools.

Women who have worked on rape prevention and assistance, as well as other feminists familiar with his work, have disclaimed the usefulness and safeness of his suggestions and are appalled at his sexist orientation. There are several briefs about this problem and Mr. Storaska has been denounced by the National Rape Conference and is being sued by N.O.W.

BCFW has discussed possible actions that could be taken to curtail the use of this film. Direct pressure on the various school boards, the Public Education Media Centre which supplies their materials, and the police and RCMP were considered good tactics.



BCFW Convention

The province-wide BCFW Convention is now being planned for Thanksgiving weekend, October 8, 9, and 10th, to be held at the Fraser Valley College in Abbotsford. Billeting will be at the Davy Crockett Motel (!) This Convention will stress Strategy rather than Policy.

Deadlines: Groups with delegates must pay dues before July 31st (to cover period up to October 1977).

Registrations must be in by September 9th. Names of delegates need not be specified at that time.

Policy suggestions must be submitted by August 19th.

Nominations for the new BCFW Standing Committee are now being taken by the nominating committee. Contact Emily Carter, 1125 Alvard Street, Prince George.

If you would like more information now or would like to work on the Convention, contact Action Organizer Sue Moore at 462-9858, or 736-3746.

Transition House

With some BCFW funding, the Transition House Provisional Subcommittee is planning a conference in September to forward the feminist orientation of present and future Houses. For information, contact:

Tia Stracnan
#602-144 W. 14th
Nortn Vancouver V7M 1P1

or Georgina Marshall
3111 - 3rd Avenue
Mission V2V 1N8

Health Subcommittee

The Provisional Health Subcommittee has made a survey of the true availability of abortion in British Columbia. If you don't have your copy contact Maureen Karagiannis, 3300 42nd Avenue, Vernon.

Lesbian Feminist

More workshops will be held in the Lower Mainland in the autumn. Others are being held throughout the province during the summer.

Ombuds clinics

(from p.1) as they search for the most appropriate solutions to their problems.

Knowing that other women experience the same process is some help. Working through that process with women in a similar position would not only break down the sense of isolation, but provide a wealth of support and the benefit of collective wisdom. This should reduce the dependency that is only reinforced by traditional institutions and enable the women to solve their own problems.

In conjunction with these collective problem-solving clinics, we plan to run ongoing consciousness-raising and assertiveness training programs. VSW is going to need a great deal of assistance to provide the necessary backup resources for these services.

We are willing to train facilitators in these fields, provided they will work with the clinics in the fall. Women with peer counselling skills or legal training are also needed to work with the clinics.

Anyone wishing further information should contact Susan Hoepfner or Leslie McDonald at 736-3746.

VSW—

Annual Report

The Annual Report, a momentous tome, is now available. Copies are \$1.00 at the office, and \$1.50 would bring it to your doorstep pronto...

Day on Feminism

"A Day On Feminism" was held June 11 in which eight papers were presented to an audience of 50-60 women. Topics addressed were what is feminism and what is its relation to other political ideologies. Papers will be available at the Vancouver Women's Bookstore in the near future. A day on strategies is being organized for the autumn.

Press Gang Dance

July 16th, Saturday, 9pm-2am. Bayview Community School 2151 Collingwood (between 6th & 7th) Tickets are \$5 in advance from the Women's Bookstore, Ariel Books, McLeod's and Press Gang.

Entertainment: singers Shirley Granger & Holly Burke. Full bar, food. For more information, call 253-1224.

Rape Relief

RAPE RELIEF'S NEW ADDRESS is #4 - 45 Kingsway, Vancouver. They have two new business lines: 872-8212 and 872-8213. Their CRISIS line is 732-1713.

Support needed

The Vancouver Status of Women would like to conduct a survey involving a random selection of members. We would like to evaluate the effectiveness of our lines of communication with the community. Information on why and where subscriptions originate is necessary in order to increase our membership. We may be calling you in July so please give us your full support. Thanks.



EXCHANGE EVENTS DURING JULY

Sun/10: ART OPENING: PERSIMMON BLACKBRIDGE, ceramic sculpture & TERESA REIMER, print maker. Exhibit runs July 10-25.

Tue/12: CLASSES: THE ART & SCIENCE OF PALMISTRY by Jackie Goodwin. A 6-week session, 7:30-9:00 every Tuesday. \$12 fee.

Sun/24: DISCOVERING/CLAY workshop by Persimmon Blackbridge & Moira Mulholland. 10:30-4:00pm. Fee \$5.00 including materials and firing.

Sat/30: DANCE: to latin-american & blues music...bring your friends. Refreshment available. 8-12pm. \$1/\$1.50.

Richmond Women

Richmond Women's Resources Centre presents "WINDOWS FOR WOMEN", a summer program of events, happening on the following Wednesdays

- July 20: Female Adult Development (based on the book Passages by Gail Sheehy)
- July 27: Emotional Self-Defense
- August 10: Menopause
- August 17: Sexuality with Amie Heming
- August 24: Panel of Women from Different Lifestyles

Place: South Arm United Church, 11051 No. 3 Road, Richmond. Fee: \$10 for 7 sessions or \$2 for each individual session. Time: 7:30 - 10:00 pm

For more information, contact Dayle at 270-2969 or Lesley at 274-0831. Babysitting is available.

The Richmond Women's Resources Centre also presents "STOP WAITING UNTIL..."

Place: T.B.A. Time: Friday night and Saturday, July 23 and 24. 7:30-10:00 and 9:30-4:30. Instructor: Brenda Greenberg, MSW Fee: \$10.00

Enrollment: Limited. So pre-register by calling Dayle at 270-2969 or Lesley at 274-0831. BRING A BAG LUNCH - BABYSITTING IS PROVIDED.

THERE'S MORE...

COFFEEHOUSE: Enjoy an evening of relaxation and feminist entertainment at a coffeehouse sponsored by the Richmond Women's Resource Centre. Wednesday, July 13 (7-10pm) and Wednesday, August 31 (7-10pm), locations to be announced.

SINGLE MOTHERS, WELFARE & EDUCATION

If any single mothers are having trouble with the welfare department re collecting while attending university, please contact BARBARA EVANS at 937-0844.

CULTURAL EXCHANGE cont. from p.20

is lying under the tablecloth. The entire setting is made of ceramic, and glazed in realistic colour. A purple stain next to an overturned wine bottle on the white tablecloth, has a certain pathos.

Marjorie Clark is obsessed with the colour pink. It is however, through her versatile handling that Ms. Clark re-awakens the eye to the beauty of this colour. In the canvas "Pink Emergence", a centrally placed white area seems to glow in the varying depths of pink that surround it. The interesting effect is that the white area seems to generate a pink halo. Marjorie Clark's almost fanatical use of pink, (every painting has pink in it) allows her to explore the beauty of colour for its own sake.

Given the woman-oriented nature of the Exchange, the connection one makes with feminism in viewing this show is only natural. On display are three drawings in pastel, from a large series completed by Ms. Clark this year. They are entitled the "Amazon Series", and are thematically related to the writings of Ti Grace Atkinson, a well-known radical American feminist. Much of Atkinson's theory is pretty dogmatic yet it is certainly an interesting source of inspiration for this group of drawings. In creating beautiful abstract drawings with subtle pinks, greys, corals and pale yellows, Ms. Clark eases the political message over, gently reminding the viewer of the feminist cause.

The Amazon drawings are abstract compositions in soft pastel, a medium traditionally used by portraitists because it is good for achieving the subtleties of skin tones. The delicacy with which this medium has to be used adds a curiously fragile tension to Ms. Clark's drawings. They have a quality one normally associates with the word feminine.

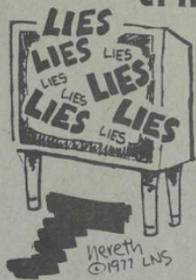
Phyllis Green has made one very witty work that has feminist overtones. The work is a miniature replica of a bathroom. In the bathtub, partially submerged in water, is a female figure. Only a pair of plump breasts and knees are visible above the water line. The colours and patterning of the ceramic glazes in this work are playfully bright. On the decorative green bathroom tiles are a pair of outrageous pink slippers. The bathwater is the turquoise of a swimming pool, and the inevitable breasts and knees are in the flesh tone that one normally associates with playboy cartoons of women.

The feminist overtones are obvious in that the only parts the artist has chosen to show are those parts of the female anatomy that have been most responsible for the female being considered a sex object. Ms. Green might also be making an oblique reference to the symbolism of the bath in "The Edible Woman" by Margaret Atwood.

by Maria Fitzgerald

TRUE FACTS

when this is



hard to swallow



phone 736 3746
for a KINESIS sub!

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